Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

JANUARY 3, 1976 / PRICE TEN PENCE

"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."

2 Chronicles 7:14 (RSV)

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE FOURSQUARE GOSPEL ALLIANCE

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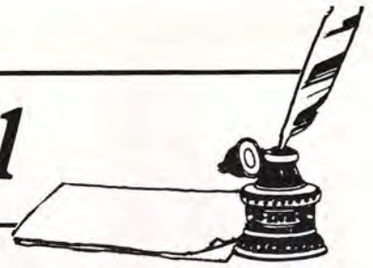
Editorial



THIS YEAR may well be no different from the one that preceded it. On the other hand it could easily be a year that in future times we will look back to as one of great importance, either in the history of our country, or in the work of God.

There is something artificial about the way that man lays so much stress on years, months, days, hours and seconds, yet such divisions serve to remind us of how swiftly time is passing, even if sometimes we drop a few years here and there.

Looking back into the history of the movement, there can be no doubt that there were certain times in which we were able to secure new opportunities to expand.

Our Wigan church will be celebrating their 30th anniversary next weekend. The crusade which led to the founding of the church was conducted by P.S. Brewster and party in the Lancashire town in 1945. It turned out to be a turning point in the history of Elim.

The movement had suffered very much through war-time conditions, but the Wigan campaign was to be the first of a series of very successful meetings that carried the Pentecostal message into new areas of our country. The story will be told in more detail in a later issue and on another page, but we draw attention to this now because of the further new venture that is to be launched at the meeting in Cardiff on January 10th.

In 1945 there were very many shortages, but churches could still be bought for very reasonable prices.

We cannot turn the clock back; indeed we have no desire to do so.

1975 has gone; this is the year of our Lord 1976. As we begin the first Sunday of the new year with a time of prayer, let the burden of that prayer be that this year will be the one in which "times of refreshing" come from the presence of the Lord.

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The Conference calls the Elim Pentecostal Church to prayer

Start the New Year with prayer

DURING THE MONTH OF JANUARY, and in particular on Sunday, January 4th, the whole of the Elim membership will be at prayer. We are seriously concerned about the state of our country and also about the welfare of our churches, and we are also concerned about the souls of men.

In John 17, our Lord prayed for those who were with Him and also for those who were yet to become converts. His prayer was deep, intelligent, pointed and spiritual. We too must pray intelligently as well as passionately and with tears. Our Lord did. The Scripture records that when Jesus prayed, it was with strong crying and tears. At other times He prayed quietly with deep understanding, concern and foresight.

Know what you pray

In our Movement's prayer-time we must understand what we are saying to God. We want the Lord to break in upon us, we want Him to teach and guide us. Solomon well knew what he was praying at the dedication of the Temple: *"That thine eyes may be upon this house day and night"* (2 Chronicles 6:20). David knew exactly what he was praying when, after receiving one of the greatest disappointments in the whole of his life, he simply said: "Who am I, Lord?". He recognised divine sovereignty. When Daniel prayed for the captive Jews he commenced his prayer with a confession of sin.

During this special period of prayer, some people will be praying alone, others will be praying with their family and friends, whilst others will be praying with groups, perhaps crowds. Each can be a powerful and profitable intercession.

Jesus was frequently alone in prayer. Sometimes He was at prayer in the early morning, on other occasions it was in the evening, and even at times He prayed throughout the long night. There are some prayers which have to be said while we are alone. The Bible records that the apostle Paul prayed for the Church that it would be united, that it would have wisdom and that it would be strengthened.

There is also that beautiful record where the Church members prayed for their leaders: *"And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal. . ."* (Acts 4:29-30).

by **P.S. Brewster**, Secretary-General

Samuel in praying for the people said, *"God forbid that I should sin against the Lord in ceasing to pray for you"* (1 Samuel 12:23).

Different sorts of prayer

Prayer is not to be regarded as something spasmodic arising out of a panic situation, it should be constant and with the making of special requests.

The Bible records long prayers and short prayers, and even rash and selfish prayers.

At the present moment, our country is in dire trouble spiritually, morally and economically: the burden of our prayer should be that God will heal our land. *"Oh that thou wouldest rend the heavens, that thou wouldest come down"* (Isaiah 64:1), were the words of an Old Testament prayer. This means simply asking for a manifestation of God's power.

There were times when Jesus knelt in prayer. At other times it was recorded that people stood or sat to pray. The posture of the body will be determined by the sense of the occasion.

The Bible tells us that the Holy Spirit will teach and help us in our prayers. In its great wealth of wisdom the Bible records secret prayer, times of consistent, passionate praying by men and women who shut the doors and opened the windows when they prayed (Daniel 6:10-11; 9:3). There was another occasion when a women prayed, and, although her lips moved, there was no sound, except the inner groaning of her silent prayer (1 Samuel 1:10-18). The apostles had times of special prayer, as for example when Peter went up to the housetop and prayed (Acts 10:9). This was not regular. routine prayer, but something special. The occasion was so important that world-shattering events turned upon this one prayer.

In times of solitary prayer, such as Bible history records, God calls an individual to prayer and lays a special burden upon his heart. There are times when prayer becomes a real involvement as God deals with nations, families and individuals.

We observe that the prayers of the Bible were simple prayers. Jesus prayed that "they might be one" and that we might be "kept from evil" and that we might "be with Him". Such an economy of words, but what power there was!

As we pray during this special season of prayer, let us watch and wait in faith for the answers.

1976

The Year of the SUNDAY SCHOOL

THE Elim Youth Movement and the Executive Council have designated 1976 "The Year of the Sunday School".

FROM the beginning of 1976 we hope every local church will put great emphasis on their Sunday school. Sunday school staff do a great job every week, but most of them get very little recognition for their work. We want to correct this in 1976. Sunday school staff are vitally important people in every church. They have in their hands those young people who will be the leaders of Elim in thirty years time. Such pliable material must be moulded in such a way as to be usable in the best way for the glory of God.

We all want our Elim Movement to be a force to be reckoned with in Britain. Just how much impact Elim makes in thirty years from now depends very largely upon how much impact we make on our children and young teens *now*. It would be wonderful if we could see a 30 per cent increase in all our Sunday schools during 1976. To achieve this we must **pray**, **plan** and **prepare**.

Pray

Everyone fits into the picture here. You can help:

1. By praying for your Sunday school regularly.
2. By asking your Superintendent and teachers for specific needs for prayer.
3. By attending the weekly prayer meeting and mentioning the Sunday school in your prayers.
4. By praying for the National Youth Committee.
5. By praying for the various Training Conferences.

Plan

Ministers, superintendents and deacons need to get together to plan well ahead:

1. Special Sunday school emphasis.
2. Monthly staff meetings.
3. Special Sunday school outreach.
4. Special Sunday school activities.

Prepare

To succeed, we must all prepare to be our best. The world around us today offers everything in attractive packages. We must also offer the gospel in an attractive manner. This means we must prepare:

1. Ourselves.
   We can only do a spiritual job if we have spiritual power.
2. Our premises.
   We must make the best of what we have and if necessary plan for progress.
3. Our personnel.
   Make sure everyone is doing the the job they are best suited to, even if it means making a few changes.
4. Our programme.
   The whole hour should be used to maximum advantage, and should centre around the main theme.
5. Our lesson.
   This needs to be considered well in advance, only then can we give of our best.

To help all concerned to do a better job in 1976 we are planning several Area Conferences. We hope every teacher will make every effort to attend the nearest one. There will also be a new magazine published every two months through the year, starting this month. Entitled *The Christian Educator*, it will be priced at 8p. Make sure you get your copy every time and send questions or ideas to me for publication.

The possibilities are tremendous. We hope your church has a successful Sunday school Year in 1976.

by **Derek J. Green**, *Chelmsford*
Member of National Youth Committee

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THE CHRISTIAN EDUCATOR
Bi-monthly 8p

Reaching out to 3 million

SUNDAY by Sunday, in countless homes throughout Great Britain, thousands of people are tuning in to the programme "Come Alive", which features the City Temple Crusader Choir from Cardiff.

This programme, which began in September 1975, has lasted three months. It has involved a great amount of rehearsal and recording work, but all the effort has been worthwhile and the programme has been a source of blessing and inspiration to many people.

From the letters we have received we know that elderly folk, the sick and bedridden, and young people who are looking for a real purpose in life, have all found in the gospel songs, help, blessing and inspiration. Letters have come from as far afield as Germany, Holland and Norway, and although we are unable to meet every request, yet we endeavour by God's help to try and bring the sense of God's presence into homes throughout Great Britain, or wherever the programme is heard.

The response to this programme has been phenomenal, and we would ask readers of the EVANGEL to continue to pray for us.

We understand from the B.B.C. that almost three million people are now listening each week. The programme is produced in the B.B.C. studios in Cardiff by B.B.C. producer, John Stewart Roberts, with whom Ramon Hunston works very closely. The choir is conducted by James Dick.

* * *

Here are some extracts taken from a few of the many thousands of letters that we have received.

"Thank you for your cheerful and encouraging singing".

"I would like to say how very much we appreciate your programme 'Come Alive' on Sunday mornings, it gives us such a wonderful start to the day".

"What a joy to be able to turn on the radio on a Sunday morning and to hear 'Come Alive'. It is so uplifting, and we receive much blessing; it helps us on our way to worship at the Eldad Elim Pentecostal Church here in Guernsey".

"I just had to write and tell you what joy and comfort your lovely hymns give me on Sunday".

"It's a real source of joy and blessing to listen to the programme".

"I was so blessed by the singing".

"I was deeply helped and uplifted by the singing, and I want Jesus to come into my heart and life".

A letter from Norway says, "I wish to express my thanks for your programme 'Come Alive' on Sunday mornings. I am sure you give pleasure to many people not only those in Great Britain, but to everyone who is able to listen to B.B.C. Radio 2".

Ramon Hunston

ELIM IS CATCHING FIRE

SOMETHING is happening in our Elim churches which is exciting. Churches all over the land are entering into a new liberty in the Holy Spirit. People of all ages think nothing of standing up and raising their hands to heaven in adoration and worship. The atmosphere in our meetings is electrified as the power of God reaches down and sinners are set free. The majestic gifts of the Holy Spirit inspire young and old alike. Thousands of people who have listened to our broadcasts and television services can now see that we are a people who have "Come Alive", (to use the title of the splendid radio programme presented by our Cardiff Crusader Choir). Many people have told me personally of how impressed they were as they watched Paul Epton and his three years old church worshipping and praising God. They noted how many young people were in the service and, as the cameras scanned the faces of the congregation, the sincerity of the young singers made a great impression on many people.

Elim youth are taking up the many opportunities that there are to witness to their own generation. Youth rallies at various levels, presbytery rallies and the like, are packed with enthusiastic congregations praising and magnifying the Lord. New churches are being opened, souls are being saved, people are being healed, and the glory of the Lord is thrilling hundreds of our people. Yes, Elim is catching fire. Hallelujah!

Let us, however, consider the sad state of our nation. Many a political promise has proved to be a sour sop. The calamities which are crippling our community do not have a political solution.

The first half of the '70s is now history, and what a sad story it is. Having been drugged with the LSD of affluence, our society is now suffering from the withdrawal symptoms known as inflation. The so-called "high" has proved to be an hallucination. The "high" of "never had it so good" has now become the "never had it so expensive".

A rigid survey of the first half of the '70s will show how serious is our condition.

The Folly of Finance

Interest rates and mortgages have never been so high. Shoring up a godless economy with massive loans is like trying to shore up Blackpool Tower with worm-eaten twigs. Our basic need is not more money.

The Folly of Force

Oil has begun to flow into our country from the North Sea. Unfortunately, it is not the kind which can be poured upon troubled waters in Northern Ireland. Over 1,000 souls have been blasted into eternity since the start of the present emergency. The united efforts of the military and the politicians have been unable to produce a permanent peace. Can anyone impose a peaceful solution upon this situation? Mopping up the troubled water with a bucket and cloth while the tap is still running is no solution at all. The bitterness flows on unabated. The great need is someone to turn off the tap.

by Alexander Tee

The Folly of Infidelity

During the first half of the '70s, educational grants have soared higher than ever. But to what purpose is all this education – to prepare folk to join the brain-drain, or the ever-lengthening divorce queues? In spite of all the educational opportunities, the crime rate has reached dreadful proportions. Wages have never been higher, but nor has industrial unrest. Morally, politically, industrially, and financially, Britain is in a bad way. Our nation is far from God. Society is sick – having sipped the seemingly sweet wine of selfishness and sin, she lies broken and bewildered. What can cure this desperate state of affairs? We must get down to the basic needs of the situation rather than the symptoms which appear on the surface. People will have to be re-made. Their whole way of life and indeed their whole approach to life need to be revolutionised. A new sense of purpose arising from a new foundation, and a new understanding of moral values and priorities will need to be put into action.

What force on earth can re-make the people of this nation? Where can we find the new dynamic which will transform fallen humanity and make men honourable, honest, purposeful, pure? There is only one power in all the world that can do this. People need to be re-born and given new natures. A new spirit must enter into them, removing the old spirit of greed and selfishness. Our Lord's message to Nicodemus is still relevant in this modern society. To be born again was essential in Christ's day, and it still is.

Elim's finest hour

"Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14).

We do well to begin this New Year on our knees. Esther saved her people by her noble bravery. Her action saved the day. This is not a time for us to be arguing, back-biting or compromising. This is a time for deep, earnest prayer for the souls of men and women in our nation. It is a time for every one of us to be up and doing. Evangelism backed by solid praying and Bible teaching must be the order of the day in every Elim church. Your pastor, your church and the whole movement need your prayers and your efforts.

"There's a work for Jesus, none but *you* can do".

Recently, some very far-reaching decisions have been made by the Executive Council of our movement. We want to spread the glorious news that God has a way out of the mess we are in. If we honestly believe that the foursquare gospel has the answer, it would be criminal not to let as many people as possible know about the good news. We propose going into as many towns as we can and, where there is no Elim church at the moment, we hope to establish one. To do this we will need many more helpers. You could be one of them. Capable young men must be willing to leave their present employment and go into Elim Bible College to be trained so that they can become shepherds for the new converts. Budding young evangelists should save and volunteer to go with an experienced crusade leader in order to train for the work of pioneering. Parents and grandparents should encourage and even offer to finance their sons or grandsons to launch out and do what they themselves have not been able to do. Organists and soloists are needed to join crusade leaders to form pioneer teams. If you know of an exceptionally good singer or organist who could be enrolled for a period of three weeks on such a pioneer project, please send me their name and address.

Older friends, who cannot do much in the way of active service, can and should feel that they have a vital part to play in evangelism. Prevailing prayer is a force which we must never underestimate. Workers in every form of evangelism need the backing of praying people who will consistently hold them up before God.

Your Movement needs You

There is a work for God which you can do. No Elim member needs to be spiritually unemployed. Why not have a chat to your pastor and tell him that you want something to do for God? Within a mile of where you live, there are lonely people who would love to come to your house for tea on a Sunday and then come to the evening service. Loneliness is to be found everywhere. You can be "as an angel of light" to some lonely soul. Begin today!

A new year lies before us, and we want every Elim member to be on fire for God. Let me ask you about the life that you are living now. Are you really on fire for the Lord? Set yourself a definite target and you will be surprised by what you can achieve for the Saviour. The Holy Spirit will not bless laziness, indifference of slackness. His blessing will fall upon those who are ablaze for God.

Points for Preachers

by J. Alexander Wright

AN OUTLINE

"The Child Grew"

(Luke 2:40,52)

IN the Apochryphal writings there are fantastic stories of the childhood miracles of Jesus, but the Bible account is of the normal development of a growing boy. Dr. Luke records:

1. Physical development. "He grew in stature.

Do not undervalue the physical. The Bible attaches great importance to the body.

2. Mental development. "He grew in wisdom".

His own ministry of teaching demonstrates this. "He taught them". "Go ye and teach all . . .". Men are to love God with all their minds and to think through the Faith for themselves.

3. Social development. "In favour with man".

His social contacts led to bitter criticism by His enemies, and to painful misunderstanding by the pious. The Church is a family and a fellowship which reaches out the hand of friendship to all the world.

4. Spiritual development. "In favour with God".

Supreme above all is spiritual growth, undergirding, unifying and transforming men into, not just fine animals, intellectual prodigies, or social lions, but creation in God's image: sons and daughters of God!

A QUOTATION

Long or Short Pastorates?

A minister's authority is at its zenith when a generation has arisen that can remember no other figure in the pulpit, and to whom it does not even occur that someday another may occupy that place. The young people, just because they have known him as long as they can remember, confide to him their love affairs. The parents, remembering him in connection with their happy wedding day, welcome him to their firesides and consult him about their children. Every home connects with him its darkest and its brightest days. In each he has comforted the dying and consoled the bereaved. When a minister comes to such a regal condition of affairs, he feels he has something to live for. His people are his own; their names are on his heart. He prays for them as he prays for the children that surround his table, because it is the most natural thing to do. He visits them because he loves to. The official relationship is lost in the domestic relationship. The "gipsy" minister knows nothing of these things.

Dr. F.W. Boreham,
The Passing of John Broadbanks.

A POEM

Self Hidden

The great Professor Elmslie, when a student, was about to preach his first sermon. His mother, who was unable to attend, asked a friend to give her a frank report of how the boy did. This report was found among his mother's papers when she died, and it was this:

"He held the lamp of truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture fair, the World's Great Light,
That gazing up the lamp between –
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint,
And bade him drink when sick and faint;
They drank–the pitcher thus between,
The hand that held it scarce was seen.

He blew the trumpet, soft and clear,
That trembling sinners need not fear;
And then, with louder note and bold,
To raze the walls of Satan's hold!
The trumpet coming thus between,
The hand that held it scarce was seen.

But when the Captain says, 'Well done
Thou good and faithful servant! Come!
Lay down the pitcher and the lamp,
Lay down the trumpet–leave the camp!'
The weary hands will then be seen,
Clasped in the pierced hands–naught between".

A New Year — A New Look!

—BUT AFTER 56 YEARS, THE ELIM EVANGEL STILL PROCLAIMS THE UNCHANGING TRUTHS OF GOD'S WORD.

by Desmond W. Cartwright

WITH THIS ISSUE, the Elim Evangel takes on a new face. We sincerely hope you, the reader, will find the layout attractive, and easier to read.

Together with the new look we thought it an interesting study to explore the production of the EVANGEL during the period starting December, 1919, to the present day, reproducing some of the different covers that have appeared.

Beginnings

The first Elim Evangel was a moderate quarterly production of twenty small pages priced at three pence. This magazine, which made its appearance for the first time in December 1919, was published by the Elim Pentecostal Alliance, 3 University Avenue, Belfast. It was printed by Mr. F.B. Phillips of Tamworth. The Editor was E.W. Hare, B.A. of Bangor, Co. Down, who was later joined by E.J. Phillips (the brother of F.B.) later to become Secretary-General for many years, in January 1922. This joint editorship continued for about six months, after which E.J. Phillips became the sole editor. He was joined by E.C.W. Boulton in March 1923. The magazine was still printed at Tamworth, but the growing Elim movement began to move towards London where the new Headquarters was set up in the peaceful surroundings of Clapham. In May 1924 the magazine was printed for the first time at Elim's new printing plant situated in Park Crescent, London, SW4, which was next door to the newly acquired Clapham Church.

On January 1st, 1925 the magazine became a fortnightly publication when it was increased in size and the front cover was re-designed, though the old picture of the palm trees and wells of water ("And they came to Elim", Exodus 15:27) was retained.

As the Elim movement began to enter into the period of its greatest expansion, the EVANGEL was able to report the stories of the great pioneering crusades that brought crowds of people, filling the largest halls throughout the British Isles. The EVANGEL continued to appear every two weeks from January 1925 until August 1928, when a new magazine was produced in newspaper style, entitled *The Foursquare Revivalist,* which was edited by C.A. Coates. The EVANGEL became a monthly publication in August 1928, and this continued until early in 1929. After *The Foursquare Revivalist* ceased publication the EVANGEL once again reverted to being a fortnightly. In January 1930 the magazine became a weekly publication and it has continued to appear regularly every week since that date.

Wartime economy

During the war years, strict economy measures had to be introduced owing to the paper shortage and tough government restrictions. The Editor, E.J. Phillips, reported in 1941 that 360 periodicals had ceased publication since the outbreak of war, but the EVANGEL still survived, in spite of black-outs, shortages and other problems. The only gap in the unbroken history of the magazine was between June 27th and August 22nd, 1959 when the publication came to a halt owing to the national printing dispute.

The Elim Publishing Co. Ltd. were the printers from 1924 through to September 1957. In October 1957, Letchworth Printers Ltd., took over the printing, which they continued right through until September 16th, 1972 after the company was suddenly and dramatically taken over by a larger firm and the printing works was closed. The newly established Grenehurst Press, managed by one of our own ministers, Gordon Wright, took on the responsibility (at very short notice!) of printing the EVANGEL at our Headquarters at Cheltenham. The press has been responsible for the magazine since that date.

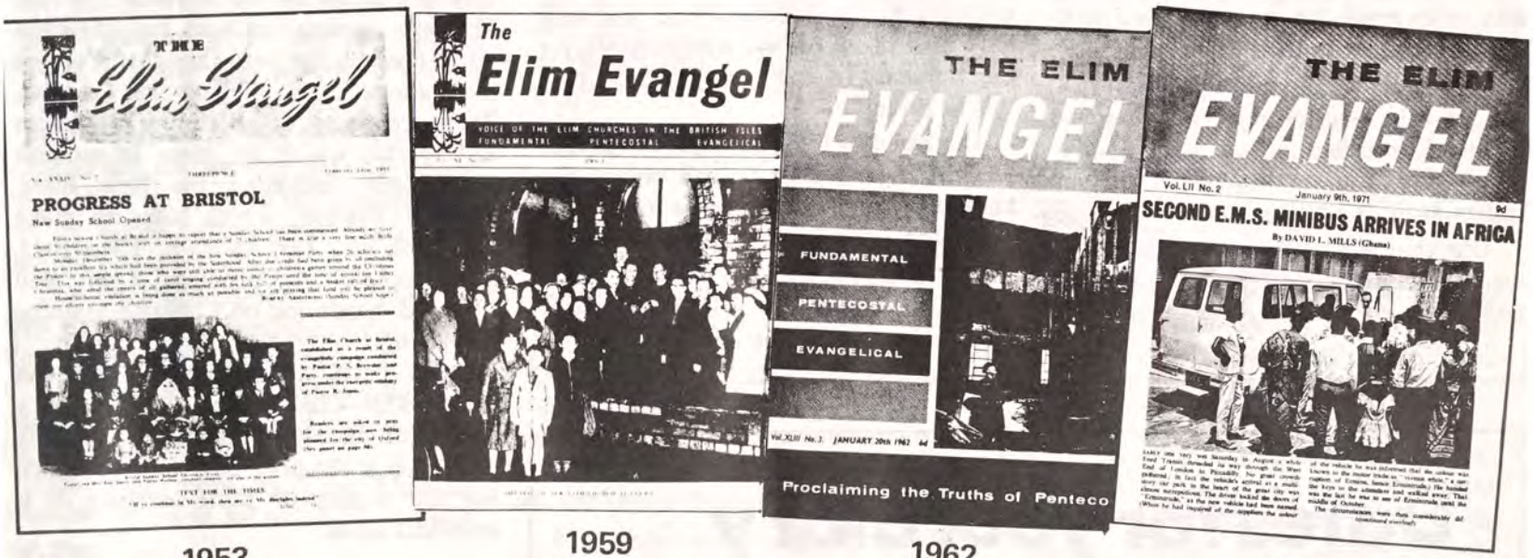
The list of editors who have held office, besides those already mentioned, included H.W. Greenway (1946-1953), W.G. Hathaway, who served for three separate periods (1931-1934, 1953-1957, and a short period during 1963-1964), Samuel Gorman (1956-1959), A.D. Hathaway (1960-1963), J.T. Bradley (1964-1970), T.W. Walker (1970-1974), and the present editor, D.W. Cartwright.

Though the magazine is the official organ of the Elim Pentecostal Church, both the Editor and individual contributors are given freedom of expression on matters of interpretation, the only limitation being that the material contained in the magazine should not be contrary to the official policy of the Movement.

Looking back over some of the old issues, one is struck first of all by the unswerving loyalty of the magazine to biblical truth. The second thing that impresses itself very strongly upon the mind is that the world has changed so much in its outlook since the EVANGEL first appeared. Modes of dress, and even the means of communication, have altered so much, but the message of the magazine is still the same. **The gospel has to be made relevant to every succeeding generation**, but this is not to be done by chang-

1919 1925 1931 1937

1942 1947 1949 1952



1953 1959 1962 1971

ing the message, though it may be necessary from time to time to change the format and style in which that message is proclaimed. All that we aim to do is to reach a wider audience with the pentecostal message in the latter half of the 70s.

The present magazine is despatched from Headquarters to all our churches in the United Kingdom, and the magazine also goes to around thirty overseas countries.

Pass it on!

Quite a number of our readers pass on their magazines to others and we know of at least one person, the wife of an Anglican Vicar, who reads the EVANGEL at fourth hand!

Our aim is to reach out and increase our readership. We want you to feel that this is YOUR magazine and that you can pass on news of what the Lord is doing among His people in YOUR area, taking the opportunity to encourage each other through the written word.

Thoughts from the Gospel of Matthew

by Frank Lavender

10. "First be reconciled"
(Matthew 5:24)

THESE words of the Lord Jesus highlight the sad fact that it is possible for Christians to harbour grudges and to have an unforgiving spirit against other believers. They rob churches of blessing and even divide fellowships, whilst they themselves become unhappy and miss the blessing of God. It is true that they offer their service to the Lord and that they bring their gifts to Him, yet they seem unable to understand that these things are unacceptable to Him if they are not in a right state themselves. As long as there is something wrong, or anything which we have not tried to put right, the Lord says: "First be reconciled".

The Lord Himself has given us the perfect example. We were separated from Him by our sin – it was *our* fault, not His, and we might say that there was no need for God to move, because *we* were to blame. Yet it was not man who sought God and longed for forgiveness, but rather the Lord Himself who longed for us to be reconciled to Himself. His own dear Son came to seek and to save those who were lost; *"God was in Christ, reconciling the world unto Himself"* (2 Corinthians 5:19).

In view of this mighty love of God for us, is there anything big enough to justify an unforgiving spirit, hostility or division between Christians? Can we make out a real case for separating from our brother? Do we really need to stand on our "rights" if this causes sorrow, or even divides a fellowship? No matter how we feel about how another brother has treated us, it is surely trivial compared with the debt we owe to God, and which He has freely forgiven us. The Lord Jesus said: *"By this shall all men know that ye are my disciples, if ye have love one for another"* (John 15:33). Let us honour God by seeking to be reconciled one to the other.

Local Church News

ROMSEY **Pastor: P.G. Parsons**

AFTER many months of hard work we recently had the joy of opening the new extension to our church. Archie Biddle who officially opened the new building also ministered the word of God with much blessing over the weekend.

The extension comprises a minor hall, which will be used for youth meetings and mid-week meetings, as well as for Sunday school work. It also contains a kitchen, toilets, store and boiler room.

Our church is well blessed with several men who are skilled in the building trade, and consequently we were able to do much of the work ourselves, the unskilled men serving as a back-up team, all under the direction of Mr. John Deacon. The ladies have equipped the kitchen, and the young people have given considerable amounts to the Building Fund, and they have also taken on the responsibility for the purchase of the chairs as their own special project.

Our Building Fund has been in existence for just over two years, and only a few hundred pounds remain to be found. We praise the Lord for so wonderfully supplying our needs.

P.G. PARSONS

Dates for your diary

March 27 – Irish Conference, BELFAST.
May 8-15 – Elim Annual Conference, Clacton-on-Sea.
June 12 – Bible College Open Day.
July 31 – August 7 – Ministerial Refresher Course, Elim Bible College, CAPEL, Nr. Dorking.
September 27 – October 2. Pentecostal World Conference, LONDON.
October 23 – National Youth Rally, Colston Hall, BRISTOL.
October 30 – Ordination Service. Venue to be announced.

BOOK REVIEW

Learning and Living the Christian Life *by John Blanchard, published by Henry Walter Ltd., price £1, postage and packing 16p extra.*

IT is very refreshing to review a Christian paperback which is not dealing with the sensational or the glamourous, but with details which are basic.

This book is a re-write of a book of the same title by the Rev. G.R. Harding Wood. This new version has been brought right up to date by the very thoughtful use of illustrations, both Biblical and secular. There are almost 600 Scripture references and quotes which are given in modern translations, including the New International Version, which helps to make this book very easy to read. The writer, in my opinion, has produced a very well balanced handbook on Christian learning and living that is never dry or boring. I am sure it will appeal to both young and old. Bible Class leaders will find it a source of excellent material. The only drawback is the price of £1, but considering the wealth of Bible teaching, it is excellent value.

G.H. NEALE

YOU CAN PUT A GOOD MAN DOWN

What sort of world are we living in if, when a man is prepared to stand up and be counted, then another man is prepared to jump up and gun him down?

THE WEALTH OF WORSHIP

MANY YEARS AGO, shortly after I accepted Christ, I had tea with Smith Wigglesworth. I asked him, "What Christian activity pleases God the most?"

He looked at me with glowing eyes and instantly replied, "Worship!"

I was surprised. How could an energetic Christian, I wondered, subtract hours of service from the whitened harvest field and use them in his prayer chamber without some sense of shortcoming?

But later years have enabled me to see how priceless was this pearl of truth that fell from the lips of one of my fathers in the faith. How clearly I now see that no one enjoys the riches of divine grace and performs the Lord's will in a higher degree than the believer who walks with God in continuous worship!

To some Christians the concept of a continuous experience of worship may appear unattainable. In the bustling routine of daily employment, when hands must be nimble and minds alert, they do not see how a productive worker may tend his machine in the factory while he enjoys divine communion. Nor how the busy housewife—with kitchen, cleaning, shopping duties, the endless needs of her children—can anoint her Lord with precious ointment as she fulfills her domestic obligations.

But the answer is simply this: the believer who constantly maintains an attitude of worship has learned how to keep his spiritual nature active while his physical nature meets the demands of secular life. He does not need to leave his responsibilities to visit an altar.

Consequently he may be chatting with a friend and also secretly praying; he may be driving on a crowded highway and yet be aglow with a silent thanksgiving that only God can hear.

Devoted followers of Christ should not miss the profound meaning of our Lord's statement to the Samaritan woman: "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

Does this mean that the Christian must be sincere in his worship? It does—and more.

Worship in truth is the *manifestation* of Christlikeness in physical activity, but worship in spirit is the *source* of Christlikeness, for it is the inward act of divine communion.

To the extent that a child of God communes spiritually with his Lord, in the same measure he reveals his Lord in his dealings with others. Thus the Christian's supreme consecration and most fruitful service are the outcome of habitual worship.

The constant act of worship has its basis in a deep love for God. The "great commandment" defined by Jesus (Mark 12:30) teaches us to love the Lord with all our heart, soul, mind, and strength.

This love is not sentimental. It is a disciplined affection of the human will, and as such it remains unchanged in the contingencies of daily living. So the Christian who desires to enjoy the spiritual wealth of continuous worship must determine resolutely to please God in the multitude of choices which are hourly thrust upon him.

This will not be easy, especially where many of his activities are socially interrelated. He must be willing to accept misunderstanding from those who do not see why any dutiful citizen should not support popular causes. He must curb the surge of inner feeling when the still, small voice instructs him to be silent; yet at his Lord's command he must speak out even when he knows that his words will invite criticism.

Too high a price?

Is this too high a price to pay for the blessings of continuous worship?

The Christian who enjoys those blessings would say not. In his habitual state of communion he has a rich and enduring sense of the divine presence assuring him that he is aligned with God's will.

This spiritual focus not only brings God-consciousness. It also imparts divine life and peace (Romans 8:6).

With these enduements he is able to perform any task the Lord assigns to him. Like Paul, he can do all things through Christ who strengthens him (Philippians 4:13).

His practice of worship will most certainly bring the infilling of the Holy Spirit. Sincere obedience to the will of God is the only prerequisite for this supernatural experience (Acts 5:32), a truth gloriously realized by Cornelius as he listened to the preaching of Peter (Acts 10:44).

After the initial filling, continuous worship retains this fulness of the Holy Spirit. The believer is now walking in the Spirit (Galatians 5:16) and is a highly effective witness for the gospel of the grace of God.

In this capacity, however, he needs no ministerial credentials, no pulpit or convention platform. He sheds spiritual light everywhere he goes— in the street, the restaurant, the store, and the office.

As he fulfills the requirements of his daily employment, his labours are really acts of worship, for he has learned to do his work as unto the Lord and not unto men (Colossians 3:23).

Though he may be no theologian, and perhaps is unaware that in the New Testament the Greek verb *latreuo* (used by Stephen in Acts 7:42 and by Paul in Acts 24:11 and Philippians 3:3) means "to worship" as well as "to serve", he finds unbounded joy in doing all things for Christ.

Permeating influence

This sort of Christian exerts a godly influence upon others in the most commonplace situations. People note what he says and does because spiritual unction is upon him.

Even his informal words, actions, and attitudes convey a penetrating spiritual significance to all who enter his presence. He is indeed a proof of our Lord's statement that true discipleship means being a light to the world (Matthew 5:14-16).

How rich is the believer who is inseparably linked to his Lord in spirit and in truth! He dwells in perfect peace; he is content in his sphere of service; he is acutely sensitive to the guidance of the Holy Spirit. Because of this he is always where God can use him best.

The prayer most frequently upon his lips is one of thanksgiving (1 Thessalonians 5:18), for he knows that every circumstance of life in which he is involved is really for his good (Romans 8:28).

But his greatest reward is the increasing clarity of the vision of Christ within his soul. As he walks faithfully with the Master through the Capernaums, the Olivets, and the Gethsemanes of modern discipleship, the vision becomes more radiant and he himself reflects more of its beauty.

What words can relate the blessedness of such a hallowed experience? I think Paul described it best: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18).

ALBERT L. HOY

May Osman's Page

THIS is just the season of the year when many of us are beset by worry and depression. Christmas has been a very expensive time and we are all short of cash and it is the middle of the winter, and after all the excitement of Christmas and New Year parties we seem to hit a low period and the worries begin to nag.

I read that worry is responsible for 70 per cent of all illness treated by G.Ps. Dr. Thomas Holmes, Professor of Psychiatry at Washington University, spent twenty years researching all over the world on this subject. He says, "The onset of certain illnesses, among them T.B., skin diseases, some cancers and heart disease was related to some major change in life style, moving house, divorce of bereavement". Psychologist Peter Blythe in his book *Stress disease, the growing plague* tells of a young divorcee who had a chronic stiff neck. None of the various treatments she was given had any effect, so finally hypnosis was tried, and they discovered that she was worried because she thought that her husband's best friend fancied her. They were able to allay her fears by the use of hypnosis and she was cured. Worry can have very strange effects on our bodies but it is up to us to try to shed our worries and lean wholly upon the Lord.

Something wrong

In 1957 I had a major operation and I suffered a vaso-motor collapse and they couldn't bring me round from the anaesthetic. I went down for the operation at 9 a.m. and my husband was told to ring up at 12 midday. He did so and was told: "Mrs. Osman is still in Theatre, ring again at 2". He did so, and he was told the same thing, and they asked him to ring again at 4. When they told him the same thing once again he was nearly frantic with worry, but his worrying didn't do me any good, did it? He asked to speak to sister who told him there was something wrong, but they were just bringing me back into the ward. However, a few days later I overheard two nurses talking and I realised that I had nearly died, then the specialist came along and told me I needed another operation in a few days time! Can you imagine how I felt?

On the morning of the operation I had no assurance at all that I was going to pull through. I was not worried for myself, for to be absent from the body is to be present with the Lord, but I was worried at the thought of leaving my husband to cope with the home and bringing up of three children. I opened up my Bible to see if I could get any comfort and my eyes lighted on *"Thus saith the Lord, Set thine house in order for thou shalt die, and not live"* (2 Kings 20:1).

I slammed the Bible shut saying, "No Lord, that's the wrong verse". (That is not always the right way to seek God's will). There seemed to be no comfort anywhere. I was put on a trolley and wheeled down to the operating theatre, and as I lay in the ante-room awaiting the anaesthetic I closed my eyes, and as clear as a bell I heard the voice of our church secretary asking for a chorus "Don't worry, just trust", the words go on, "believe it you must, He knoweth the way that you take". I went off to sleep fully confident in the Lord.

God can use many things during our daily lives to relieve the worry and frustration we are feeling. A verse from His word may come into our minds, or even a chorus, and we can feel the enfolding arms of our Saviour; we can do as He invited and cast all our care upon Him.

An exhortation

Paul instructs us not to be anxious: *"Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank Him for the answers. If you do this you will experience God's peace, which is far more wonderful than the human mind can understand. His peace will keep your thoughts and your hearts quiet and at rest as you trust in Christ Jesus"* (Philippians 4:6, 7 *Living Bible).*

There is an anxiety which is the evidence of a failure to trust God fully. We should have a concern for God's work, and a weight on our souls for the lost souls of men. We should also have a concern for the young Christians in our assembly. Next time you find yourself worrying needlessly, get down and pray for the young folk, for they need our prayers if they are to stand up to the forces lined up against them.

"Worry" we are told, is from the Anglo-Saxon word which meant "Harm" and is another form of the word "Wolf". It is something harmful which bites and tears, like a wolf which mangles a sheep. Worry often paralyses us and makes us unfit for duty, distracts our thoughts and obscures our vision. An old story tells of an angel who, meeting a man carrying a heavy sack, enquired what was in the sack. "My worries", said the man. "Can I see them?" asked the angel. When the man opened the sack it was empty. He was astonished, saying that he had had two great worries – one was of yesterday, which he now saw was past; the other of tomorrow which had not yet arrived. The angel told him he no longer needed the sack, so he gladly threw it away.

"Don't worry about things – food, drink, and clothes. For you already have life and a body – and they are far more important than what to eat and wear. Look at the birds! They don't worry about what to eat – they don't need to sow or reap or store up food – for your heavenly Father feeds them. And you are far more valuable to him than they are. Will all your worries add a single moment to your life? And why worry about your clothes? Look at the field lilies! They don't worry about theirs. Yet King Solomon in all his glory was not clothed as beautifully as they. And if God cares so wonderfully for flowers won't he more surely care for you, O men of little faith?" (Matthew 6:25-27 *Living Bible).*

Instead of worry, pray and praise. Praying really changes things.

* * *

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PASTOR L.P. COWDERY, Paul and Andre are deeply grateful for the cards, letters, flowers and prayers of numerous friends at the time of Mrs. Cowdery's passing to be with her Lord.. Will all friends be kind enough to accept this as the only acknowledgement.

WITH CHRIST

WILSON. On November 30th. Cecilla Minnie Wilson, aged 76 years, beloved member of our Whitehaven Church. Officiating minister at funeral: S.C. Cain.

COURT. On December 9th, Annie Court, beloved wife of Pastor Herbert Court, and mother of Joan, Philip, Hugh and Olive. Officiating minister at funeral: John Lancaster.

Coming Events

BOURNEMOUTH, Springbourne, January 13. Elim Pentecostal Church, Curzon Road. Tuesday at 7.30. Preacher: C.W. Smith.

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.

ROMSEY. January 10. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Preacher: Mr. Oscar Penhearow (Southampton City Missioner).

Wavelength

ELIM ON THE AIR

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

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.

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.

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WORLD NEWS

Missionaries evacuated

SPRINGFIELD, Mo. American Assemblies of God missionaries to Lebanon have been evacuated from that war-torn country, reports Charles E. Greenaway, the denomination's field secretary for Europe and Asia.

Six missionaries and their families have returned to the United States. These are the Rev. and Mrs. William Ilnisky of Orlando, Florida; the Rev. and Mrs. Bob Hoskins of Des Moines, Iowa; and the Rev. and Mrs. Joseph Brown from Rochester, New York. The Browns have served on the missions staff in the Middle East for 36 years.

Two other Assemblies of God couples who were in Lebanon at the time of increased hostilities have also left the country. They are the Rev. and Mrs. Kenneth LaBrie of Fall River, Massachusetts, and the Rev. and Mrs. Terrell Raburn from Thomasville, Georgia.

American Assemblies of God missionaries first went to Lebanon in 1920. Recent missionary activities have centred on the Middle East Evangelical Theological School (MEETS) which recently moved to new facilities in Beirut and has enrolled students from most countries of the Middle East; the International Correspondence Institute, with an enrollment of approximately 300,000 students; and Chi Alpha House, a ministry to the large university population of Beirut.

According to a report from missionary Bob Hoskins, the situation in Lebanon has been quite critical for the missionary staff for several weeks.

"A building next door to the Ilniskys was blown up and the building they live in was wracked with machine gun fire", he reported. "The commando element attacked the postal facilities just behind us here and stole five Landrovers and two trucks". One of the missionaries' vehicles was stolen but no one has suffered physical harm. Mail to the country has been cut off since August, the missionaries stated.

Missions leaders in Springfield are studying the Middle East situation to relocate these vital ministries of the Middle East Outreach.

BACKGROUND TO BATTLE
BEIRUT, Lebanon

AS I write, news reports indicate another cease fire (the fifteenth since last April) is being observed in Beirut. How long it will last is anybody's guess. The underlying cause of the conflict are far from being resolved.

Although billed as a Muslim-Christian conflict, the roots of the struggle are not religious. They are political – a contest for power and the economic benefits that power implies. As it happens, the "haves" in Lebanon, are for the most part, Christian. The "have nots" are mainly Muslim.

Christian majority

In 1943, when Christians were a majority of the population, the Lebanese agreed to an unwritten "national covenant". Under the terms of that covenant Christians were assured of the presidency of the nation, plus a preponderance of leadership positions in the armed forces.

Today, as a result of changes in population growth rates, combined with an influx of Palestinian refugees, the situation has changed. Muslims now comprise 60 per cent of the population. But there has been no corresponding shift in the distribution of power and economic advantages.

Clearly there are moral issues involved. Christians fear to give up their present favourable position for fear they will be overwhelmed by the Muslim majority. The Muslims understandably demand a larger share of the national cake.

Most educated citizens believe the answer lies in a revised national covenant by which benefits would be apportioned on a secular rather than religious basis. But leaders on both sides lack the courage to move in this direction. Hence the bloody battles amid futile calls for harmony and good will.

Evangelicals are in an awkward position. They are neither fish nor fowl, that is, neither Muslim nor "Christian" in the sense that word is commonly used in Lebanon to designate Catholic and Orthodox communities primarily.

Some evangelicals are emigrating abroad. More are waiting passively, hoping the situation will somehow be resolved without harm to family and friends. A few – too few – are attempting to bring evangelical perspectives to bear on the conflict.

by Waldron Scott, General Secretary, World Evangelical Fellowship.

Hong Kong

DAVID Yue-Kwong Wong, president of the Baptist World Alliance, visited mainland China recently. A Hong Kong architect, Wong is the first Baptist official to visit the People's Republic in 25 years. "In conversation with people young and old I detected a hunger and longing for something more than material benefits", he reports. Wong also tells of a young worker who habitually reacted with anger whenever he heard the gospel. One day the youth surprised everyone by announcing that he had come to believe in God and to accept Jesus as his personal Lord and Saviour. He is now a radiant witness for Christ. **BWA News**

Washington D.C.

THE Evangelical Women's Caucus held a national conference on biblical feminism in November. One of the stated purposes of the meeting was "to put (American) Christian women who are struggling with Scripture, church tradition and the realities of the 1970s in touch with each other for mutual support, enlivenment and challenge".

Managua, Nicaragua

Latin American evangelist Luis Palau begins a three week crusade here this month, hoping to reach much of Central and South America with the gospel. His programme calls for hooking up simultaneously a radio and TV network in 22 countries with a potential audience of more than 75 million.

The Family Altar

Scripture Union Portions

Notes by G.R. Knight, Pastor of our Barry Church

nday, January 5th

AH 1:1-17

'ng no more vain oblations" (v.13).

S verse speaks of God's abhorrence of ty ritual. Israel was guilty of keeping ' the outward ceremony of the Law e their hearts were far from God. esus brought the same accusation nst the Jews of His day (see Matthew). God desires that those who wor- Him do so from a loving and sincere t (John 4:23). Our hallelujahs, our ıtiful worship choruses, even our ring to the Lord, are no more than a oblation, unless they are given in sin- y and love.

sday, January 6th

AH 1:18-31

d the strong shall be as tow" (v.31).

tow that is referred to here is not twine from which rope is made, but fibre remnants, which are used for fing cushions or lighting fires. Isaiah ared that, without God, the strong ld become as weak as tow. Samson a mighty man whom God raised up to ver Israel, but he was strong only in Lord and in the power of His might. n he forgot God, his strength deserted and he became as other men. Let us ember that we, like Samson, can do ıing without the Lord.

dnesday, January 7th

AH 2:1-11

ither shall they learn war any more").

LOSSAL sums of money are spent y year on national defence. The super-powers strive for weapon supremacy and the strains of "Peace on earth, good will to men", have only just again died away. The world has not yet felt the impact of the coming of the Prince of Peace, because it has rejected both the Prince and His message. When Jesus returns to reign in righteousness all the instruments of war will be changed into the implements of agriculture, and the peace that already exists in the hearts of believers will fill the earth.

Thursday, January 8th

ISAIAH 2:12-22

"The Lord alone shall be exalted in that day" (v.17).

THIS is the age of the glory of men; men are honoured and exalted for their various achievements. When Jesus returns in power and glory at the end of this age, the success of even the greatest men will pale into insignificance. What we have accomplished will not seem important then, for all eyes will be on the Lord; every knee will bow to Him. Christ will be seen as "King of kings and Lord of Lords". The Lord alone shall be exalted in that day.

Friday, January 9th

ISAIAH 3:1-15

"The righteous. . . shall eat the fruit of their doings" (v.10).

IN THE midst of the anarchy portrayed in these verses there is a message of hope for the righteous remnant. There is a parallel thought in Revelation 22:14. The righteous are those who not only claim a relationship with God by faith but who live to please the Lord.

A prison reformer visiting a man found him sewing mailbags. "Hello", said the reformer, "sewing eh?" "No", said the prisoner with a grim smile, "I'm reaping". Galatians 6:7 is also true for the righteous man.

Saturday, January 10th

ISAIAH 3:16–4:1

"The Lord will take away" (v.18).

ISRAEL was ripe for judgment. God would strip His people of their wealth, pride, freedom, indeed all that they coveted. Their possessions had become more important to them than their God. It is sad to see many Christians today prospering materially but withering spiritually. When our prosperity or desire for it robs us of our delight in the things of God, remember, "The Lord gave", and He can just as easily "take away".

Sunday, January 11th

ISAIAH 4:2–5:7

"What could have been done to my vineyard?" (5:4).

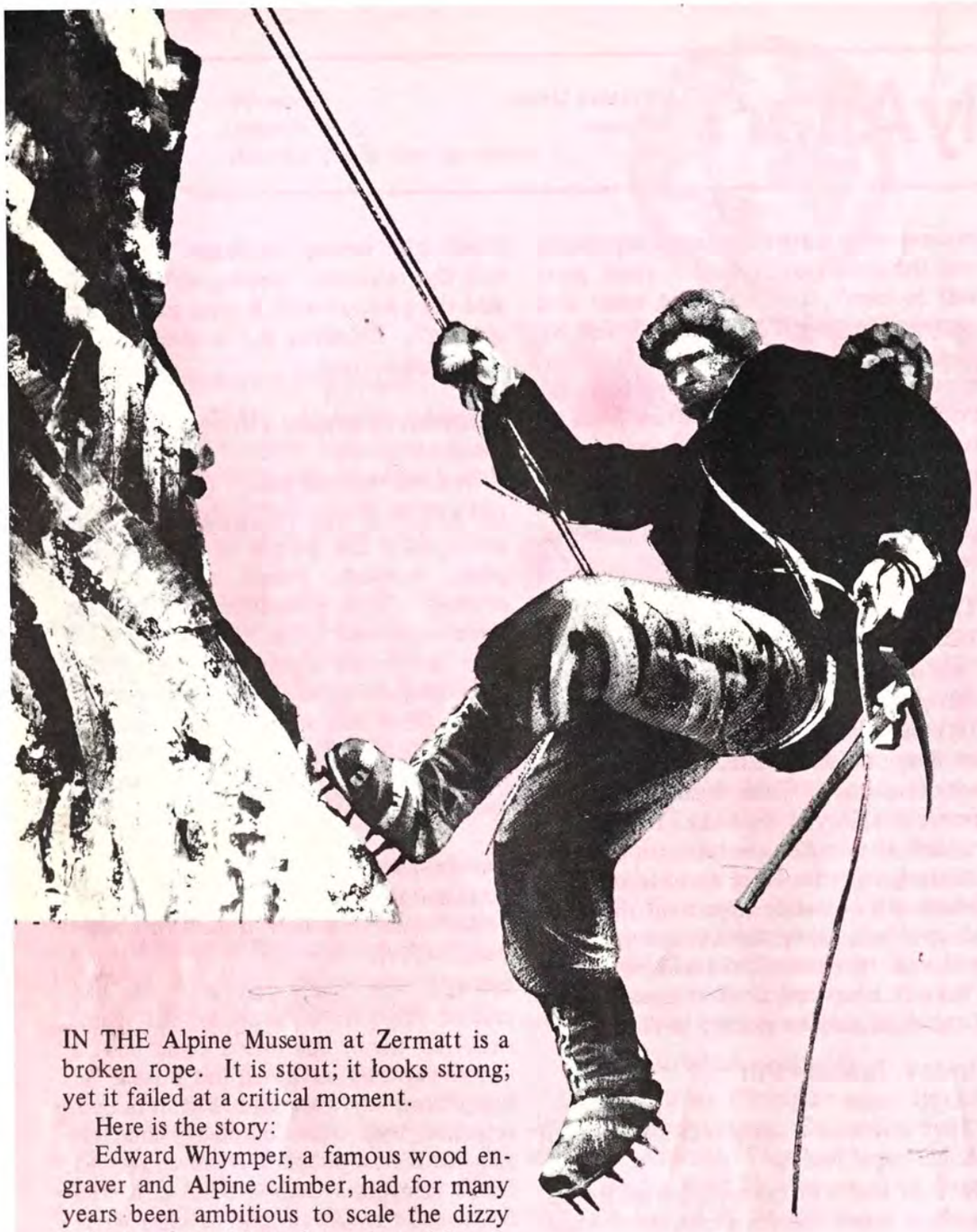
ISRAEL was God's vineyard. He had created His people, provided for them, delivered them, comforted them and in every way blessed them, but instead of being thankful, loving and faithful in their response, they were completely indifferent. Our lives, as believers, have made us God's vineyard. God who has given His Son has also bestowed upon us many wonderful blessings.

"Ransomed, healed, restored, forgiven,
Who like thee His praise should sing?"

Is your vineyard a pleasure for God to behold, or is it as disappointing as the wild grapes of Israel?

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 BROKEN ROPE

IN THE Alpine Museum at Zermatt is a broken rope. It is stout; it looks strong; yet it failed at a critical moment.

Here is the story:

Edward Whymper, a famous wood engraver and Alpine climber, had for many years been ambitious to scale the dizzy heights of the Matterhorn, but although he many times reached the great shoulder on the Italian side, he had never reached the top.

One day he started again, the more eagerly because a party of Italians were to attempt it also on the same morning.

His party consisted of four climbers and three guides. The guides were two brothers named Tangwalder and a famous guide, Michel Croz.

All went well until they reached the top. They stood on the dizzy peak enjoying a wonderful view and, as Whymper described it, "One uncrowded hour of glorious life!"

Then they reroped themselves to descend in the following order: Michel Croz, the guide, went first; then three climbers; then the senior Tangwalder in front of Whymper; and the younger Tangwalder in the rear.

Carefully they were letting themselves down the dangerous precipice. Michel Croz, out of sight of the rear members, was helping the next man find a footing over the yawning abyss.

A startling cry rang out as the man fell on top of Croz, hurtling him off his slender foothold. The next two men were dragged after them, but the experienced climbers above tightened the rope between them and stood firm to bear the shock. The rope ran its length, and the blow came; the thick cord snapped like a thread!

The horrified trio above saw their friends spreading their arms and legs in a hopeless attempt to stop their slide over the precipice. The four men fell on the great glacier 4,000 feet below.

For a while the remaining climbers stood in terrified silence—petrified. The Tangwalder brothers began to weep, saying they could never attempt the awful descent. Edward Whymper, however, nerved them to the effort, and hours later they arrived in Zermatt to tell their sad story.

The broken rope was examined. They found it was not a genuine Alpine Club rope! Alpine Club ropes are distinguished by a red strand running through them, and the rope did not have this.

How a substitute rope ever could have been carried on such an occasion remains a mystery to this day!

It has often been said that the redemptive power of the blood of Christ runs like a red cord through the whole of the Bible. Are you joined to the Saviour by this unbreakable cord?

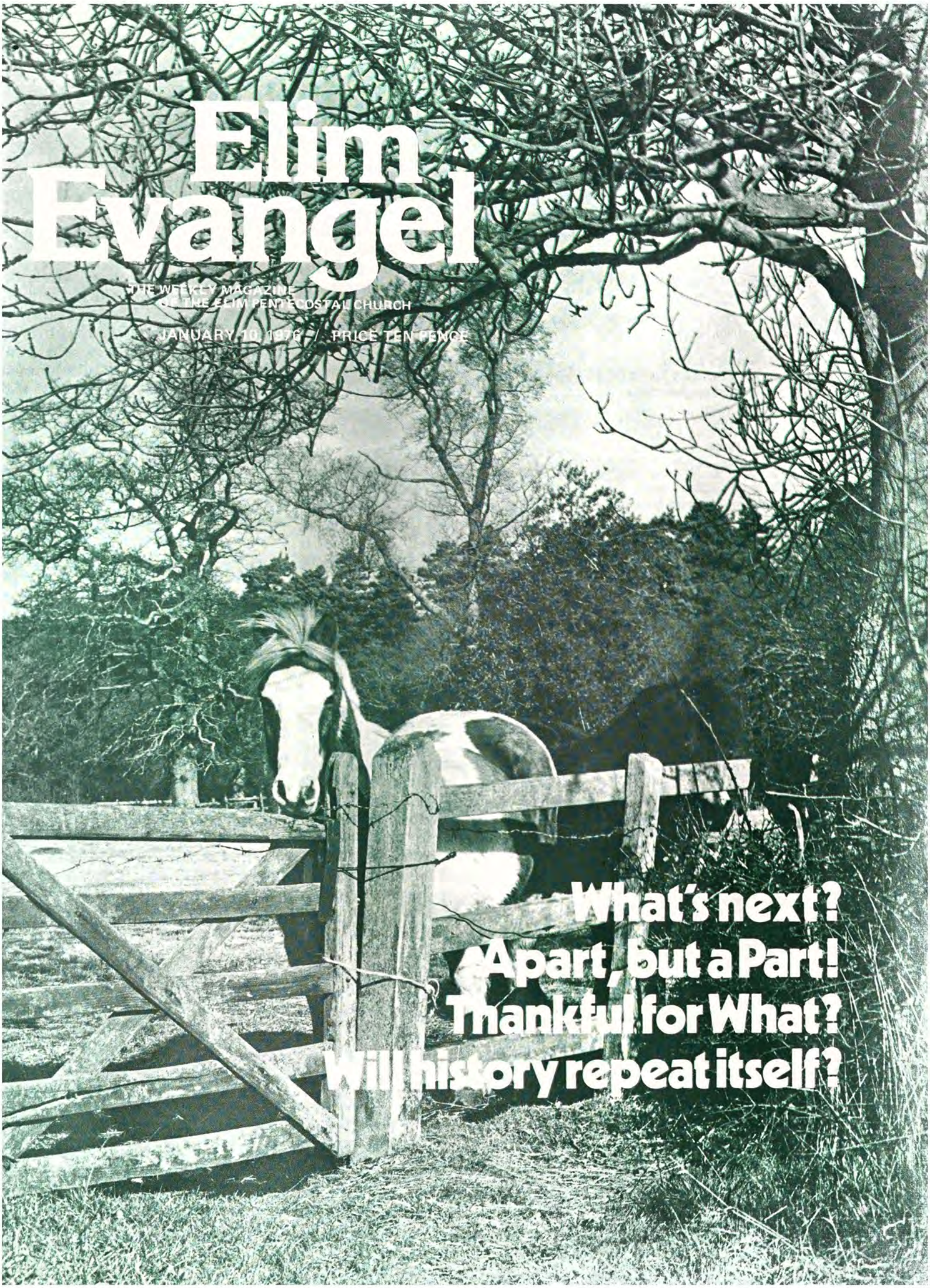
Are your sins remitted? Is your debt paid? The Bible states, "Without shedding of blood is no remission" (Hebrews 9:22).

Or have you some substitute rope to which you are trusting? No other power will stand the strain; every substitute will break when you need it most.

The Bible says, "Not by works of righteousness which we have done, but according ot his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). Don't trust in "being religious", or to a vague hope that "everything will be all right". None of these will save you; the only unbreakable hope is a personal trust in a living Saviour.

"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).

Jesus died to save us; He lives to keep us; and one day He will come again to receive us into His presence forever—if we have placed our trust in Him alone.


Elim Evangel
THE WEEKLY MAGAZINE OF THE ELIM PENTECOSTAL CHURCH
JANUARY 10 1976 / PRICE TEN PENCE
What's next?
Apart, but a Part!
Thankful for What?
Will history repeat itself?

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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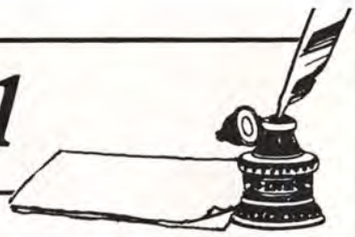
Editorial



AS EXPECTED, the proposal to bring back capital punishment for murder in the case of terrorists and others who were found guilty was defeated. In spite of some talk of the possibility of the previous decision of the House being reversed, the vote gave a clear majority in favour of retaining the present position.

The final figures showed that only twenty-nine M.P.s had changed their minds, and these were all members of the Opposition It was perhaps a measure of the general concern that even that number should have changed their views, though it was perhaps a little ironical that something like thirty people have been killed in England as a result of terrorist activity. It was almost a case of one vote for one life.

In the same week a French businessman paid a record sum for the release of his son who was held prisoner by a group of armed kidnappers.

The problem of writing even a short paragraph for a magazine, when the words will be read for the first time by the majority of our readers some weeks after they were written, is that a new set of circumstances may change a simple story into a much more complicated affair. Readers who are unaware of the time-lag between the writing of these words and the date when they are read may, quite wrongly, think that we are giving an opinion on the events that are happening at the time that they read our words.

This question must surely be asked, both now when we write, and at all times. What value can we put on one life – whether it is for the unfortunate victim of a terrorist attack, or the squalid life of a young thug who is prepared to take another life in pursuance of a political objective?

Let us remember that these men who were put to death at the same time that Jesus Christ was crucified were insurrectionists (John 18:40). The word that was used is lēstēs, a robber or brigand, rather than kleptēs, a thief, from which the word kleptomania is derived.

Among that group, one escaped the penalty of man's law because another took his place (Christ—or Barabbas). Of the two who were crucified, one died in faith, even though at first he had cursed (compare Matthew 27:44 with Luke 23:39-43).

The other man who died not only paid the penalty imposed by man's law, but he would also have to face the consequences of the more severe penalty of the law of God: "After death, the judgment".

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George Canty asks: WHAT'S NEXT?

ALL great men have avoided doing anything special on my birthday, including being born. True, it is the feast day of St. Placid and of St. Maurus who saved him from drowning, but who knows them? Hopefully I announced the date to my congregation. Just one card was the result, sent pityingly to relieve the featureless landscape of the most uneventful place on the calendar where my life's journey began.

I do what I can for this shunned and orphaned twenty-four hours. It is left to me, exclusively, my day. Nobody else wants it. I claim it, celebrate it, and even have been known to decorate it with cake and candles. Then, for me, all other days (except perhaps December 25th now that the secularists have taken religion out of the calendar) are only other days, like 364 anti-climaxes. They've even had the barbaric audacity to print Sundays as the last day of the week in our diaries (was it audacity or ignorance?).

What's all the fuss about?

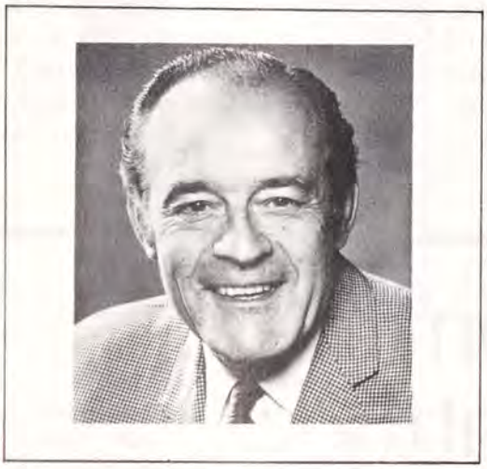
. . .Such were the thoughts that quirked my brain sitting with the Jubilee committee trying to make the most of Elim's Diamond Jubilee.

. . .It is alright making a birthday fuss of one year, and getting everybody excited about it, but what about all the non-anniversary years?

. . .For that matter, was Jubilee year such a good term when you remember that on that year in the Bible everybody stopped working?

. . ."Year of expansion" worried me, because it suggested just one year of expansion, which implied that we could then sit down and stop expanding.

Well, I presently recognised the problem merely as one of running out of suitable titles. "Year of expansion" was alright, but we needed to add a superlative to it, for it turns out that we are expanding more than ever anyway. So we don't always need a title to live up to, to prod us into action. We don't need a Jubilee to get us busy every year. God's time is now. There is nothing about new



years and anniversaries in the New Testament. That's a subject preachers find hard to talk about for lack of Biblical material. God is a very present God in both senses. His now is not a dying echo of yesterday.

Still with my thoughts wandering as the Committee talked on, it all related itself to a little-understood conversation between the disciples and Christ at the well – after the woman had stopped chatting and gone away. I began to see what was "inside" those apparently disconnected verses in John 4. After the disciples had gone to the trouble of bringing Christ food, Jesus told them he had food already. Food, for him, was to do the will of God. The sheer excitement at having reached out over the Judean iron curtain and of having given the water of life to a Samaritan woman, appeared to have taken away his physical appetite.

How long to harvest?

"Say not ye, there are yet four months to harvest?" That is, "Haven't you a saying . . .?" Actually the harvest was already there. If it had been four months to harvest it would have been the wet season and there would have been no need for Christ to ask for water from the well. Our Lord was commenting on a popular saying which meant, "There's always another day . . . no need to hurry, don't expect too much too soon". We say "Rome wasn't built in a day". Jesus coined a new phrase instead, "The fields are white unto harvest".

Meanwhile, the woman had been busy. A social leper, whom Jesus knew was living with her sixth and unmarried man, she had at first thought this Jewish rabbi must be a bit mad to shatter the rigorous social conventions of the day and talk to her, especially about water that wasn't in a well. Step by step however He had swept into her soul, she had forgotten all about drawing water, and went off wildly thrilled to tell everybody about Him.

Curiously, she had thought to humour this poor rabbi at first, by taking him up on his offer of water, "So that", she said, "I need not come here to draw". He said immediately: "Come here, with your husband". It does not say she brought him, but she did bring a lot of other women's husbands. And there they were, her harvest, walking up the road to the well and to Jesus. This was an immediate illustration of what Christ had said to her: "The time is coming, and now is, when the true worshippers shall worship . . .". That "now is" was in clear evidence.

So Christ said to the disciples as he saw these men coming: "Lift up your eyes, and see how the fields are already white for harvest". God's time is not next Jubilee year, but now!

Sowing and reaping

So, as soon as he had entered Samaria, he was sowing – and reaping. So was the woman. This looked as if reaping followed sowing pretty closely in the spiritual realm. This indeed is what Jesus said: "Both he that soweth and he that reapeth may rejoice *together*". Now that was different from the natural order. Even Psalm 126 spoke of "He that goeth forth and weepeth, bearing precious seed . . .", and referred to the man bringing his sheaves "rejoicing". Seed was scattered by hand against the cold winds, bringing tears to the eye, this was followed by a long wait before harvest rejoicing. Here however the Lord says a new thing is to happen; this is to be characteristic of the whole Christian era – sowing and reaping take place together. There is to be no slow process of social

(continued overleaf)

conditioning, but instant conversion through the Spirit.

There was another cryptic remark that Christ made. "He that reapeth receiveth wages". Naturally, you say. When we look closer, we see this – that Jesus is not saying we shall receive wages, but that we *are* receiving wages when we are reaping. Just as we don't necessarily have to wait months four sowing to spiritual harvest, neither do we have to wait until eternity to draw our wages. True, He also adds that "we gather fruit unto life eternal", but not *only* for then. John's Gospel time after time demonstrates the fact that in Christ, the heavenly and future age has broken into the present. Today we can share eternity's rewards and joys, and reap today from today's sowings. The prophet Amos said "The plowman shall overtake the reaper".

What are we waiting for?

There is a famous verse (2 Corinthians 6:2) which we hurl at the unconverted for their prevarication. "Now is the accepted time; behold, now is the day of salvation". However, it is quoted by Paul against prevaricating workers. It is the answer to those who wait for a more favourable time to save souls, who say "There are yet four months to harvest", four months, or next year, next Jubilee, when revival comes, when the Church is ready, when the funds come in.

It occurred to me that when Jesus sat at the well, while the woman went off to tell everybody in the area about Christ, there was something familiar in the language. I remembered that the same sort of situation is found in the last chapter of Mark, where we read "The Lord . . . sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them . . .". Our task is the same as the woman's who went around saying – "Come see a man . . . is not this the Christ?".

Odd though – the apostles didn't go to Samaria, but later a deacon, Philip by name, driven by persecution did go – and he reaped an amazing harvest. Well, what are we waiting for?

Thoughts from the Gospel of Matthew

by Frank Lavender

11. "In his heart" Matthew 5:28

IN A SENSE, this little phrase is at the heart of the Sermon on the Mount. The Jews conformed rigidly to a pattern of outward observances, not only with regard to circumcision, the keeping of the Sabbath, but also to the whole of the law of Moses. They also added to these regulations a multitude of petty rules of their own which were called "The tradition of the elders" (Matthew 15:2). Their obsession with trivialities revealed their attitude to God, whom they regarded as being petty, and only interested in the performance of rituals with elaborate outward observances. Therefore, as long as the religious formalities of Judiasm were kept, the Jews were not very much concerned with the state of man's heart. This phrase "In his heart", showed that the Lord was concerned with the heart and with the motives.

A Jewish lawyer asked Jesus which was the first, the supreme commandment of the Law. Jesus replied: "Thou shalt love the Lord thy God with all thy heart . . ." He went on to say that the second commandment was "Thou shalt love thy neighbour as thyself" (Mark 12: 28-31). In this way Jesus cut through the Jewish accretions and penetrated to the very heart of the Law. The commandments which were declared by Moses were of abiding importance to Israel (Matthew 5:17-20), but even more important was that the people's observance of the Law should spring from love for God and for one's neighbour. Obedience must not become a trivial or formal observance.

It is so very easy to become formal – we can even become Pentecostal ritualists. The fire can go out from our souls so that, although we keep up an appearance and perform some religious observances, our heart is no longer in them. We must ask ourselves if we really love the Lord with all our heart, and also whether we love one another as much as we love ourselves. If we have become formal, let us repent and do the first works (Revelation 2:3-5), and thus we will have the fire restored to our souls.

Madam Chairman

MISS GEORGETTE BUTCHER, Manager of Scripture Union London Bookshop, at Wigmore Street, is the new Chairman of the Religious Booksellers' Group of the Booksellers' Association.

She is the first woman to hold this office, and her appointment was announced as the S.U. London shop is about to commemorate the fiftieth anniversary of its opening on Armistice Day, 1925.

Miss Butcher has been on the staff of the S.U. bookshop since 1960 and has been Manager for the last five years.

'Divers' diseases

THE old Negro preacher stood up to preach. He read his text: "They brought to Jesus all sick people that were taken with divers diseases". The preacher said: "Now the doctors can scrutinize you, analyse you, and sometimes cure your ills, but when you have divers diseases, then only the Lord can cure, and, brethren, there is a regular epidemic of divers diseases among us! Some dive for the door after worship is over. Some dive for the television during the evening services. Others dive for the car and take a trip over the weekend, forsaking worship and teaching. Then a few dive into the flurry of fault-finding every time the Church takes a stand on something. Yes, brothers, it takes the Lord and the love of his Church to cure the divers diseases".

Lead me to some soul today,
Oh, teach me, Lord, just what to say.
Friends of mine are lost in sin
And cannot find their way.
Few there are who seem to care
And few there are who pray.
Melt my heart and fill my life –
Give me one soul today.

Apart, but a Part!

by **T.W. Walker**
Field Superintendent

THIS beautiful chorus-prayer, challenged and inspired an earlier generation. Its plaintive tune and telling words left their mark. Strangely, the expression "souls" is not so much heard nowadays, no doubt because of an increasing recognition that "souls" really means "people", not part of them, but people. Still, the old-time agonising prayers that the Lord would save souls were no bad thing. We could do with more of them. Note, though, that the chorus can betray us.

The Minister of Transport has stated that the kerb drill taught to young people has lost most of its value. Young children have learned it and can say it automatically. So far, so good, but the danger is that many have come to regard it as a fetish. They think that the repetition of the words at the pavement edge will grant them immunity from danger, even to the extent of halting the traffic!

Response and responsibility

Could it be that choruses like the one quoted have lulled us into a state of thinking that we have reached out for souls when we have merely prayed to be led to do it? Putting your hand up in a consecration meeting does not make you consecrated, no more than a committee or conference decision succeeds in achieving the object that has been decided upon. One of our problems is that a hand raised in response to an appeal can somehow make the human mind think that the job has been done, when the only thing that has taken place has been an outward indication of desire, interest or decision.

Reach men and women for Christ we must, however. We simply cannot feel satisfied with the impact on the United Kingdom made by evangelical, let alone Pentecostal churches. The church-going population is miniscule in some cities. The drift from Sunday school in some non-Pentecostal denominations is shattering. We live in backslidden Britain all right!

Isn't one of our difficulties our recongnition of the wide gulf which separates the truly born-again Christian from his unsaved contemporaries? Unfortunately, we can see all too evidently that we can be – and are – nearer to our brothers and sisters in Christ then we are to some of our unsaved relatives.

The danger of isolation

It is also the case that seeking to be an active witness can isolate us from the mass. We soon can become marked out as the "religious one" or whatever name they apply to us.

Tribute must also be paid to the splendid testimony being maintained by so many believers. Despite almost intolerable pressures, so very many are living truly and cleanly for the Lord. They are standing firmly and truly for God and for good. We thank our heavenly Father that this is so.

When we come down to it, though, our real anxiety is the difficulty of making contact. Many learned years ago that compromise never pays. You never win by saying, "If you will come to church with me next Sunday night. I will go to . . . . (a place of worldly entertainment) on Saturday". It just doesn't work out.

What should cause us concern, however, is that we have such a responsibility. You cannot read chapters like Luke 24 or verses like Acts 1:8 without seeing it. We must reach out. Heaven and hell are too awesome, God's Word too straight, for us to do any other.

There is the clear warning of Jude vv. 17–25, of course. That is a pointed, poignant clause which says, "Others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh". The stains of sin are bordering on the repugnant – the nicotine-dyed fingers, the trembling hands, the foetid breath, the sad staggering of the alcoholic, the lines and furrows on the faces, the stooped shoulders, the furtive glances – all can repel.

Again, the Joseph situation can be a challenge, too. His action in fleeing in the matter of Potiphar's wife was absolutely right. He was strong enough to run away when there was no other course.

Having said all, though, the situation remains. It is a difficult one. We naturally gravitate to those who are of like minds and kindred spirits, but, if we have no contact with unsaved people, how can we influence them? If we opt out completely and live in a closed community, how can we win others? The ring of people conducting an open-air meeting can illustrate this. He would be a very bold person who would join himself to the ring!

The answer to our prayers

We are not of the world, but we are in it. Moreover, we are under command to go into it! "Go ye into all the world and preach the Gospel . . .", are the words of our Master, no less. Is it enough to be in the most fervent prayer meeting praying for God to send in "outsiders"? Shouldn't we be part of the answer to our own prayers by seeking them? The very expression "outsiders" betrays our thinking.

In the end, it comes down to whether we really love people. When you care for someone, you will do for them what you would do for no other. When you overlay this penetrating thought with the truths that "knowing the terror of the Lord we persuade men" and that Christ-rejectors will go to hell, it really brings you up with a start.

We are not a part of this world in one sense, but we must not be so apart from men and women outside of Christ that we cannot communicate. In that sense we are a part of the world for whom Christ died.

Thankful for what?

WHEN YOU are tempted to ask, "What have I to be thankful for?", read Jonah.

Perhaps you now feel so low that you have to look up to touch bottom. Jonah knew how you feel.

He felt he had been the victim of circumstances. He had been handpicked for a dirty job, for an errand he did not like.

He preferred any place on earth to Nineveh. They weren't his kind of people. He didn't like them or their habits. It's hard to be thankful for unwelcome duties.

His sea voyage had been disastrous. His money was gone. His plans were aborted. What could he be thankful for? Compare his problem with yours!

Good from Adversity

An important lesson that Jonah teaches us is that *adversity has its uses.* Trouble can be a dispensation of mercy. A missed plane connection may save a man from death. A broken engagement may turn out to be the best thing that ever happened to a young woman. Release from a job can lead to much better opportunity at higher wages.

Adversity brought out the best in Jonah. He had been shortsighted. He had been foolish. He had been disobedient. But when he hit bottom, he did the sensible thing. He prayed.

"When my soul fainted within me, I remembered the Lord. . . . . I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord" (Jonah 2:7, 9).

Gratitude

Gratitude is an instinct God created in mankind. It should be encouraged and developed from infancy. God wants us to use it as He wants us to use our minds.

Francis of Assisi and his brother monks depended for their food on the goodwill of the people who gathered around them, listening to their music and good news.

One day when the gifts were scarce, Francis chose a cool place by a cheerful mountain stream to eat his meagre meal with the brothers travelling in his company.

After Francis had said grace– praising and thanking God, the generous Giver of all good things–a young brother began to scold him: "Was it necessary, was it sensible, was it honest to thank God for a meal like this?"

Francis listened courteously to the depressed youth and replied:

"See the banquet God has prepared for us. Did any nobleman ever feast in a hall with so wonderfully moulded a roof– the dome of heaven itself?

"The finest table linen woven for a prince could not compare for whiteness with this fair boulder.

"The choristers of God are making music for us. What slave could wash and cool our feet as well as this mountain stream in which sunbeams seem to play?

"God has provided all this for you and me–shall we not say grace?"

Thanksgiving

Remember, thanksgiving is a duty before it is a feeling. It is a daily sacrifice. It is a command. A duty doesn't necessarily imply something unpleasant. It is my duty to eat and drink. It is my duty to love my wife.

Too often the impression is left by Christian people that to be really happy in this life is a sin. Unwittingly it is suggested that a clouded life, a visible burden, a painful, weary waiting are the proper posture of a spiritual person. A long face is implied with groans and lamentations.

That is a cruel caricature of what the Christian life is meant to be.

Start praising!

There is a gladness God commends. I like to be with such people. My health is better. Jonah, as a grouch, was poor company. Jonah, with glory flowing from his soul, was a winner.

Stop complaining! Start praising! You'll soon get off the bottom and start rising toward the top. "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land" (Jonah 2:10). Your circumstances will change so quickly that you will wonder what happened to you.

Jonah thought the way of duty was hard. He was an evangelist who went a great deal by his feelings. When he felt like doing something, he did it. When he didn't feel like doing something, he didn't do it. You can't live successfully that way.

Jonah learned the hard way that denial of duty can lead to the very gate of death. The right thing is always the easiest thing. When you begin to praise God for His will for your life, you will begin to see the light of day.

Again the question is asked, "Thankful for what?" The one person who had the right to ask that question is Jonah. "The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption. O Lord my God" (Jonah 2:5, 6).

There were two things that Jonah could be thankful for, and these lie at the foundation of all things in the heavens above and in the earth and water beneath.

Gift of Life

First, *he had his life.* I want you to think about that. I've heard it from those whose home has been burned to the ground and every possession swept from them. "We are so thankful we are alive".

Other things can be replaced. Your life matters more than anything else. There is no substitute for life. That is the first thing for which to give thanks.

Thank God for your senses—sight, sound, smell, taste, and touch—and the worlds they unfold to you every day! Thank God you can move your fingers! Thank God you can eat without pain! Thank God you can see a patch of blue sky!

Jonah was alive—not in very pleasant circumstances—but alive just the same, and he knew it. And when you start there, soon your world will expand.

The Presence of God

Second, and even a greater reason for thanksgiving than life itself, *Jonah knew he had his God.* God had not forsaken him. He had not been abandoned. And he had enough faith to call upon Him.

He said, "I cried by reason of mine affliction unto the Lord, and *he heard me;* out of the belly of hell cried I, and thou heardest my voice" (Jonah 2:2).

Jonah had fallen into a trap that snares so many. *He felt sorry for himself.* It was a besetting sin in Jonah. The great evangelist needed to think of others. Their destiny depended upon his message.

So many need your help. That is the answer to getting out of the deep. God has a job for you to do. When you accept God's will and invest yourself in service to mankind, you quickly discover that things begin to make sense.

Jonah has been most unmercifully criticised—more than any evangelist. He has been called a coward, a traitor, an ingrate. True, he wasn't the most pleasant of men.

Nevertheless Jonah has covered himself with everlasting honour and left a lesson as a rich legacy to all generations. He didn't alibi. He shouldered the blame.

A man who can offer the prayer of faith and the sacrifice of thanksgiving under such circumstances is a man who will find victory.

C.M. WARD

PLANNED NEGLECT

By A. Henry Orr

LIFE is not long enough to work everything in. Some things have to be neglected.

I remember reading of a noted young concert artist who was asked the secret of her success with the violin.

"Planned neglect", she replied.

Then she explained:

"There were many things which demanded my time. When I went to my room after breakfast, I made my bed, straightened my room, dusted the floor, and did whatever came to my attention. When I finished my work, I turned my attention to violin practice.

"But that system failed to accomplish the desired result, so I reversed things. I deliberately planned to neglect everything else until my practice period was completed.

"That programme of planned neglect accounts for my success".

Neglect may not sound like such a good word, but it is essential to our spiritual and material wellbeing. The trouble is that so many of us, in doing the things we feel we have to do, neglect the things we ought to do.

Take prayer, for instance. I do not mean asking for things; I mean the soul's communion with God.

No person can succeed in the Christian life without prayer. Until prayer becomes vital and habitual, one is without the divine resources that God has provided for one. He remains a spiritual weakling.

Yet we neglect prayer. It is crowded out or broken into. It is pushed aside. Or, because we have so much to do, it becomes perfunctory.

I want to suggest that you neglect other things and begin each day with God.

I will tell you what the result will be. The things you planned to neglect will be done just the same— and done with a gladder heart. They will even be done better, and you will be conscious of spiritual reserves. You will discover you have that vital modern requirement—you will be able to cope. You will be adequate for the day's demands.

And at the ending of the day, perhaps in the late evening, your planned neglect will suggest this musing:

Today was just an ordinary day,
The usual work, and then a bit of play;
But, oh, the sense of peace at eventide
To know that God and I walked side by side.

Dates for your diary

March 27	— Irish Conference, BELFAST.
May 8-15	— Elim Annual Conference, Clacton-on-Sea.
June 12	— Bible College Open Day.
July 31 — August 7	— Ministerial Refresher Course, Elim Bible College, CAPEL, Nr. Dorking.
September 27 — October 2.	Pentecostal World Conference, LONDON.
October 23	— National Youth Rally, Colston Hall, BRISTOL.
October 30	— Ordination Service. Venue to be announced.

D. Butcher

J. McInnes

Mrs. Gladys Gorton

Mrs. Ruth Walker

Birmingham Presbytery Missionary Report

by Stanley Brown,
Pastor of our Winson Green church

Peter McCann

Pastor & Mrs. Wigglesworth

AS A PART of the Diamond Jubilee Celebrations the Birmingham Presbytery decided to hold a Missionary Event. We invited Pastor and Mrs. Wigglesworth, Pastor and Mrs. MacInnes, David Butcher, Peter McCann, Henry Jeffery, Mrs. Gladys Gorton, and Mrs. Ruth Walker to take part.

Graham Street

The proceedings began at the Graham Street Church, when the Presbytery were invited to attend a buffet tea prepared by the ladies of the church. This was followed by an open forum which proved to be a very informative and helpful time. In the Evening Rally which followed we heard David Butcher describe how the Lord had prepared him for his work at the Emmanuel Press, and the remarkable results obtained through the printed page. John MacInnes thrilled us as he told the story of the Radio ministry in Guyana. We heard from Peter McCann how God is pouring out His Spirit on the schools in Rhodesia. Leslie Wigglesworth gave us a review of the work in India, Taiwan and Hong Kong. The whole service was full of challenge and inspiration.

Stirchley

Monday's service was held at the Stirchley Church. The missionary personnel who filled the platform were introduced by Leslie Wigglesworth. John Emmett told us of the trials and triumphs of the work of the Zaire Evangelistic Mission. Mr. Bullivant, of Selly Oak, sang for us. Then we were shown two remarkable films produced by the Zaire Evangelistic Mission. There was a Hallelujah in our hearts as we saw the way that souls had been rescued from heathen darkness and transformed by God's grace, and many Churches established. An open forum followed after the rally and many were reluctant to go home.

Kingstanding

Kingstanding was the venue for the rally on Tuesday evening. The Kingstanding Choir under the direction of Mrs. Morrison sang two pieces that brought great blessing. Pastor Jeffery gave us up-to-date news of our latest missionaries in Brazil, Steven and Mrs. Huntly. The outstanding work of the E.W.M.A. was described by Mrs. Gladys Gorton. A film of the work in Taiwan was also shown. As we stood to sing our final hymn we felt challenged to greater endeavours for the kingdom of God.

Worcester

Report by a member of the Worcester Church

The Wednesday meeting in Worcester was well attended and the atmosphere reflected the warmhearted cooperation which the Missionary Auxiliary has promoted among Elim folk.

Mrs. MacInnes and Miss Olive Garbutt brought lively accounts of life and work in their respective spheres, revealing how the support of E.W.M.A. has contributed richly to their work and well-being.

It was at this meeting that the announcement came of Mrs. Gladys Gorton's retirement from the leadership of E.W.M.A. and Mrs. Ruth Walker who was introduced as her successor affirmed her readiness to fit into the new role before her. Mrs. Gorton reminded her listeners of the launching of the work at Bracklesham Bay in 1966, from which beginning so wide a network of missionary support has matured. The Women's Auxiliary, she pointed out, had set out to harness the woman's role of wise provider to the mainstream of missionary giving.

WEST OF ENGLAND PRESBYTERY

A day for the children

ON SATURDAY, November 22nd, children from the Sunday schools in the West of England Presbytery gathered at the City Temple, Bristol, for a children's day. Our preacher was Brian Grist of Broadstairs.

James Ritchie, pastor of the Weston Church and district Youth Commissioner, led the service in the afternoon. There were items from the Sunday schools at Chippenham, Wells, Weston and Hereford. Chippenham's item was based on traffic lights. Three groups of children were dressed in red, yellow and green jumpers. By a strange coincidence Wells and Hereford presented a similar item with flags flying and the singing of the chorus, "Love is the flag flown high from the castle of my heart", whilst the group from the Weston Sunday school spoke of the life of Christ. Brian Grist's afternoon message was based on the story of the rich man in Luke 12. The Scripture was read to us by Mrs. Grist, and each time an "I" or "Me", or "My" was mentioned the children were told to indicate this, and every time they did so Pastor Grist blew into a large balloon, which soon burst. Selfish interests so inflate our pride that they make us forget the things that really matter. Through this simple illustration a valuable lesson was passed on to the children.

The convener at the early evening service was the "youthful" Ron Jones. During the meeting there were items from Bristol, Keynsham and Bath Sunday schools. A young lady in the Bristol primary department accompanied by all the actions sang "The birds upon the tree-top". Her pulpit stance was remarkable for her age! Keynsham, as part of their item, had a group of children playing hand bells, whilst the Bath Sunday school told, in a poetic form, the story of the unmerciful servant (Matthew 18:23-35). Following a Bible "mistake" reading of the story of Zacchaeus, Brian Grist took us through the childhood of a lad called Peter, from his birth to his conversion as a teenager. He was given a black mark every time he did anything wrong. Then "The blood of Jesus Christ His Son cleanseth from all sin", wiping away all those black marks, thus another valuable lesson had been impressed upon the children's minds. In the closing prayer a number of children indicated their desire to be followers of the Lord Jesus.

TREVOR PARTINGTON

The industry and ingenuity of Elim women supporters had brought results which surpassed all expectations.

Pastor Leslie Wigglesworth's tribute to the work of E.W.M.A. left us in no doubt as to the value he places upon it as a potent force in missionary advance.

Sparkbrook

The final Rally was held at Sparkbrook, when the Missionary Pageant was given. We listened enthralled to David Butcher, John MacInnes, and Peter McCann telling us of their work, and Mrs. Galdys Gorton's account of the contribution made by the ladies of E.W.M.A. The young people from Sparkbrook took part in the Pageant, and one of their group sang very effectively. As the slides were flashed upon the screen we were transported to all of the mission fields where Elim is working and our hearts were moved to cry, "To God be the glory, great things He hath done".

SOUTHAMPTON

Pastor: W.J. Maybin

ON SATURDAY November 1st, we held a Baptismal service at which two candidates from the Sholing Church were baptised, together with four young people from our own church. Many friends from the Sholing Assembly joined in this meeting at which the preacher was Pastor Ron White of Sholing. In a challenging message, he stressed the importance for all who profess to love the Lord the necessity of obedience to the command to be baptised.

Each candidate answered some brief questions which were put to them by their own ministers, R.O. White and W.J. Maybin. Each candidate was given a promise from the word of God, after which they were baptised.

E. PRESTON

Pontypridd says "farewell" to Ray Hughes

AFTER six years of fruitful ministry, we bade Pastor Ray Hughes and family a reluctant farewell. At the request of other churches and organisations in the town, an extra service was held on Saturday night, when ministers of several churches and representatives of O.A.P. branches paid tribute to the dedication of Pastor and Mrs. Hughes in their work and witness, not only in the churches, but throughout the town. A challenging address on "Spiritual Integrity" was given by our District Superintendent, Ramon Hunston.

At the farewell service on Sunday evening, the church was filled to capacity and extra chairs had to be brought in. Gavin William Jones, grandson of Councillor Ken Williams, who is one of our deacons, was dedicated.

Six young people had expressed a desire to be baptised before Pastor Hughes left Pontypridd, and it must have given great joy to him to baptise three of the young men from his own Bible Class. The final part of the service was convened by our church secretary Mr. Eric Hutchinson, who asked our elder, Don Gimblette, to make the presentation of a cheque on behalf of the church. He paid tribute to the work of Pastor and Mrs. Hughes. Further gifts were given from the Sunday school by Mrs. G. Gimblette; from the Young Men's Bible Class by Jeff Vincent; from the Junior Crusader and Sunshine Corner Staff by Mrs. Norinne Davies, who also thanked pastor for his encouragement and work in their department. The Crusaders also expressed their appreciation in the form of a presentation by Mrs. Thelma James. The final presentation on behalf of the Ladies' Fellowship, was made by Mrs. U. Pearce, who spoke of the splendid work done by Mrs. Hughes. Pastor and Mrs. Hughes were visibly moved by these demonstrations of love and they thanked everyone for such generosity.

At the close of the service the deacons prayed over Pastor and Mrs. Hughes, committing them into God's care and keeping.

UNA PEARCE

1066 1588

1815 1415 1914

1939

Will history repeat itself?

"as it was . . . so shall it be".

James Froude, the 19th century English historian said, "History is a voice forever sounding across the centuries". I want to suggest that the Flood in the time of Noah is a voice calling across the centuries, telling us much that is relevant in this day and age. It reflects the impartial judgment of God on a world that has corrupted itself, thus inviting divine intervention.

The late D. R. Davies was a writer whose works I admire greatly. In his book *Divine Judgment in Human History,* he observes, "The whole of history is a process of judgment. History is the materialization of God's standing and constant condemnation of man's rebellion against Him . . . Since there are no new beginnings in history, but only development, in which margins and fringes touch and fuse, the whole of history is one long, persistent process of Divine judgment. The Last Judgment is that process coming to its climax".

I suggest that this is what Jesus is saying in Matthew 24:37, "But as the days of Noe were, so shall also the coming of the Son of man be". The fact of Christ's return is a subject that is pleasant for the believer to contemplate, but for those who are unprepared, it will mean judgment. As the then Bishop of Hull said in a Foreward to the above-mentioned book, "It is never pleasant to contemplate the ultimate tragedy of human history". From that angle, comparing of the days of Noah to the days prior to the Lord's return is not a pleasant thing to think about. Jesus said that the generation that would witness His return would be cast in the same mould as were the people of Noah's day.

by **W.J. Maybin,** *Pastor of our Southampton Church*

In other words, history would repeat itself. In light of this fact the lessons of history should not be lost upon us. George Croly, English poet and divine of a previous century said, "All history is but a romance unless it is studied as an example". That is what we must do, we must consider this event in history as an example. What can we learn as we study this page from primitive history, calling to mind the prognostication of Jesus? How far are our days like those of Noah? If we can find parallels, we are forced to the conclusion that we are nearing the end of this dispensation; in brief, the coming of the Lord is drawing near.

Let us look at some of these parallels as we compare the times of Noah with things as we know them in the 70s.

1. **The days of Noah were characterised by a rapid expansion of the human race**

We read: "Men began to multiply on the face of the earth" (Gen. 6:1), or to use a modern phrase, they were days of a population explosion. Jesus said, "As it was . . . so shall it be". Alan Hayward in *Planet Earth's Last Hope* states, "We have an exploding population on a small planet . . . But we cannot even sustain our present standards indefinitely, because the raw materials we need will not last very much longer". We are told that by the end of this century twenty-four countries will treble their population. Today there are over 3,000 million people on this planet and by the year 2000 the figure will have more than doubled; every eight years will add another 1000 million. Already some two thirds of the world's population are in the grip of hunger and malnutrition, with some 12,000 dying of starvation daily.

Were the words of Jesus irrelevant when He forecast extensive famines as signs of His return? We do well to give

heed to His words in Matthew 24:7 and see that Jesus intimated that a "signal" of His near return would be famines. The third of the six seal judgments that God will pour out on the earth reveals a man on a black horse, complete with balances in his hand indicating food shortage and famine (Revelation 6:5,6). If present day trends have any significance we are surely hastening towards the close of this age.

2. The days of Noah were characterised by the corruption of morals.

The root meaning of the word "corrupt" (Genesis 6:11) is, I understand, "a sexual corruption". Noah's days had gone morally bad, and if you make the comparison you are forced to admit that we live in an age when morality and decency have gone by the board.

Bible students are divided in their interpretation of what is meant by the term, "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Genesis 6:2). Some hold that these were fallen angelic beings co-habiting in an unnatural way with the daughters of men. Others contend that here we have reference to marital relationships between the godly line of Seth and the ungodly offspring of Cain. How such a union could have resulted in an offspring of a race of giants remains a problem to me, but I would point out that there is a pungent lesson for every Christian with regard to his and her relationships in or out of marriage. Further, there are those who see here nothing more than a reference to inter-marriage between the upperclass society and a lower! Whatever view is held, there can be no disputing the corrupt, moral standards of today. Society is rightly labelled permissive, and under this label there exists every kind of sexual aberration. Our permissive society is very steadily transforming Christendom into the latter-day Sodom and Gomorrah that Christ foresaw. As it was then, so it is becoming in these last days; the world is continually set toward sin. God is defied and the flesh with its passions and lusts is defiant.

3. The days of Noah were characterised by violence

The chronicler states; "The earth was filled with violence" (Genesis 6:11). The late Dr. Ernest Kevan argued, "There is nothing surprising in the close link between corruption and violence; the one quickly follows upon the other, and the reason why men are at variance with one another is that they are at variance with God". The rejection of God's moral law breeds lawlessness in every other realm, with the result that criminal tendencies and statistics are reaching alarming proportions throughout the world. Respect for law and order has well-nigh disappeared, and the matter is causing problems which are universal. Statesmen and politicians are at a loss to know what to do, and one of our own distinguished Christian parliamentarians has stated that all law-abiding citizens should unite to "Slam on the brakes on a sick society". President Nixon said that, as far as America was concerned, physical violence was seemingly on its way to "Becoming an accepted form of opinion forming today's world". It would seem that a spirit of revolt is creeping in everywhere, and I believe that in this we have the psychological build-up for the emergence of one described by Paul as the "Lawless one" (2 Thessalonians 2:8), or the Antichrist. Such defiance of law and order is but symptomatic of the sickness of these last days, and is clearly indicative of the near return of our blessed Lord.

4. The days of Noah were characterised by faithful preaching

Judgment caught up with Noah's generation. Mankind cannot evade God's wrath and that day is fast approaching. Peter writes, "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7). But there was a remedy in Noah's day, and under divine instructions Noah built an ark, and while he built it he was "a preacher of righteousness" (2 Peter 2:5). From this story and many others in the Bible we find that God was engaged in the rescue of men and women from the coming doom. With the shadow of final judgment looming ahead, God is still desirous of saving the sinful; as we watch we must work to advance the kingdom of God in the hearts of those who will repent and believe the gospel. Noah was in step with God, not only in believing that there would come an end to divine patience, but he knew also that the Creator's love was unlimited. Someone has said, "There lives not on earth today a believer who has accepted the truth of Christ's Premillennial Advent, who does not feel like doing double the work he did before he knew his Lord was coming". In Elim we are professedly Premillennial in our doctrine, but how does this doctrine affect what we are doing? If we are living "like men who wait for their Lord" (Luke 12:36), we should spare no effort to reach the lost while there is time. If we interpret the Great Commision of Matthew 28 in light of Advent truth, we will be up and doing. One of these days the last stone will be added to the building of Christ's Church, and then the heavens will glow with the splendour of His return. In light of that great day we should be waiting, watching, worshipping and working.

Let me conclude with a challenge from the pen of Ian Macpherson, whose book *News of the World to come*, should be on the shelves of all who are prisoners of the "blessed hope". He writes, "The Advent hope, rightly construed, does not distract the person who holds it from the demands of duty, but rather dynamizes him for the faithful performance of duty . . . It does not cause him to be idle: it causes him to be industrious. It is not to him a sprag but a spur".

Signs of His coming multiply.
Morning light breaks in eastern sky.
Watch, for the time is drawing nigh.
What if it were today?

Wavelength

ELIM ON THE AIR

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

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.

Radio Clyde. 261M. "Thought for the day". January 12th through to January 16th each morning. Pastor Bill Dunn. Elim Pentecostal Church, Kirkintilloch. Your prayerful support would be greatly appreciated.

Christian Booksellers meet

CHRISTIAN booksellers will be meeting at the Regent Centre Hotel, London, February 2–4th. Amongst the expected speakers will be Canon Michael Green, Dr. Kenneth Taylor and Rev. Tom Houston.

Abel's sacrifice

by F. D. Walker, Evesham

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Hebrews 11:4).

According to Scripture the first man to offer an acceptable sacrifice to God became such a target for the hatred and malice of Satan that it cost him his life. Fired with the zeal of hell to thwart God's purposes, Satan determined to quickly put an end to the rekindling of faith in the promises of God. He could not allow this God-appointed way of sacrifice to continue unchallenged, so the fatal blow was struck. But he struck a blow at his own kingdom, for he who was dead still spoke. That voice was to be heard down through the ages, calling men to the only way of access into the presence of a holy God.

The first intimation given that the divine way of sacrifice was through the shedding of blood, was when God Himself slew the animals in the Garden of Eden to clothe our first parents, who, through disobedience, had discovered the shame of sin. This was a type of the spiritual garments of salvation that would hide man's moral nakedness and shame – garments provided through the shed blood of Calvary.

Method

The question has, no doubt, been asked by those who do not understand the difference between the offerings of Cain and Abel. Why, they ask, was one accepted and not the other? It appears from the story in Genesis that Cain's intentions were good. Working diligently in the field, he had, with care and patience, secured an abundant harvest. What better could he do than offer the first fruits to God? The very thought of an offering proved that the worship of God was uppermost in his mind, and the way to express gratitude for divine mercies, and show dependence on the gracious provision of his Creator, was to bring the fruit of the earth for an offering. But God knew the motive of his heart, and the seed of rebellion germinating there. Cain must have been acquainted with God's method of sacrifice, yet he preferred to make his own path to divine acceptance. Abel, on the other hand, "brought of the firstlings of his flock and the fat thereof", thus conforming to the revealed requirements. He had listened carefully to God's instructions, and with full purpose of heart walked in the way of obedience, proving also his faith in a coming Redeemer. By this he was acclaimed righteous before God.

Motive

In Hebrews 11, emphasis is laid on the faith of Abel. His is the first picture we see as we enter the great Portrait Gallery of faith in Scripture. Over the doorway of this room we read: "Without faith it is impossible to please God". Abel's faith did please God. But it offended his brother. It was not what was offered so much as the faith and motive behind it. "And the Lord had respect unto Abel and his offering". God will always respect faith, for it magnifies His grace, and glorifies His Name. Man's way of seeking divine favour is by good works, but it is faith that gains access to His blessing.

Such faith always rouses Satanic opposition, and in this case the devil's bitter hatred was expressed through Abel's brother, Cain, resulting in the first wilful murder. Just think that a man's wrong attitude to worship led him to kill his own brother, and yet some tell us it does not matter how we worship God. We are exorted to "Worship the Lord in the beauty of holiness", and that is impossible without faith in the atoning blood. Such was the hall-mark of Abel's sacrifice. As the blood of the lamb was spilt, faith grasped the significance of God's demands, and saw on the distant horizon the star that heralded the coming of the Messiah, God's Lamb, to be sacrificed for the sins of the world.

The Missionary Secretary acknowledges with gratitude the following anonymous gifts:

		£
9797		20.00
9848	Birmingham, per L.W.	2.00
9849	per L.W.	1.00
9867	Crawley	31.00
9894	C.S.	5.00
9895	Ghana	50.00
10005	M.W.	5.00
10007	R.M.O., Radio Guyana	10.00
10061	Christmas gifts	1.00
10084	"Build a Church"	1.00
10203	Christmas gifts	1.00
10252	H.M.E., Christmas gifts	2.00
10254	"Regions Beyond"	1.00
10259	For Taiwan	2.00
10276	Christmas gifts	5.00
10277	Bibles, Guyana	10.00
10287	O.A.P. Christmas gifts	10.00
10263	Four O.A.Ps, Christmas gifts	3.00
10297		1.00
10301	Leper work, Guyana	2.00

BOOK REVIEW

John the Baptist, *by F.B. Meyer, published by Marshall, Morgan and Scott, price 70 pence, postage and packing 12 pence extra.*

I ENJOYED reading this book, but I may be biased because John the Baptist is one of my favourite characters in the New Testament. I am sure that Mr. Meyer does not say all there is to say about this exciting personality, but he certainly gives a great deal of interesting background which helps to bring the character to life. The information concerning his origin, schooling, wilderness existence, public ministry, imprisonment, and final martyr's death, makes for captivating reading. I feel I know the Baptist much better, and I am indebted to the author. My favourite chapters were: The Divine spotlight dims on John and brings its full beam on Jesus (9); Christ's commendation of John (12); The life of John, a lamp that shone and burned out for God (13).

ERIC GARNER

May Osman's Page

THESE are violent days in which we live. I am sure that everyone was profoundly shocked by the horrible shooting of Mr. Ross McWhirter, co-founder with his twin brother Norris, of Guinness Superlatives, Ltd., and publisher of the *Guinness Book of Records.* Ross McWhirter's only crime was that he had offered a reward for the apprehension of bomb terrorists in Britain. He was murdered on his own front doorstep. His assassination will not have been in vain if it stirs up a sleeping Church, and the silent majority of British people are made to stand up and be counted. For Ross McWhirter was always willing to stand up and speak for God and country.

Five years ago on October 31st, 1970, Ross McWhirter and eleven Christians attended the last performance of *The Council of Love* at the Criterion Theatre, Piccadilly. The play was a combination of obscenity, blasphemy, scenes of nudity and much worse; it mocked every Christian doctrine from the Creation to the Second Advent. At the end of the last scene, Ross McWhirter and the other Christians stood up and sang "At the name of Jesus, every knee shall bow", while a simple gilded cross was held before the audience.

Final boundaries

"Ross McWhirter came to faith late in life" says O.R. Johnston, Director of National Festival of Light. He was confirmed about ten years ago in Westminster Abbey. He recognised the indissoluble links between moral rectitude and political freedom. He knew the self indulgence of a permissive culture could only lead to unhappiness, corruption and finally anarchy in personal and social life. If personal integrity and human dignity are to be respected, society must reject violence, blasphemy, obscenity, slander and sedition, as well as murder and private vengeance. These final boundaries, he believed, the law must reinforce to ensure the health and safety of the vast majority".

If there is to be a turn in the tide of the prevailing moral decadence in our country it will only be brought about by the increasing willingness of the average Christian to do what Ross McWhirter did. He spoke out fearlessly against evil on behalf of his family, his neighbours and the silent majority, the next generation.

Violence

In spite of all the recent bomb outrages, Ulster Secretary, Mr. Merlyn Rees has freed the remaining detainees from Maze Prison. Shadow Ulster Secretary, Mr. Airey Neave, has said, "He will have to take the consequences of this action which I believe will be very dangerous". As they were released one young detainee shouted: "The war goes on". Whatever your political colour I am sure you will agree with me that violence and bombing are not going to solve the situation in Northern Ireland, and it seems crazy to release these men, some of whom obviously fully intend to continue the hostilities.

The views of M.P.s.

Last night's News Report showed Mr. John Cordle, M.P. for Bournemouth, receiving a Gideon Bible from Mr. Bradbury the Gideon's representative, who said they were going to present every member of the House of Commons with a Bible, in the hope that they would read them, and realise that the Bible has the answers to today's problems. John Cordle said that there are 135 committed Christians in the House of Commons who are willing to stand up and be counted. That was thrilling news, for if, in the words of Scripture, "A little leaven leaveneth the whole lump", then by your prayers and mine these M.P.s should be able to be an influence for good in formulating the laws of our land. Now is the time for us all to become intercessors for Britain. John Cordle said, "If we go back to the fundamentals in the Scriptures we cannot go far wrong. I would not worry about getting the reputation of being a Bible-thumper, I believe in it". As the first M.P. to receive a Gideon Bible he added, "I hope this not only starts something in the United Kingdom, but that it carries on throughout the whole world".

In Luke 15:4 Jesus tells of one sheep that went astray from the ninety-nine left in the fold. It was a grown up sheep that went astray, not a little lamb. If a sheep goes astray then the little lambs will soon follow; and if the lambs are lost, what a terrible price the sheep will have to pay. Have you seen television pictures of the violence in Belfast?, I have been amazed to see young children hurling stones and home-made weapons at our soldiers who are guarding buildings. The hatred on their faces is terrible to see, and it makes me very sad to see them growing up in an atmosphere of violence, taking their example from grown men. What will our country be like in the next generation if children are being nurtured in violence now?

Increasing violence

Today my newspaper gives news of four I.R.A. men holding a London couple, Mr. and Mrs. John Matthews, as hostages in their flat in Balcombe Street, near Marylebone Station. We used to say "An Englishman's home is his castle", but this is no longer true when thugs can force their way into any home and threaten the occupants. One of the gunmen is believed to be a man calling himself Michael Wilson, who is wanted by the police for questioning about the murder of Ross McWhirter and other bombings and shootings.

The soft-gloved treatment has done no good and violence is increasing. I can see no other way but to get back to the Bible for guidance, and that surely means a punishment to fit the crime.

The answer of the New Testament on the matter is given when it speaks of existing authorities as being instituted by God, and those who exercise government

(continued overleaf)

MAY OSMAN'S PAGE *(continued)*

are spoken of as God's agents: *"Not for nothing hold the power of the sword; for they are God's agents of punishment, for retribution on the offender"* (Romans 13:1-4).

We need to be a praying and fasting people for the good of our country and that for the good of all men, violence will be abated. God speaks of what will happen to the wicked man: *"His mischief shall return upon his own head, and his violent dealings shall come down upon his own pate"* (Psalm 7:16). And again: *"Evil shall hunt the violent man to overthrow him"* (Psalm 140:11). God is a righteous judge, and nothing will alter His judgements of these violent men except their conversion to Christ. So, you see, they need our prayers.

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DEDICATIONS

GALE. On Friday November 28th, at Larne. Donna Cheree, daughter of Donald and May Gale. Officiating minister: William Carson. C.5017

RUSSELL. On Sunday, November 23rd, at our Larne Church, Deborah, daughter of Norman and May Russell was dedicated to the Lord. Officiating minister: William Carson. C.5016

Coming Events

BOURNEMOUTH, Springbourne, January 13. Elim Pentecostal Church, Curzon Road. Tuesday at 7.30. Preacher: C.W. Smith.

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.

ROMSEY. January 10. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Preacher: Mr. Oscar Penhearow (Southampton City Missioner).

Itineraries

The President, (L. Wigglesworth):
January 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; 7, Merthyr; 8, Caerphilly; 9, Dowlais; 10, Brecon; 14, Neath; 15, Bridgend; 16, Port Talbot; 17, Aberdare.

David Butcher:
January 20, Darlington; 21, Stockton-on-Tees; 22, Bishop Auckland; 23, Sunderland; 24, South Shields; 25, Jarrow; 28, Newcastle-on-Tyne.

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The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, January 12th

ISAIAH 5:8-17

"They regard not the word of the Lord" (v.12).

A NATION that stands on the brink of disaster can only spend its time in merrymaking. In their feasts they have made provision for every kind of entertainment. Yet the one sound that is not to be heard is the voice of God. They are making so much noise themselves that "the still small voice" cannot be heard. Every man is so busy looking after himself, but all their efforts are in vain. The judgment that is spoken against them is that their sowing will yield an uneconomic return. The seed will only produce one tenth of its own quantity. A ten acre vineyard will only yield nine gallons of wine. How different is the promise to those who delight in the law of the Lord (Psalm 1).

Tuesday, January 13th

ISAIAH 5:18-30

"Woe unto them that are wise in their own eyes" (v.21).

THE folly of the people is seen in the vivid use of the metaphore here; they have not just fallen into evil ways, they are actually persisting in them even to the point of stubborness. Like the strong oxen straining at the heavily laden cart they continue on their own way. They even pride themselves in their boasted strength.

Saul, the first king of Israel was reminded by Samuel:

> *"When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel. . .? Wherefore then didst thou not obey the voice of the Lord. . .?" (1 Samuel 15:17, 19)*

Whether it is to a nation or an individual, those who are "great" in their own opinion count for nothing with God.

Wednesday, January 14th

ISAIAH 6:1-13

"I saw the Lord" (v.1).

THESE verses are perhaps the most well-known in the early part of Isaiah.

The King had come to the end of his long reign, which had extended to more than fifty years. The cause of his death is given in 2 Chronicles 26, and his leprosy would have meant that he had to withdraw from public life. Perhaps Isaiah, who was himself of royal blood, was wondering about the future of the nation. However that may be, he had a tremendous experience in the temple. He had been looking at the King. There was no help there. He saw the people (of whom he was one) and their lips were "unclean". Now, in a powerful, overwhelming moment he sees "The Lord of Hosts".

The wonder is that he can not only meet the Lord but that his iniquity is taken away and he is taken up to be a messenger of the Almighty.

It is wonderful to know that we can meet with the Lord, but how much more marvellous it is to know that we can be His ambassadors.

Thursday, January 15th

ISAIAH 7:1-17

"Take heed, and be quiet" (v.4).

THE two petty firebrands who strike fear into the heart of the feeble king Ahaz do not bother the Almighty, who observes their doings from His throne on high. Their rage and fury do not move Him.

The man of God must not be terrified by their threats. God is to give a sign to Ahaz, (and to succeeding generations – Luke 1:38).

The coming of the Son of God stands as a permanent reminder to all kings and great men. One day all the kings of the earth, and the rulers of the nations will bow before Him. This is our hope. When the rulers of the earth fuss and fume, we may comfort ourselves in this hope.

Friday, January 16th

ISAIAH 8:1-15

"God is with us. . . Let Him be your fear" (vv.10, 13).

AN ATTEMPT is made to intimidate Judah by an alliance between Syria and Samaria. It is not so much that God is against confederations as such, He even recommends going to other nations for help in later times, but rather this is to be taken as a warning against that false pride that imagines that there is strength in mere numbers. No alliance that is formed against the will of God can prosper.

> *"If God be for us, who can be against us"* ? (Romans 8:32).

If we have a proper reverential fear of God, we do not need to fear any number of men, however powerful they may seem to be.

Saturday, January 17th

ISAIAH 8:16-22; 9:1-17

"When they shall say. . .should not a people seek their God?" (v.19).

SOME of the people in their despair had resorted to trying to communicate with the dead (though these are really familiar spirits, not those who are departed at all). Such an action is condemned in the Scripture. There is no need to get in touch with the departed (even if such a thing were possible). We have a living Saviour. He is the Lord who has "Brought life and immortality to light through the gospel" (2 Timothy 1:10).

Sunday, January 18th

ISAIAH 9:8-2

"And all the people shall know" (v.9).

THE people should have really learned their lesson from what had already befallen them. Yet they still persist in their own foolish and sinful ways. God's hand is still outstretched upon them. If men do not take from God's rich hand of bounty then they will feel the power of His arm in judgment.

Those who set out with a stubborn determination to resist the way of the Lord can only end in utter confusion. Those who joined together to fight against God ended by fighting amongst themselves.

OUT OF THE MIRE, INTO THE CHOIR

by Michael Horban

THE TRUE expression of Christian faith is not a sigh but a song. Unbelief turns life sour, but faith in God gives life a melody.

In Christ, God has done something that changes the fate of sinful men. The gospel sounds a note of hope that our sad world needs. Ours is a singing faith!

We see this in the early Christians. Their religion was not something to wrangle about—it was something to sing about.

They were "in Christ" and life had lost its gloom, its emptiness, and its discord. Their joy was so deep and lasting that it was unaffected by circumstances, however unpleasant they may have been.

When thrown into jail, they did not bemoan or bewail their plight, but we read: "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25).

Notice that Luke did not say whether Paul and Silas were good singers, or whether they sang in harmony. The important fact was that they were not giving way to defeat or discouragement.

They sang when they might have complained. Their faith was alive and it put a song in their hearts, for even in prison they had fellowship with the living Christ and all gloom was dissolved.

It is not always possible to rejoice in our circumstances, but "in the Lord" there is always reason for rejoicing.

This is the secret that Paul shared with us when he wrote: "Rejoice in the Lord always"—not because of prosperity, or popularity, or pleasure, but "in the Lord".

This display of faith and courage must have amazed the other inmates. Certainly there was nothing about Roman jails to make anyone feel like bursting forth into song. More often than not they were gloomy dungeons, damp and filthy. Often the food consisted of nothing more than bread and water. Only a few hours before this Paul and Silas had been beaten with many stripes. How could they sing?

The answer is that their faith was buoyant and their hearts were full, and so they gave a witness to the triumph and sufficiency of God's grace. It is no wonder that in a moment of fear and calamity the jailer wanted to know how to be saved!

There is only One who can give a song in the dark hours of life and make men sing under such circumstances. That One is Jesus. Only He can give *songs in the night.*

In the light of this picture of men praising God amid brutal persecution, what are we to think of professing Christians, who instead of being bright, happy, and thankful, are sulking in their homes nursing grudges?

Silent, long-faced Christians attract no one. Do we give the world the impression that we are happy in the Lord? Can they see that it is a wonderful thing to be saved? Do they hear our song?

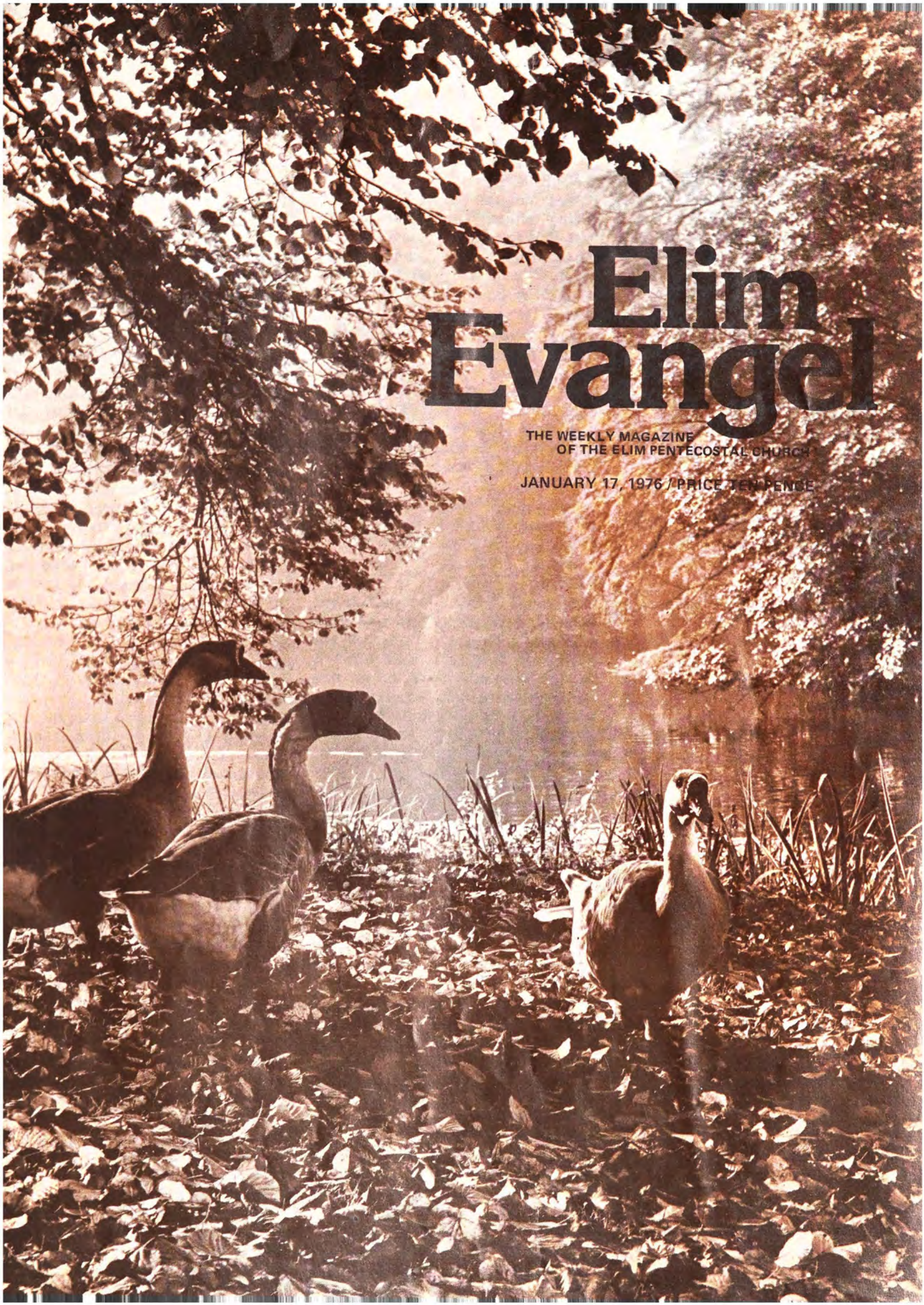
The next time you feel sorry for yourself, try singing a hymn of praise. There is a faith-increasing power, a lifting power in praise. The heart is stirred and warmed The soul takes wing and soars into the heavens.

And don't we have something to sing about?

Someone came to Gilbert Chesterton and criticised the Salvation Army on the ground that it represented a cheap and highly emotional form of Christianity. However, the Roman Catholic Chesterton went to the Army's defence. "Their methods are unassailable", he said. "Anyone who really believes in the Christian faith must dance for sheer joy because he has found something that opens up the sure path to triumph".

To this the Psalmist would have said a hearty, "Amen". He said: "I waited patiently for the Lord: and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord" (Psalm 40:1-4).

How wonderful to come out of the mire and into the choir. Let us sing!



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JANUARY 17, 1976 / PRICE TEN PENCE

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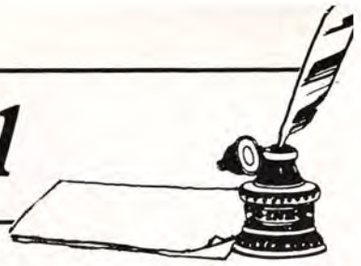
Editorial



A RECENT report prepared for the British and Foreign Bible Society on the use of Scripture by young adults, would seem to suggest that the age-old question, "Understandest thou what thou readest?" (or "Do you understand it?" *Living Bible*), still needs to be asked.

The researcher reported that "Sermons were in no case effectively seen to be communicating Scripture . . . At present, it appears that expectations do not lead young adults to look for help in understanding or encountering Scripture within church services and sermons in particular".

Now if this is true, and we have no reason to suppose that it is not, it must surely indicate that there is a serious breakdown in communications.

The whole basis on which the Protestant Reformation was built was the firm conviction that the Scriptures should be made available to the common man in his own language, and that through this means he would become "Wise unto salvation".

John Wesley, by no means an uneducated man, is said to have read his sermons through to a servant girl, and if he found that he had used any words that she did not understand, he used other words in their place in order to make all his hearers understand the message. Let us also use plainness of speech. That does not mean that we have to use the latest "in" language. Every writer or preacher who has been able to effectively bring God's message to his own generation, has, to some extent, used language that is a little archaic.

According to another report, opposition to certain of the modern translations of the Scripture is said to be growing, and the influential Scripture Press Foundation is reported to be discontinuing its use of the *Living Bible* in future publications.

There has always been a certain amount of opposition to new translations in some quarters. Jerome, Tyndale, Coverdale and Cranmer, to name but a few, all had to face the accusation that they were causing confusion amongst the simple. The truth of the matter was that they not only made the Bible live to a new generation of Englishmen but they also helped to frame new words and phrases that became standard English to future generations. By comparison, all of the modern attempts look very feeble.

We may well ask: "Was there ever a time when there was such famine in the midst of plenty?" Will God's people faint for lack of food while we stand in a field of golden grain?

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"Better... to get wisdom than gold"

Proverbs 16:16

Article by
Joy Rook
Aberystwyth

LIVING IS something we cannot avoid. When a child is born, we cannot help but wonder how its life will be affected by the world into which it has been born. The infectious happiness of a child brings joy to its family and those around; with their innocent ways and trusting spirits they delight in the simple things of life. As we grow older we lose the simplicity of childhood. Life's journey into adulthood is strewn with questions; the desire to understand seems to have a craving appetite, causing schools, colleges, and universities to be built. Some specialise in certain fields of education yet still the insatiable thirst for knowledge of each succeeding generation cannot be fully satisfied.

How different the Lord's ways are to the ways of man. King Solomon the great man of wisdom surely understood this when he said:

"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter" (Proverbs 25:2).

The search for knowledge

Man's search for knowledge may bring him much honour, but it will never bring him true wisdom. Wisdom belongs to God and He will give it to those who seek His face (James 1:5). From the moment that we take our first breath we never cease living until that precious spirit which was given us returns to God who gave it.

Life is not only for existing, it must be lived. The process of growing up gives us an opportunity to understand the purpose of the life that has been given us. No-one asked to be given life, no-one knew of life before they were born, and no-one had the opportunity to choose whom they would be. The gift that God gave us was life, the breath that God breathed into Adam was life, and the breath that God breathed into man made him a living soul (Genesis 2:7).

Being dwellers in time we inevitably have a past, a present and a future. It saddens me to hear of people who are living in the past. Likewise people who live in the hope of what the future might bring are equally wrong. In many cases, the "here and now" of their lives seems an unimportant occurence. Beware that you are not living on past memories, no matter how pleasant they may have been. Do not dwell in the colourful world of future dreams, it will only vanish away when you wake up. To be contented with the events of today is the most important thing in anyone's life, for today's events are the things which affect us now. Life, for most people, is a routine of one kind or another, but being able to draw contentment from the everyday things is indeed a great gift. Paul said:

"For I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11).

Yesterday and today

Each today in our lives is as important as each tomorrow, and each tomorrow is as important as every yesterday. Today, in fact, is more important than either of them, for it is what we do today that makes the memory of yesterday either pleasant or bitter. Tomorrow's pattern is weaved by today's events. The scriptures teach us:

"Boast not thyself of tomorrow for thou knowest not what a day may bring forth" (Proverbs 27:1).

"Sufficient unto the day is the evil thereof" (Matthew 6:34).

Too many people live dissatisfied lives because they dwell on their happy yesterdays. The rainy seasons in our "good old days" never seem to be remembered, yet those yesterdays were weathered with rain and sunshine like each and every today. It is the attitude of our hearts and lives towards today which will make every yesterday a pleasant thought, and tomorrow a pleasant discovery.

As we grow older one of the lies that sin paints on our minds is that the carefree days of youth are ended. The truth of life is that man is never fully grown. Each day, life has a freshness for each one of us. It may be the glory of God to conceal a thing, but I am sure that the Creator's heart is gladdened when He sees His children seeking to understand the hidden mysteries of life. The wise of this world are accounted foolish before God, but the foolish and base things of this life, those are the things in which God chooses to reveal Himself.

"Trust in the Lord with all thine heart: and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Proverbs 3:5, 6).

Simple trust belongs to the infancy of youth, and many, I am sure, have forgotten the joy of being a child. The carefree days in the springtime of one's life when nothing mattered – money did not mean anything very important, clothes did not matter–just being alive to run, jump, laugh and breathe, these things seemed to fill our entire day with happiness.

Jesus said, *"Ye must be born again"* (John 3:7).

Nicodemus, a ruler of the Jews, knew the truth about life, but he did not know how to obtain it. So he came by night to seek the answer from the Life-giver.

"How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" (John 3:4).

(CONTINUED OVERLEAF)

(continued from page 3)

Many questions

Many questions filled his mind. How many questions, I wonder, did you ask as a child, and to whom did you direct most of them? I am sure it was to those whom you trusted most. So it was with Nicodemus, he came to the one he trusted most. Did he come by night so that the the darkness might cover his inability to answer the basic questions in his life?

Unless we are born again into the family of God, we cannot inherit any of the family blessings. The gifts that our Heavenly Father gives His spirit-born Sons are forgiveness, joy, peace, satisfaction and love beyond measure.

"Behold what manner of love the father has bestowed upon us, that we should be called the sons of God" (1 John 3:1).

Such gifts are too precious to be earned by the works of our hands. They are ours by the grace of God. The unmerited, undeserved love given to us by a Father who desires the best for His children.

"Verily I say unto you", said Jesus, "whosoever shall not receive the kingdom of God as a little child, shall in no wise enter the rein" (Luke 18:17).

Wisdom belongs to the children of the Lord. A lifetime's search for wisdom will prove fruitless unless we become as little children and so enter into the kingdom of heaven.

God chose the foolishness of preaching to draw men into His Kingdom, and it is our childlike trust in Him which makes us wise enough to "number our days that we may apply our hearts to wisdom" *(Psalm 90:12).*

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." (1 Timothy 1:17).

THANKFULNESS –

THE LATE Dr. V. Raymond Edman wrote: "Paganism has no note of thanksgiving in its worship. Its people may have prayer wheels and make pilgrimages, but they have no song of praise. They have fetishes erected for fear of evil spirits, but they know nothing of a feast of gratitude for God's goodness. They have idols but no ideal that show God's mercy and grace".

The experiences of God's people are completely different. Their lives are filled with occasions for thankfulness. With Jeremiah they can say, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" (Lamentations 3:22, 23).

The Psalmist was also very conscious of the greatness and goodness of God. He urged people to come before God's presence with thanksgiving (Psalm 95:2). An exhortation frequently repeated in gatherings of believers is, "Enter into his gates with thanksgiving" (Psalm 100:4).

Even when we come to God in prayer concerning needs, we have so much for which to be grateful that thankfulness accompanies our prayer. Paul emphasized this when he wrote: "In everything give thanks: for this is the will of God in

by **Thomas F. Zimmerman,** *General Superintendent of the American Assemblies of God, who, later this year, will be one of the speakers at the Pentecostal World Conference in London.*

Christ Jesus concerning you" (1 Thessalonians 5:18).

Paul had his full share of difficulties, but he maintained a spirit of thankfulness. He taught, "Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6).

Then he demonstrated this principle when with Silas he sang praises to God while confined in a jail at Philippi (Acts 16:25).

When we call to mind the goodness of God, we will always have the spirit of thankfulness Paul mentioned in Ephesians 5:20: "Giving thanks always for all things".

Like Daniel whose life was threatened, we will still give thanks in adversity. He "prayed, and gave thanks before his God" (Daniel 6:10).

Like Jonah who was being chastened of the Lord, we will voice our thanks even in the hour of suffering. He said, "I will sacrifice unto thee with the voice of thanksgiving" (Jonah 2:9).

If we count our blessings, we will always be thankful. It is when we lose sight of our blessings that we fail to be grateful.

Benjamin Franklin wrote: "In a time of great despondency among the first settlers of New England, it was proposed in one of their assemblies to proclaim a fast. An old farmer arose, reviewed their mercies, and proposed that instead of provoking heaven with their complaints, they appoint a day of thanksgiving".

When we remember God's unfailing mercies, we make every day a day of thanksgiving.

–The Christian distinctive

SETTING THE PACE FOR 1976

by **Eric Garner**
Pastor of our Paisley church.

Whilst visiting one of my members I was handed a copy of the Japanese Version of Psalm 23, these are the words:

The Lord is my pacesetter, I shall not rush.
He makes me to pause and rest for quiet intervals.
He provides me with images of stillness, which restore my serenity.
He leads me in ways of quiet efficiency, Through calmness of spirit, and His guidance is peace.
Even though I have a great many things to do each day,
I will not fret;
For His presence is here, His tirelessness, His all-importance
keep me balanced.
He prepares refreshment and renewal in the midst of my activity,
By anointing my mind with His oils of tranquility.
My cup of joyous energy overflows.
Surely harmony and usefulness shall be the fruits of my hours,
For I shall walk at the pace of my Lord, And dwell in his house for ever.

"The Lord is my pacesetter". What a glorious thought with which to enter into a new year.

The Eastern shepherd *leads* his sheep and they know his voice. They follow his steps and keeping pace, they are led into pastures of abundant supply. Jesus said *"My sheep hear my voice, and I know them, and they follow me"* (John 10:27). Against the dark backcloth of industrial crisis, inflation and spiralling wickedness, what great comfort there is in this reminder that we are known to Him. He cares for His sheep, and He goes before us to set the pace for our advance into every situation and experience that this new year may hold for us.

How good are we at keeping the pace that our Shepherd sets? As a parent, I have sometimes experienced that "heart in my mouth" feeling, when one of the boys has let go my hand and rushed on ahead, not realising the dangers, which I, as his father, was all too well aware. There were also the times when, wearily, I have had to stop and wait for the one who had dragged his feet and fallen behind. What lessons our children teach us!

Perhaps in our enthusiasm, or impatience, we have at times, rushed ahead into organising, planning, activity or words, that on reflection, we realised was unhelpful, unfruitful, and even dangerous, things that could have been avoided perhaps, if we had been more in step with the Lord, and abided *His* time and pace. It may be that there have been times when we have dragged our feet, and fallen behind. We have missed the target, we couldn't keep up, and our Shepherd has had to call us to catch up and follow more closely.

Slowing down

One of the greatest causes of slowing down is *overweight!* Every athlete knows very well that every ounce of surplus weight influences his performance. So too, believers should recognise that selfish thoughts, wrong attitudes, sinful habits and every unjust criticism are a lapse into sin, which becomes only added weight. The Lord instructs us to *"Lay aside every weight, and the sin which doth so easily beset us"* (Hebrews 12:1). One popular method of dealing with surplus weight is what is called a calorie-controlled diet. The idea is to avoid food that is of high calorie value. Maybe we should have such a diet for the spiritual life, and cut down on the high calorie items such as:

A careless thought = 100 'calories'
A loveless action = 100 'calories'
A thoughtless word = 150 'calories'
A prayerless day = 200 'calories'
Failure to witness = 200 'calories'
and so on . . .

All of these items are weight builders, which can cause us to fail to keep pace with the Lord.

Another cause of slowing up can be being over-clothed. The Scripture teaches us, *"Wherefore gird up the loins of your mind"* (1 Peter 1:13). If the folds of our minds are allowed to hang loose around us, they are in danger of picking up all sorts of contaminating material that will only serve to slow down our spiritual progress. We will find that our minds will become clogged up, and encrusted with matters that are frivolous, unholy, and detrimental to our walk with the Lord. Peter warns us to tighten up our minds, to be obedient children, and to be holy in all manner of conversation. The best way to achieve this is to fill our minds with those things that will bring us nearer to the Lord. *"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things"* (Philippians 4:8).

Impatience

Perhaps the greatest cause of running ahead is the lack of patience in our lives. Today's life offers little help on this score. It whisks us from our beds each morning, spins us through the day, rushes us through the evening, and sends us scurrying to our beds again to snatch a few brief hours before the mad roundabout starts again. Now the words of our parents – "The older you get, the faster time goes", are terrifyingly fulfilled in our own experience. Perhaps now more than ever, we need to stop for a while, and drink at the still waters, to pause and rest for a quiet interval. We need to be still and know that He is God. James exhorts us: *"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing"* (James 1:4). Waiting upon the Lord, will serve to increase the joy and effectiveness of our work for Him.

Once we have learned and accepted the fact that the Lord's pace is perfect, we will recognise the dangers, and cling closer to our Shepherd. Psalm 23 goes on to list those provisions that have been made for those who keep the pace. There are physical, emotional, spiritual, and moral provisions. You can discover them for yourself. But above all, let us all allow the Lord to set the pace for our lives, and by His grace we will set out to keep up the pace which he sets for us.

CHIPPINGS FROM AN AFRICAN BENCH
by Alan Renshaw

A few pieces of corn

"Ye are the light of the world . . . let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14, 16).

THE "Send the Light" generator is still in operation, but after all these years (since April 1960) it is showing signs of wear. At one time it wasn't producing its full power, and when we stripped the engine we found the reason why – it was full of maize meal (flour). We had fixed a pulley to the drive shaft so that we could do more than just produce electricity, and so we had a grinding mill driven by the engine. It was the dust from this mill which had clogged the engine over a period of time and gradually slowed it down.

I was reminded of this when the lights were sometimes bright and sometimes quite dull. When I checked, I found that after all this time the wear which was caused by the milling dust had made the governor stick, so that the generator no longer gave a constant output. A thorough clean and a new part soon cured the trouble, and we had steady lights once more.

We are witnesses for Christ, and so often we take on tasks and interests that in themselves are quite good and even praiseworthy, but do we always consider the effect that they may have on our witnessing for Christ? Do they cause a gradual loss of power because their demands are given more heed than the work of Christ? In the long term do they cause us to be up and down in our living for Him?

**Editor's Note – last year the ladies of the Elim Women's Missionary Auxiliary provided funds for the purchase of a new electricity generator for the hospital and mission station at Inyanga North, Rhodesia.*

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Elim Church News from IRELAND

FROM THE SOUTH

OUR Irish Superintendent, Pastor A. Wilson, recently completed a week of meetings at our Dublin church, when souls were saved and great blessing rested on the meetings.

The minibus purchased from the Elim in Ireland fund and donated to the Dublin church will greatly assist the developing ministry of the fellowship. Pastor and Mrs. Seamus Tunney are seen in the photograph with some of the young people of the assembly. The church meets at 116 Thomas Street, Dublin. Pray that God will guide them to larger, more convenient premises. The present accommodation cannot cope with the increasing congregations. The acquisition of suitable church premises would see the work in Dublin expanding at even a greater rate than now.

T.W. WALKER

. . . FROM THE NORTH

BANBRIDGE **Pastor: P.F. Taylor**

GOD richly blessed the ten-day Gospel Crusade that we held recently. A number of unsaved were present, but although no decisions were made the Word was sown in power.

Pastor W.S. Dempster from our Portadown Church was the preacher and every message was anointed with power and the unsaved were certainly challenged. The soloists, duettists and groups all sang to God's glory, and the anointing of the Spirit was upon them all.

Our members invited many people to the meetings. One couple who came had been waiting for an invitation to the meeting – may this encourage us all to invite more people to our church services. The convener of the meetings was our new minister, Paul Taylor, who was inducted to the pastorate earlier in the year. He had just completed a course of studies at the Elim Bible College. The Lord is blessing the church and we are looking forward to great things.

JAMES MITCHELL

Thoughts from the Gospel of Matthew

by Frank Lavender

(12) "Your Father knoweth"
(Matthew 6:8)

THIS is an incredibly wonderful statement by the Saviour. We do not have to repeatedly press our needs upon the Lord, as though He did not hear us the first time (Matthew 6:7). We are His children, and He loves us for His Son's sake; He knows every detail of our daily lives, even our innermost needs. All the resources of the universe belong to Him, our mighty God. Angel's, demons (even Satan himself) and men, all are subject to His will. There is, therefore, no need of ours which He is unable to supply. He both knows our need and has the resources and power to meet the situation. When we present our needs to Him we may do so with loving confidence, without anxiety.

Paul spoke a similar word to the believers at Philippi. They had been very faithful to the Lord and to the needs of His work (Philippians 4:19). On another occasion Paul testified to the generosity of the believers in Macedonia. They had given not only of their money but also of themselves to the will of God (2 Corinthians 8:1–5). In their generosity they had become an example to other churches (2 Corinthians 8:6); the blessing which God had showered upon them were an example of divine faithfulness.

The Lord Jesus speaks to us also; He tells us that our heavenly Father knows our needs, and that He is always ready to hear us when we bring our needs to Him. The Philippian and Macedonian believers are a challenge to *our* faithfulness to Christ. Are we giving generously of our money and ourselves to Him? If we are not being faithful, can we honestly ask Him to meet our needs? If we apply the principles declared in Malachi 3:8–12, then God has promised that He will open the windows of heaven upon us.

WORLD NEWS

"Kidnapped babies"

LOS ANGELES–In a surprise move, a Superior Court judge here has ordered 20 Cambodian orphans to be taken from their Christian adoptive parents–a move the president of World Vision called "strange, shocking, and unprecedented".

"I risked my life to save those babies from certain death", declared W. Stanley Mooneyham at a press conference here. "I'm not going to remain silent and simply let them be 'kidnapped' by the State of California or anyone else".

The statement was in reply to judge Lester E. Olson's ruling that the Cambodian orphans be removed from the control of Family Ministries, a Whittier-based evangelical adoption agency to which World Vision gave most of the babies for placement with Christian adoptive parents.

The judge ruled as unconstitutional Family Ministries' requirement that adoptive parents be active members of an Evangelical Protestant church.

Mooneyham argued that the Cambodians who brought the infants to World Vision's centre in Cambodia had agreed that the babies "could be placed in Christian homes".

The ruling "is a sword at the heart of every private religious adoption agency–Catholic, Protestant, Jewish, or any other faith–involved in intercountry adoptions", he said. "It must not be allowed to stand'.

The California Department of Health testified in court that World Vision had the right to request Family Ministries to place the orphans in Protestant homes. The office of the State Attorney General concurred with these findings. Despite additional testimony from Nurse Sandra Menz, who received the orphans, and the last head of the Cambodian government, General Sak Sutsakahm, which established World Vision's right to place the children, the judge made his ruling.

Lenore Campbell, deputy director of the Los Angeles Department of Adoptions, said adoptions of the babies will be made on the basis of parents' fitness for interracial placement, and said the religion of the adoptive families probably will be given no weight by the department.

"Our concern", she said of the move to take the babies out of their Christian homes, "is the children's welfare".

Mrs. Graham cleared

ASSAULT AND BATTERY charges that had been filed against Mrs. Ruth Bell Graham were dismissed by the Charlotte, North Carolina, District Court. Judge William Robinson ruled that the prosecution had failed to prove that the wife of Evangelist Billy Graham had assaulted antiwar protester Daniel Lewis Pollock during a Bicentennial celebration last May.

At the conclusion of the brief trial, Mrs. Graham attempted to hand a Bible to Mr. Pollock, but he declined to accept it.

Nigerian evangelicals reject "missionary moratorium" concept

IFE, Nigeria. Christians throughout Nigeria put aside tribal differences and joined together here in a National Congress on Evangelization, which culminated in the issuance of a "Declaration of Nigerian Evangelicals".

Chaired by Samuel Odunaike, general supervisor of the Foursquare Gospel Church in Nigeria and chairman of the Nigeria Evangelical Fellowship, the gathering was a follow-up meeting to last year's International Congress on World Evangelization in Lausanne, Switzerland.

Key portions of the conference declaration rejected the concept of a "missionary moratorium" and affirmed that Christianity is not an exclusively "Western religion".

Other portions of the Nigerian evangelicals' declaration focused on the Biblical basis of evangelization, the Holy Spirit in evangelization, and the Christian home.

Research convinces Psychiatrist of life after death

RICHMOND, Indiana. Dr. Elizabeth Kubler-Ross, a psychiatrist and authority in the field of death and dying, said here that her research has convinced her that life continues after death.

Only the physical body dies, she told a conference on Interdisciplinary Ministry on Death, Dying, and Living at the Quaker Yokefellow Institute.

She is well known for her work with dying patients.

She recently told an interviewer for *Family Circle* magazine that she no longer believes as she once did, that death is the end of everything.

"Now I'm certain it is not", she stated, adding that if reports on the experience of the dying are factual, verified, and scientific, it would prove more than many Christians have been able to do over the centuries.

In both the interview, printed in the magazine's September issue, and in the Yokefellow lecture she said she has little traditional religious background. She bases her conclusions about life-after-death in large part on her experiences with dying persons. Some of her findings she bases on talks with people who were clinically dead but were revived by medical means.

"When people die", she said, "from small children to aged adults, among both religious and nonreligious, there is a common denominator. Three things happen: First, there is an experience of floating out of the body. The dying person perceives what is happening to his of her corpse. They observe such things as heroic attempts (by others) to resuscitate.

The second experience, she continued, is a feeling of peace and wholeness. Third is being met by someone who is already dead, she said.

"None of the patients who have had a death experience –and returned– are ever again afraid to die", she told the conference.

Evangelicals ahead in ordinations of women

WASHINGTON, D.C. Evangelical churches have given a greater role to women than some of the more liberal groups and have done it earlier, according to *Christianity Today*.

Most notable among the female ministers have been the late Aimee Semple McPherson, founder of the international Church of the Foursquare Gospel, and Kathryn Kuhlman a contemporary healing evangelist.

Professor Donald W. Dayton and his wife Lucille, director of the Urban Life Centre in Chicago, prepared the article which stated that "denominations in the National Association of Evangelicals have by and large ordained women earlier, in larger numbers, and more consistently than those in the National Council of Churches".

New California State texts omit Biblical creation

BURLINGAME, CALIFORNIA. Creationists lost a major round recently when the state Board of Education adopted new science and social science textbooks for school children which are without the Biblical story of creation.

Two years ago the board settled a lengthy fight by deciding to put a Biblical "creation theory" in social science books that contain philosophical discussions of the beginnings of human life. The decision represented a compromise after the procreation forces failed to win board approval for placing the Biblical account in science texts as a counterbalance to Darwinian evolution theory.

Pro-creationist board member Eugene Ragle said the recent decision "boggles the mind".

The agreement 2 years ago to place the creation theory into social science books instead of the science text was an "improper and virtually immoral trade-out", Ragle said. But failure to carry out the agreement and put it in the social science books was even worse, he charged.

A turn around may be impossible for the creationists since governor Brown has appointed three new members who are not sympathetic to the inclusion of the Biblical story of creation.

Teenage suicides rise

ALBUQUERQUE, New Mexico. Victims of suicides formerly tended to be successful but overburdened middle-aged businessmen, but in recent years the victim is more likely to be a teen-aged youngster.

This is the observation of Jack Price, chaplain of the Albuquerque police department.

At a national meeting of the International Conference of Police Chaplains, Price found that 20 fellow chaplains from the U.S. and Canada are facing an increasing number of youthful suicides.

"We actually had an 11-year-old kill herself", said a chaplain from Rockford, Illinois.

In America suicide has become the third highest cause of death among young people aged 15 to 24.

Jews for Jesus

A SURVEY by Jews for Jesus showed that more than fourteen thousand Jews have been brought to a "conversion crisis" since 1965 through the ministries of Jews for Jesus, and the number could go as high as thirty thousand.

The survey was undertaken as a result of the conflicting allegations being made by leaders in the Jewish community regarding the number of Jews turning to Jesus Christ. Some Jewish community leaders said there were too few Jews for Jesus to even bother mentioning, while others claimed there were as many as one hundred thousand.

"We feel we have made a real breakthrough"; said Moishe Rosen, leader of the evangelical organization, "not only in winning substantial numbers of Jews to Christ, but in implementing a scientific approach for evaluating Jewish evangelism data".

M.W.E. appoint new President

AT ITS November Council Meeting the Council of the Movement for World Evangelization unanimously appointed the Rev. George B. Duncan, to be its President, in succession to the late Mr. A. Lindsay Glegg. As this was the first Council Meeting since the death of Mr. Glegg the minutes of the meeting recorded "the Council's gratitude to God for all that Lindsay Glegg meant to us, both individually and as a Movement. We thank God for His servant's vision, leadership and encouragement over so many years".

At the same meeting the Rev. Gilbert W, Kirby, M.A. was appointed as a Vice President. The other Vice President is Mr. John West, B.Sc.

The Filey Committee reported that Rev. David Pawson had accepted an invitation to join the Speakers' Team for Filey in 1976. Other speakers also include Dr. Paul Rees, Francis Dixon and George Duncan. Filey In Depth Interviews will cover such topics as "Trade Unions and Christian attitudes in Industry", and "The Dangers of a modern day Christian Permissiveness".

May Osman's Page

EVANGELISE— OR FOSSILISE

THE ELIM MOVEMENT has entered into a new era of evangelism which is very thrilling. Three senior pastors have left behind the security of their church life to enter into full-time evangelistic work. Alex Tee, George Canty and Wynne Lewis all need our prayerful support.

Our country is departing still further from its Christian heritage and we are becoming an increasingly pagan society; we are faced with an increasing number of people who do not share our Christian faith. The doors of Britain have been flung open to all, and now we see Muslim mosques and Sikh Temples being opened in our country. How are we going to make the gospel meaningful to these people and convince them of its truth? This pagan situation is not a new one; it is the kind of setting in which the gospel first spread over the world in the days of the Apostles. We can learn a lot from Paul in this respect.

Slow progress

A study of the New Testament will show that the way was often hard and the progress slow. There were times when Paul needed to be encouraged and helped, and at Corinth the Lord was by his side to do so.

"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:9, 10).

Indeed, the Jews did seek to do Paul harm; they laid hands on him, and dragging him before Gallio the Deputy of Achaia, they accused him, saying, "This fellow persuadeth men to worship God contrary to the law", but Gallio would not listen to their accusations and drove them from the judgment seat and set Paul free. The Greeks turned on Sosthenes, the chief ruler, and beat him up, and Paul was able to minister there many days.

An "evangelical" label is not enough

I am sure that our three brethren will come up against many difficulties in their new sphere of labour, but I know it will be a great comfort to them to know that the whole Elim family will be upholding them in prayer and by faithful giving to the Evangelistic Fund. We cannot all go out as evangelists, but we can all be evangelistic in our outlook. It is not enough to label ourselves as evangelical. You can be passively evangelical, but you have to be active in God's work to be evangelistic. As we look back on Church history we can recall how the different denominations were born out of a holy zeal and enthusiasm, but as time passed their zeal abated and the enthusiasm waned and God raised up yet another movement. I believe we are at crisis point in our own movement and it is a case of go forward and evangelise or stand still and fossilize.

Rejoice together

I am glad that our men are out to cover both aspects of evangelism, church-based evangelism and pioneer-evangelism. In our churches the pastors sow the seed faithfully week by week, and the hard digging of the soil is being done. Then, at an appropriate time, the evangelist is invited along for a series of meetings, and oftentimes he uses his ability to bring people to a definite decision for Christ, and then pastor and evangelist can rejoice together in the reaping. This is what happened on the Day of Pentecost; from the crowd who heard the apostles, some 3000 decisions were drawn; these were people with a religious background who were in Jerusalem for the Feast of Pentecost. They were not all Jews, many were proselytes from Crete and Arabia. What they had in common was their knowledge of the Old Testament and high moral principles based on the Ten Commandments; they were expecting the Messiah of whom the Scriptures told.

There are many people today who have no Christian background. They or their parents stopped going to church during the last war, since when there has been a great moral decline in our country. We now have a generation which has grown up without attendance at Sunday school, and with parents who are godless. Sunday has now become a day of pleasure not worship, and so they have no knowledge of Biblical Christianity at all. Therefore a different approach is needed. Paul was enthusiastic in pioneer evangelism which

(continued on next page)

involved sowing the seed of the gospel in virgin soil. This is what he said:

"Making it my ambition to preach the gospel, not where Christ has already been named, lest I build on another man's foundation, but as it is written 'They shall see who have never been told of Him, and they shall understand who have never heard of Him'" (Romans 15:20, 21 RSV).

In this aspect the evangelist must be a sower and a pioneer rather than a reaper. It is very hard in this apathetic age to convince the ungodly that they need Jesus and His saving power. We do not need to go abroad to be in a missionary or a pioneering situation. We are living alongside people who have never heard of Jesus Christ save as a swear word, and it is our duty to reach them with the gospel.

"When I say to the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezekiel 3:18).

So God warns us how we should conduct our lives in seeking to win the lost. At the very least we should have a *try* at witnessing to our friends and neighbours. We may get some rebuffs, but just picture the scene in heaven, and realise that as we are witnessing for Jesus down here, He is owning us before His Father in heaven.

How did Paul set about reaching the lost at Athens? He went out to where they were, first in the market place and then on Mars Hill. He did not organise an evangelistic service and invite the Athenians to come and hear him preach. The authorities would not have allowed it anyway. He did not hand out song sheets with the Psalms or other popular Christian songs, but he did preach Christ.

It is becoming increasingly difficult to get most unconverted people to come out to meetings whether they are held in a hall, church or marquee. People are too comfortable sitting in a warm room watching the television, and the Devil keeps their minds busy so that they have no time to think about their souls. Only today my husband received a letter from a lady we do not know, asking him to explain the difference between the body and the soul. She asked: "Is my body me, or is my soul me?" It is good to know that there are still a few people around with enquiring minds, who are willing to spend time thinking about their souls' welfare. The provision we make for our souls down here will last through the whole of eternity.

BOOK REVIEW

The New Wine is Better, *by Robert Thom, published by Whitaker House, 504 Laurel Drive, Monroeville, P.A., U.S.A., price 65p, postage and packing 14p extra.*

HAVING met the author, I was immediately intrigued by the title of this book. I found it to be a thrilling, fascinating story, the kind you simply must finish once you begin to read. Robert Thom evidently chose the title for his book because he had been delivered from a life of being "drunk with wine wherein is excess", to enter into a new life of "being filled with the Spirit". Miracles became an every-day experiences in his life as he stepped out in faith and obeyed the promptings of the Spirit. His testimony gives glory to Jesus and is a stimulus to praise. The book should have a wide appeal and is suitable for teenagers, young believers, and those showing interest in the Pentecostal experience.

OLIVE GARBUTT

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The Upper Window

by Emil A. Balliet
President, Southern California College, Costa Mesa

WHEN GOD TOLD NOAH to build an ark, He said there should be an upper window in it.

God knew how dark and dreary it would be inside that ark if no light could enter; so He instructed Noah to leave an opening for a window—an opening along the top, within a cubit (about 18 inches) of the roof.

There's a song about that upper window, and the chorus goes like this:

"The storm will come, but fear not,
O Christian, I am nigh;
And through the upper window
You'll see Me standing by".

I like that! Every one of us needs the upper window, and we need to use it well.

But someone asks, "What do you mean by the upper window? Where do I find it? How shall I use it?"

—place of communion—

Well, by the upper window we mean the place of communion with God. Through this window of prayer and worship the light of heaven comes streaming.

The spiritual darkness of Noah's day is being repeated in our day. In Noah's day sin was rampant. Violence and vice were the order of the day. Noah's world was wicked and it was doomed to perish.

The flood of God's judgment was brought on by a flood of iniquity. In such an environment of righteous soul would be distressed. Doubt, fear, and the sense of impending disaster brought gloom and blackness. Noah needed the upper window!

And so do we! Our day is just as foreboding as was Noah's day. Wickedness and wantonness stalk the earth. The only rays of light and hope come to us through the upper window.

—Only Hope—

The Book of Daniel describes the course of human world governments. The Scriptures symbolize each Gentile kingdom as a wild beast. Bloodshed and sorrow characterize each kingdom. The only hope Daniel had was the vision of the Son of Man coming in the clouds of heaven, and this is our only hope also.

Where shall we get such a vision of Christ? At the upper window of prayer and worship. Go to the upper window, and the light of God's glory and grace will shine all around, bringing courage and strength for the day.

Daniel is perhaps the most beuatiful example of one who used the upper window to great spiritual advanatage. He was a young man when the Babylonian armies overran his beloved Jerusalem. He was carried away to Babylon as a prisoner of war.

—Unceasing Prayer—

But Daniel had a purpose in his heart. He had determined that, whether in Jerusalem or Babylon, he was going to put God first in his life, no matter what it cost.

Faith in God lifted Daniel, the prisoner of war, to a position second to the king in Babylon. And he never ceased to pray.

When Darius became king, Daniel was retained as prime minster, and his enemies set out to destroy him. They decided they could trap him through his religion.

Daniel knew their plot. Should he, to save his life, modify his habit or prayer? Not Daniel. The Bible says, "His window being open in his chamber, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God".

—sustained in Testing—

Daniel used the upper window! And God was there to sustain him throughout his time of testing.

Everyone has to undergo pressures of persecution, or affliction, or temptation at one time or another. When the pressure is on, that's the time to pray more earnestly, more faithfully than ever.

There is a parable about a spider who looked for a place in which to build his web. He found an ideal spot. He anchored the web across the top of a great rock; then he swung out and down. It was a fine location. Hunting was good, and soon the spider became fat and forgetful.

Our Anchor

One day as he proudly looked over his web, he asked himself: "Where does that thread go that extends up and over the rock? I can't see it. It doesn't seem to have any useful purpose". So, forgetting this was the anchor thread on which the web was suspended, he foolishly cut the anchor thread. His little world crashed at once.

O Christian! O Church of the living God! Have you forgotten that the tie which binds you to the Rock of Ages is all-important? Cut that bond, and all is lost!

Remember the upper window. God is near, a very present help in trouble. Call on Him today! Repent of your sin and ask Him for mercy. Your help comes from the Lord. Without Him you will perish.

The upper window is the vital spiritual connection between us and God. It is our only hope of survival.

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. C.5022

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.5024

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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 parks, close to Fistral Beach, conference and coach parties welcome. S.A.E., Mr. & Mrs. E.J. Bate. Tel: 3259. C.5005

EASTBOURNE. For a selected holiday with good food and every comfort. Write A. Coyston, 6 Grassington Road for terms. Free car parking. Tel: Eastbourne 30575. S.a.e. please. C.5003

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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.5000

QUALIFIED TEACHERS, generalists and specialists (particularly in reading), needed in Pentecostal day schools of Newfoundland-Labrador, Canada's newest Province. Opportunities for Christian service. Please write: District Superintendent, Pentecostal Education Centre, P.O. Box 130, Windsor, Newfoundland, Canada. AOH 2HO. C.5014

LOW FARES FOR CHRISTIANS travelling to worldwide destinations, individual and group travel available. Write or phone: Missionair, 17 Meadow Road, Southall, UB1 2JE. Tel: (01) 571 3355. C.5019

WITH CHRIST

LOCKING. On December 2nd, Mrs. L. Locking, aged 81 years. Officiating minister at funeral at our York Church: I.W. Lewis.

SUTTON. On November 29th, Mrs. Elizabeth May Sutton, aged 80 years. Officiating minister at funeral at Hull City Temple: C.J. Watkins.

BIRTH

DORMAN. On November 25th, to Michael and Gillian (nee Reeves), of our Winson Green Church, God's gift of a son, Simon James, a brother for Andrew.

Coming Events

BIRMINGHAM, Kings Heath. January 25. Elim Pentecostal Church, Allenscroft Road. Sunday school Prize-giving at 6. Preacher: A.R. Thomas.

BLACKPOOL. January 31 — February 1. Pentecostal Jewish Mission Rally. Preachers: Harry Shaw and Christopher Smith. Saturday at 7 in Jubilee Temple, Waterloo Road. Films and Exhibition. Sunday at 11. Christopher Smith. 6.30. Harry Shaw. Elim Pentecostal Church, Fredora Avenue, (off Norfolk Road, via Preston Old Road), Marton. Sunday at 10.45. Harry Shaw. Christopher Smith at 6.30.

GLOUCESTER. February 7. Elim Pentecostal Church, Parkend Road. Monthly Rally at 7. Birmingham Gospel Male Voice Choir, conductor: Chris Pearson.

GRIMSBY. January 24. The Central Hall, Duncombe Street, at 7.30. "His Night", with Malcolm and Alwyn, Kevin Goulo, Gwen Murray, Ishmael and Movement Family Band. Tickets 40p, 60p and 80p. From 16 Frobisher Avenue, Grimsby (Enclose s.a.e.), Further information: Eric T. Carter. Tel: Cleethorpes 62877.

KINGSTANDING. February 1, Elim Pentecostal Church, Warren Road. Pastor and Mrs. Morrison's 25th Anniversary. Preacher: P.S. Brewster, at 11 and 6.30. Items by mixed and Male Voice Choirs.

ROMSEY. February 7. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Preacher: Glyn Taylor.

SMETHWICK. January 17. Elim Pentecostal Church, Woodland Drive. Film "Thief in the Night" at 7.30. Friday, January 23. Holy Land Film Evening at 7.30.

Itineraries

The President, (L. Wigglesworth):
January 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; 7, Merthyr; 8, Caerphilly; 9, Dowlais; 10, Brecon; 14, Neath; 15, Bridgend; 16, Port Talbot; 17, Aberdare.

John MacInnes:
January 17, Hove; 18, Preston Park a.m; The Lanes p.m; 19, Worthing; 21, Bognor Regis; 22, Portsmouth; 24-25 Ryde; February 7, Rugby; 8, Glenfield a.m; Leicester p.m; 9-10, Northampton; 11, Banbury; 13-14, Nuneaton; 15, Coventry.

David Butcher:
January 20, Darlington; 21, Stockton-on-Tees; 22, Bishop Auckland; 23, Sunderland; 24, South Shields; 25, Jarrow; 28, Newcastle-on-Tyne.

Wavelength

ELIM ON THE AIR

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

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.

PLANNING YOUR HOLIDAY?

See the Holy Land Film
at Elim Church, Woodland Drive, Smethwick
Friday, January 23rd, at 7.30 p.m.

Party leaving Birmingham for Holy Land,
September 4th, 1976

For information contact:
A.W. Leavesley, 113 Holly Lane, Smethwick, WARLEY, W. Midlands, B67 7LA. Tel: 021-558 0915.
D.5029

HOPE RESTS IN THE CHILD

by Gordon Wright

Sweet child, you were to me from Heaven sent,
As near a seraph as I have seen. Such fate
For one so free from art! Sin will not wait
To strike its evil blow on this event.
Alas, my child, listen not to my lament:
'Twas so unfair to bring you to this state
Of sin, where men are torn apart by hate
And goaded by a loathesome discontent.

But when you nestle close to me, and peer
Into my eyes and I in yours, they yield
Rich ecstasies of love from your vast store.
Sweet messenger of God, such love will steer
The hearts of men to men and God, and build
Heav'n's bridgehead on this rebellious shore.

Come wind, come weather

BEHIND the headlines that reported the cyclone which last year devastated Darwin in northern Australia lie stories of individual courage and determination, like the story of Joyce Ross.

Joyce is a translator working for the Bible Society on a new Literacy Selections project. When the cyclone hit Darwin she was correcting proofs; slow, patient, painstaking work.

The dust cloud came first, whipped up by the wind, dense, abrasive. Within a few minutes Joyce found her glasses so scratched and blurred that it was difficult to see through them.

Behind the dust came the rain, solid, driving rain, sweeping across the town in a black wall of water. The wind ripped the roof off Joyce's house and left it wide open. The rain smashed into it like a waterfall.

Somehow, Joyce escaped, found shelter, emerged into the aftermath of the storm. Searching in the soggy rubble of the house she found the proofs of the first series of Selections – or rather, what was left of them. There wasn't much. The paper was pulped and sodden, the writing obliterated. Months of work destroyed.

"I guess it means starting again from scratch", Joyce wrote to the Translations Secretary. "I'm sorry about this and will try to get it done without too much delay. I'm a bit handicapped at the moment until I can get a new pair of glasses. The lenses are so badly scratched I find close work very difficult".

"I'm glad it was only the first series that got ruined", she wrote, "and not the whole lot".

Starting again from scratch in the devastation of Darwin, Joyce Ross epitomises the sort of dedicated faith that triumphs in the end, come wind, come weather.

Theological Library bought

IN a purchase without precedent in American higher education, Emory University has acquired 220,000 volumes from the library of the Hartford Seminary, Connecticut, for $1,750,000. The Hartford collection is one of the country's five top theology collections.

Bibles Confiscated

A YMCA group from Kiel, Germany, which was on a holiday tour around the Baltic Sea, was forced to hand over Bibles and cards containing Bible verses when it reached the Russian border. The forty-five young people had been planning to give the literature–which was printed in the Russian language– to Christians in Leningrad and Moscow.

Y.F.C. APPOINT NATIONAL DIRECTOR

AT THE Annual General Meeting of the British Youth for Christ held in London on November 22 the largest number of representatives present in many years heard that Clive Calver would succeed Philip Vogel as National Director of BYFC on January 1, 1976.

Clive, who studied at London Bible College, became an associate evangelist of BYFC and led the full-time evangelistic team "In the Name of Jesus", paid warm tribute to the encouragement and help given to him and other young associate evangelists by Philip Vogel over the years.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, January 19th

ISAIAH 10:1-23

"Assyria, the rod of mine anger" (v.5).

IT WAS an unthinkable thing that God was going to do. He was to take a heathen nation and use them as His instrument to punish His own people. At a later time he would use Cyrus and call him "mine anointed".

The word "hypocrite" that is used in the Bible does not mean a person who professes to be something, and yet fails to live up to that standard. Otherwise we would all come under the same condemnation. A hypocrite is really an actor, he is a person who plays a part. The leaders of Judah were putting on a face, they were acting a part.

We must have no pretence with God. We must come to the Lord just as we are. If we come in this way we know that He will bless us (2 Corinthians 3:18).

Tuesday, January 20th

ISAIAH 10:33-34, 11:1-16

"A Branch shall grow out of his roots" (v.1).

IN THE midst of a situation which is full of danger there comes a sure word from the Lord. The threat from a powerful enemy need not bring fear. God still has a plan and a purpose. He will bless the house of Jacob, and, that through Him who is "the stem of Jesse's rod". When He reigns, peace will be established on the earth.

Wednesday, January 21st

ISAIAH 12:1-6

"I will trust and not be afraid" (v.2).

MANY THOUSANDS of people are filled with fear. Whether it is the fear of man (Proverbs 29:25) or the fear of death (Hebrews 2:15), these can all be banished, for it is the Lord Himself who is with us. Once in our sin we might well have been afraid, but now, through His wonderful grace, God continues to bless us. Let us therefore give glory to His Name.

Thursday, January 22nd

ISAIAH 13:1-22

"Babylon . . . shall be as . . . Sodom and Gomorrah" (v.21).

THIS CHAPTER contains one of the most remarkable prophecies in the Bible. The critics have tried to argue that certain passages of scripture were actually written *after* the events which they describe; this chapter speaks of Babylon as not being lived in for generations. The ruins of that great city have only been uncovered in fairly recent times. When God declared that things would happen, He kept His word. Babylon was destroyed.

Let us remember that Jesus said: *"I will build my church; and the gates of hell shall not prevail against it"* (Matthew 16:18).

Friday, January 23rd

ISAIAH 14:1-21

"I will ascend . . . Thou shall be brought down" (v.14, 15).

IT IS a basic principle of Bible teaching that those who try to exalt themselves will be brought low. This principle operates in the life of the individual (Proverbs 11:2) or in a larger group (Matthew 11:21). Here we have pictured the awful rebellion by which Satan also fell from heaven (Luke 10:18). The only way to come to God is via the road of humility.

Saturday, January 24th

ISAIAH 19:1-13

"Where are thy wise men?" (v.12).

THE NATIONS of the world are so slow to learn the great lessons of history. When men who are wise in their own eyes are made leaders and man's intellect is exalted, they are on the fast road to destruction.

It was to a world which "by wisdom knew not God" that God was pleased to reveal His Son (in whom is hidden all the treasures of wisdom and knowledge). The preaching of the Gospel may appear folly to unbelievers, but to those who trust in Christ it is the most wonderful story in all the world.

Sunday, January 25th

ISAIAH 19:16-24; 20:1-6

"They shall cry unto the Lord" (v.21).

IN this passage God promises a blessing even to the heathen nations. Here is foreshadowed those greater blessings that would come to all the nations of the world through the coming of Christ. Let our prayers today be directed towards the nations who know not God. Let us pray for those who take God's Word to those who sit in darkness.

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.

GET YOUR PRIORITIES RIGHT

by D.M.M. Richardson
Pastor of our Stockport Church

RECENTLY I made a worthwhile and interesting visit to the Treak Cliff Cavern at Castleton, in Derbyshire. Here there are in fact two distinct series of caverns, the first being discovered about the mid–18th century and the second in 1926.

In the old series, the famous Blue John Stone is found and I was fascinated to hear how some miners working there in 1923 managed to break into a small cave only 10 feet long. Evidently they discovered remains of human skeletons and flint implements going back about 4,000 years to the Bronze Age.

The story was told how one of the miners saw a strange round object on the floor of the cave and he shouted to his friends, "I've found a pomegranate!" What a fright he experienced when he turned it over only to discover that it was a skull.

I especially enjoyed entering into Aladdin's Cave which forms the first part of the new series of caverns. The original miners had discovered this cave after a thirty feet climb down a rope after a hole had been revealed by explosives. It is fortunately much easier for present-day visitors. The sight of the thousands of multi-coloured stalactites illuminated by artificial light is quite breath-taking.

In this cave on one the boulders near the footpath there are several large stalagmites known as the Seven Dwarfs. One of them was 18 inches by 9 inches and claimed to be possibly 70,000 years old. In the Dream Cave I was fascinated, too, by seeing a four-feet-long stalactite hanging down just one and a half inches and about a foot-high stalagmite growing below.

We were told that at the present rate of growth the two would meet in just 1,000 years' time.

After leaving this place I contemplated the beauty I had seen but I also became conscious of the **passage of time.** Some of the figures mentioned had certainly been difficult for my finite mind to grasp. I considered too, the shortness of human life in comparison with the passage of time during the existence of those caverns.

The Psalmist tells us that the Lord "knows we are but dust, and that our days are few and brief, like grass, like flowers, blown by the wind and gone forever". Our seventy years are a mere drop in the ocean.

In fact, everything around us is temporal. The houses we live in, the homes we love, the riches we accumulate, the professions we follow, the plans we form, the relationships we enter into, are only for a time. We may like to keep telling our children that we are only 21, but time does not stand still. I clearly remember seeing the shock and fear on a child's face when she realised that her mother was really 36.

It is important that we take opportunities to assess the way that we are using our valuable time. The Bible illustrates the fate of a rich and successful farmer whose barns were too small to hold the abundance of his crops. For his business ventures to expand further he decided to tear down his barns and build bigger ones. "Then", he exclaimed, "I'll have room enough, and I'll sit back and say to myself, 'Friend, you have enough stored away for years to come, now take it easy. Wine, women and song for you!'" But God said to him, "Fool! Tonight you die. Then who will get it all?"

One of the main dangers today is that we have tended to concentrate our attention on this' materialistic age and have given no thought to the more important spiritual and eternal issues. Our priorities need to be reconsidered. Jesus declared: "Give first place to God's kingdom and to what He requires, and he will provide you with all these other things".

Many today advocate different possibilities for change as a solution to the problems we as a nation face. Yet surely what is needed is a change in the heart of man. This is what Christ offers to those who believe in Him for forgiveness of sins and who commit their lives to Him for time and eternity.

The Archbishop of Canterbury recently made a call to the nation for spiritual renewal, and many are calling the country to prayer. The call to prayer in 1940 led many people to testify to the intervention of God in many circumstances.

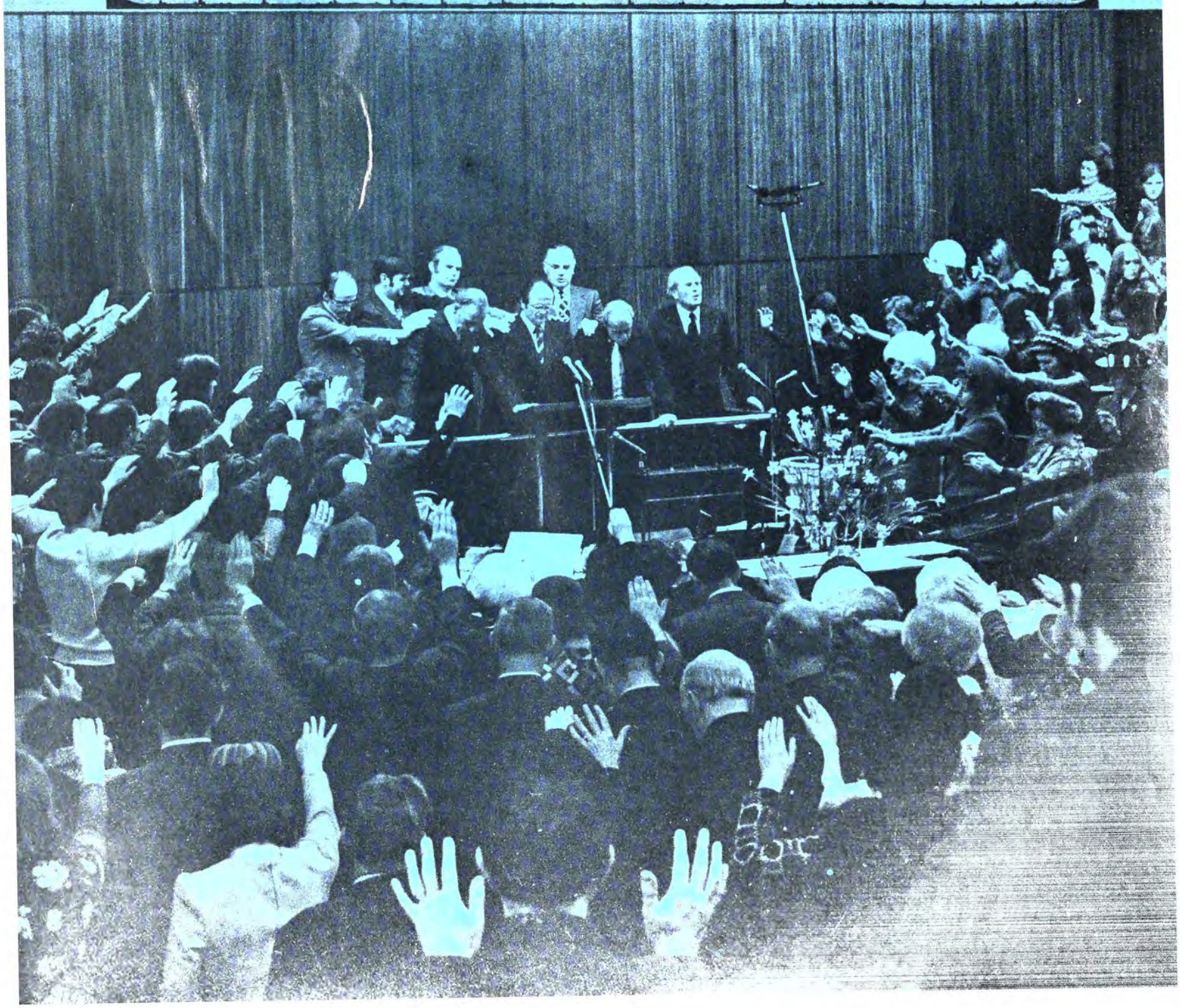
The Bible tells us that it is "time to seek the Lord". This is necessary not only to discover an answer to our present difficulties, but also to secure our eternal personal futures.

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

JANUARY 24, 1976 / PRICE TEN PENCE

As many as Touched HIM were made Perfectly Whole



holiness produces the power of indescribable confidence". I nodded in anticipatory agreement in spite of the fact that those delightfully gaudy and outrageous "stickers" had been well and truly hammered.

Raymond Hunston opened the 11.15 morning session with an illuminating analysis of "The Doctrine of the Second Coming". In these last days of converging prophecy and the battle for the mind, Mr. Hunston underlined certain characteristics of this present generation. Increasing attention to the moon and the stars; the growth of national and international tension; the increase in mental and moral depression and the exciting global manifestations of spiritual signs.

"He is coming for a total Church not a partial one", said Mr. Hunston exuberantly.

At 4.30 prompt, after a satisfying afternoon's relaxation in a pleasing lounge that had the furnishings of some exclusive retired officer's club. Aaron Linford shared a scholarly paper on "The Doctrine of Judgment". It was an excellent exposition by a gracious Christian leader of vast experience. Mr. Linford revealed how the principle of moral judgment is firmly stamped upon society. He went on to outline the degrees of rewards and punishments, concluding with some fascinating thoughts on divine retribution.

"He shall baptise you with the Holy Ghost and with fire" was the subject taken by George Forrester at the 7.30 evening service. "This whole business was born in fire" declared Mr. Forrester with equally fiery enthusiasm, and he proceeded to read the stirring account of how Smith Wigglesworth received his baptism of fire.

The evening significantly concluded with a prophetic manifestation calling ministers to sincerity and holiness.

It hardly seemed possible that it was Thursday already, the last day of our Conference. John Glass shared some excellent thoughts from Hebrews 4:2 on the necessity of mixing faith with the word preached. He related a recent testimony of how the Lord had healed him of facial paralysis after he had prayed for a paralysed person who was confined to a wheelchair.

The last Conference breakfast was enjoyable, spiced with an exchange of Irish jokes with the brethren at our end of the table. Then, at 9.15 the last paper, "Doctrine and Modern Society" was efficiently presented by Alfred Missen. Mr. Missen, from acute observation, remarked that it was not a shocking thing to have differences in the Church of Christ, for the Church was founded on men with strong opinions. He reminded his audience of the dangerous trend of uniting the Bible Study and the Prayer meeting; and he also sounded a warning that when men begin to live loosely and sin deliberately they invariably change their doctrines.

"We must not be scared of prophecy", encouraged Mr. Missen, "or praying for people to receive the Baptism in the Holy Spirit in the church rather than some tiny side room where the temperature is two degrees below zero".

A time for questions and discussion was allowed.

Our Conference concluded with a Communion Service, something that is sacredly characteristic of our Pentecostal churches. David Ayling delivered a moving message that seemed to epitomise all the ministry of the past few days. His text was taken from 1 Kings 14, where Rehoboam removed the shields of gold from the Temple, replacing them with brass shields. "The tragedy of Rehoboam", said Mr. Ayling, in the penetrating thrust of his message, "was that he did not come to God in repentance as David had done, he tried to cover up – to put a facade on his character. Churches and people who put on an act to cover up where they had once been fool nobody. When we show loss of respect for the things of God, the world will have loss of respect also".

It was a sobering but suitable key on which to conclude our Conference. I think as Christian pastors we were all acutely conscious of the hallowed responsibilities attached to our ministries. I certainly threaded my way home in silent determination.

Elim and Assemblies of God ministers pause for the photographer.

Pioneering in West Kirby

by Alexander Tee

PIONEERING a new church is a very demanding task. It must not be left to an evangelist to "get on with it", it must be a united task involving many people. We cannot expect conversions, signs and wonders or healings unless there are those behind the scenes backing us with prayer. Elim has launched an ambitious scheme for opening new churches in areas where the Foursquare Gospel flag has never been unfurled. Will *you* join this band of prayer warriors who will pray every day for these pioneer ventures?

West Kirby is some five miles from Birkenhead where Elim pioneered a new church about three years ago. Today, the Birkenhead church is going on well.

On The Wirrall there are several towns and villages. West Kirby lies among these. A Welsh Presbyterian chapel was up for sale right in the centre of the town. There was no public hall of any kind available in the whole area and so we decided to conduct the crusade in the church itself. Christian tradesmen have gone in and smartened the church up and a group of enthusiastic workers from Birkenhead have scrubbed the place to make it lovely and clean. The Mayor is coming to the opening of this new Elim church.

We are fully expecting God to honour our simple faith and we call upon every Elim member to pray that God will break through in Holy Ghost power. Look out for reports of what God has done in answer to your prayers. If you have any friends who live in the area, please write and invite them to attend. If you want to help the crusade financially, send your gift to: THE EVANGELISTIC SECRETARY, P.O. Box 38, CHELTENHAM.

Thoughts from the Gospel of Matthew

by Frank Lavender

13. "Be not as the hypocrites" Matthew 6:16

A HYPOCRITE is, literally, a person who acts a part. He tries to make people think that he is what he is not. He will do or say something in order to give people a favourable impression of what sort of person he is, whereas he is really very different, perhaps even opposite. Thus the impression given to others is deliberately falsified.

The particular illustration used by the Lord Jesus is of a person fasting. Fasting can be a very lovely and precious spiritual exercise. It may perhaps be an expression of mourning for personal or national sin; it can also be the outcome of one's devotion to the Lord and of a longing after a closer walk; it may be the expression of an intense desire for the blessing of someone else. The hypocrite, of whom the Lord Jesus spoke, wanted people to attribute such desires to him. He made sure that everyone knew exactly what he was doing, so he put on a melancholy expression, and by his unkempt appearance he drew attention to himself. He was not truly and sincerely seeking the Lord for he really wanted men to applaud him and to respect him because of what he was doing. He wanted men to think of him as a pious and holy man.

We recognise that constant introspection can be both unhealthy and destructive; it can cause us to come to a position where we will do nothing in case our motives are wrong and we become hypocrites. Yet from time to time we *do* need to do some spiritual stocktaking and to ask ourselves the simple question: "Why am I doing this?" Is it because I have a longing and a desire to honour and exalt the Lord Jesus, or am I doing this because I want men and women to think well of me? Let us be sure that our life is properly focussed and that the picture which we present is a true one.

BOOK REVIEW

Live a New Life, *by David Watson, published by Inter-Varsity Press, price 50p, postage and packing 9p extra.*

DAVID WATSON is a very well-known Anglican vicar whose ministry both as to the pen and as to the pulpit has become well known nationally among evangelicals and Pentecostals.

I must express some disappointment with this book. I cannot fault it as to its truth except that it is vague, to say the least, regarding baptism and sketchy as regards the baptism in the Holy Spirit, but it just does not seem to me to be a book that will appeal to those newly converted who have no church background. It is written in orthodox evangelical style and several chapters are virtually sermons on texts or passages of Scripture. These are very helpful in many ways, but I would feel that had the style been rather more up-to-date and rather less couched in almost sermonic style, I could have given the book a warmer recommendation.

T.W. WALKER

KIRKBY NEEDS MISSIONARIES

by **Tom W. Walker**
Field Superintendent of the Elim Pentecostal Churches

FRIGHTENING would hardly be the word to describe the report of Chief Superintendent Norman Chapple's 350-page report about Kirkby. You've never heard of it? Well, it was a dream, a planners' paradise, planned twenty years ago and now truly, shocking, startling, shaming. You've never heard of it? Television's *Z Cars* was using it as its backdrop until local inhabitants complained that the TV image was unfair to them. Facts show that it didn't anywhere near reveal the sad, bad tale.

Imagine your own community. Think that Kirkby was superimposed upon it. Over 700 council homes are totally uninhabitable due to vandalism. Shop after shop is bricked up. Women gang up to rescue child shoplifters from the police. Check 15 shops. Count 109 locks on them – and still they are broken into and smashed almost beyond recognition. Some have steel shutters on them and a two-inch grill outside them – and they are still trying to conduct trade inside these Colditz-like apologies for shops.

The rude words and gang slogans on the walls almost everywhere bring a blush and an eye-averting reaction.

This is no imaginary telly soap opera. It is Kirkby, Merseyside, just north of Liverpool, a place of some 70,000 souls, twice the size of more familiar places like, say, Salisbury, a godless scene of anarchy, and most of it is only 20 years old and less.

The cost

It would cost over £100,000,000 – yes, ONE HUNDRED MILLION POUNDS – to put the place right superficially. You can imagine the scale of the problem when you realize that the Electricity Board replaced 13,600 tungsten lamps and 250 sodium lamps in SIX MONTHS.

No wonder a *Daily Mail* reporter pioneered the comments of the media with his penetrating headline:

Daily Mail. Thursday, December 4, 1975 PAGE 17

It all looked great on the drawing board but now Kirkby has joined the third world ... and needs missionaries

The dream... and 20 years later the grim reality

Thank you, Mr. Edwards, for your challenge. You are absolutely right.

"Change their environment", they used to say, "and all will be well!" If you dwell on one of the so-called "New Towns", would you say that it has worked? Remember that the report on Kirkby is not press sensationalism. It is a sober police report. It may be argued that not all new areas are like Kirkby, but isn't the existence of even one such place a challenge to us?

It is difficult to ameliorate one's language. Put against such a background, do not so many conferences, discussions, debates look a bit like retired World War II generals sitting in their armchairs enraptured by their false notions about how World War 3 should be run?

The present Bishop of Liverpool has written on the problems of cities. He believes that in vast working-class areas (so-called) less than 0.5 per cent (under one in 200) go to any church. The strange thing is that conversion makes us respectable and we move to new, more congenial environments. Check on Cheam and Canning Town – an outer suburb and a Dockland area in London. It is soon apparent where the greater proportion go to church.

That must be the word – "missionaries". Folk who will be Mary Slessor to modern British slums. The spirit of Hudson Taylor will need to take hold of us. The sacrifice that burns through missionary sagas of what used to be called "darkest Africa" must fire us.

It makes you long for another William Booth to strip away all our hypocrisy and pretence and write a modern *Darkest England – and the Way Out.*

With almost 1¼ million unemployed, with thousands – yes, thousands – homeless, with moral depravity on the increase, dare we opt out?

We raise again the old rallying cries. But we must go to where the people are. No amount of gospel concerts, pop-type recitals thinly disguised as "Christian", "Come together" or whatever will finally meet the need.

We've got to get to where the people are and pray, work, bleed to win them for Christ.

If Acts 1:8 means anything, it means just this. "Missionaries" – that's just it!

"Who will go?" □

Every missing brick, every smashed slate is the work of vandals. More than 700 homes are uninhabitable. A social experiment gone wrong.

Picture by kind permission of the Daily Mail.

John Smyth leads the singing

"...IN THE BUSINES

- A report of the recent c

IT WAS fitting that the meeting to inaugurate Elim's new thrust in the field of evangelism should take place in Cardiff. P.S. Brewster, who was to preach for this meeting, was minister of the City Temple for thirty-five years. During that period he pioneered about forty churches, both in Wales and in other parts of the United Kingdom.

The meeting got off to a good with the singing of the hymn "Sin Jesus will receive".

T.W. Walker said, "This is a kin launching-pad", and he reminded congregation of more than 600 though Elim had been engaged in business of saving souls for many y this meeting was to launch a new as

" If we do not go forward now then men will perish..."

Preacher for the evening –
P.S. BREWSTER

)F SAVING SOULS"

ɐation Service at Cardiff

-vangelism. Three of our ministers, all whom had many years of experience .nd them, were now being thrust out new avenues of full-time service.

-ne hundred per cent backing

This new venture had the 100 per cent ‹ing of the Executive Council and Evangelistic Committee. The object his combined effort is to found soul-ng churches, to reach out into new .s as well we strengthening churches were already established.

Mr. Walker reminded us that, though had already made an impact on some .s, there were still many places in ch there was no pentecostal witness, others where any form of evangelical ıess was at a very low ebb.

After the City Temple Crusader Choir sung two pieces, the three men were ı given a few minutes to talk about r work.

George Canty will be working with the l presbyteries and his work in the t few months will be mainly confined he London area.

Wynne Lewis, who will be full-time ngelistic Secretary, told how, many rs ago, Stephen Jeffreys came to a ll village in West Wales, and that as esult of this a pentecostal work was blished and his own conversion was indirect result of this campaign. Mr. is will be responsible for finding suit-places for opening new churches as l as for raising the necessary finance such efforts.

Pioneer Evangelism

Alex Tee, who will be responsible for work of pioneer evangelism, remarked that that weekend was the twenty-ninth anniversary of the time that he came to Cardiff City Temple to be assistant minister.

The preacher of the evening was P.S. Brewster, who dealt with the letters to the seven churches in Revelation. Mr. Brewster noted the easy way in which error was tolerated: "Some people may say that it is not the right time to evangelize. If we do not go forward now, then men will perish. The word 'repentance', "he said", is a Christian word; we call upon sinners to repent, but God calls a thousand times for Christians to repent".

New opportunities

Speaking of the new opportunities for expansion he said: "Three years ago we could not find a single church building that was up for sale. There are now about fifteen buildings that have been offered to us".

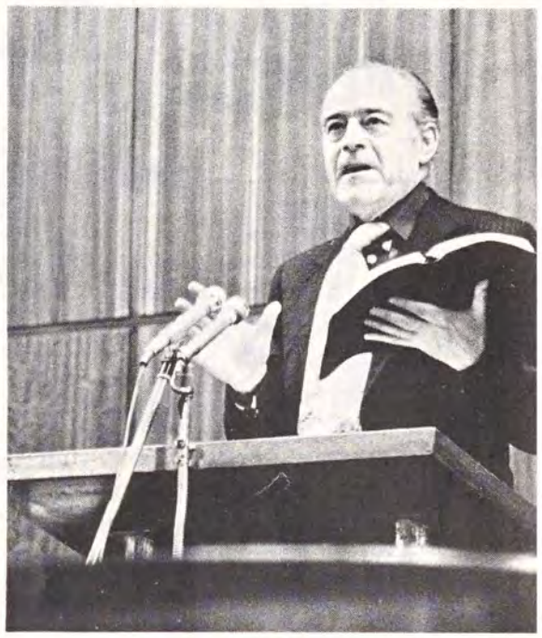
At the end of his message Mr. Brewster said: "I would love to have a touch of God's glory. I don't know how much I could stand, but I would have a good try to stand a lot!".

The congregation stood for prayer at the close of the meeting, and hands were laid on the three brethren as they were set apart for this new form of ministry. The presence of God was very real and we felt as if we were on the verge of something new and exciting.

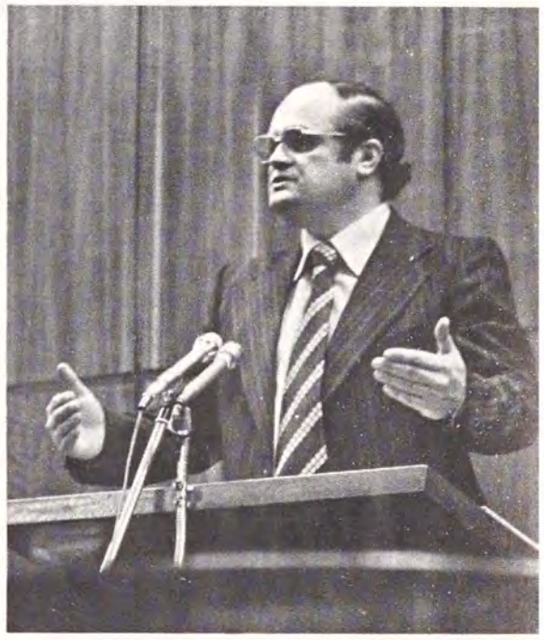
The offering of the evening was £333, with a further £200 being given later, and this was all given to the new evangelistic thrust.

D.W. Cartwright

George Canty



Wynne Lewis



Alex Tee

May Osman's Page

Escapism

I OVERHEARD one man on a bus say to another, "Christians are like ostriches, they bury their heads in the sand and fail to face up to reality – they are escapists".

Now what these two men had been talking about I don't know, but I couldn't help saying something to the speaker as I stood waiting to get off the bus. "You are quite wrong, young man." I said, "It is the Christian who faces up to reality and it is the non-Christian who has his eyes blinded by the Devil so that he cannot see his lost condition". The astonished expressions on their faces was good to see, and I left them with a cheerful wave and a prayer in my heart that the Holy Spirit would lead that young man to Jesus who is "The Way, the Truth and the Life".

As Christians, we *have* faced up to the fact that we are sinners and that we have fallen short of the standard God has set for us. We were guilty before God and we can do nothing to save ourselves and we freely admit to being sinners in need of salvation. We believe that Jesus came to live, die, rise again and ascend into Heaven to obtain our salvation. So how can anyone say that we are hiding our heads in the sand? I believe we are facing up to facts and seeing things as they really are; it is the non-Christian who bears the ostrich-like qualities.

The world of business

One thing is very patent to me and that is that the Devil is concerned about keeping men's minds and bodies so busy that there is no time for them to think about their souls, their sinful condition, or their need for salvation. We are living in an ever increasing rat-race in which men will sell their souls to get to the top in their jobs or professions. It doesn't matter who gets trampled on in the process. We read of businesses mushrooming into prosperity almost overnight and folk are beguiled into investing their money in the hope of quick profits – their cupidity is exploited – then just as suddenly there is a financial crash, especially amongst small Insurance companies, and many investors are left poorer and sadder. Yet they do not turn to God.

Unemployment is increasing in our nation just now, and soon men will be fighting to keep their jobs. Already there are hundreds of young folk with A levels seeking to obtain places in Universities and there are hundreds more incipient students than University places, and many are being disappointed. Young people are leaving school and there are no jobs for them to go to. What do these people do? Do they turn to God? No. They sit in front of their television sets and listen to all the double talk and political propaganda. I remember the Scripture which says:

"As it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26).

There has never been a time of rushing into and out of marriage like there is today. When their marriage hits a rocky patch do they turn to God? No, they are like ostriches hiding their heads and trying to get away from it all.

The last thought

Have you noticed that the worldly person doesn't like to think about death? They live for the moment, and indeed that is all that they have. We are seeing the "eat, drink and be merry" philosophy. They think that death is the end and that there is no after life; but Jesus spoke about it and that is good enough for me, for He was Truth incarnate.

"It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

Christianity is certainly not a form of escapism, it is exactly the opposite. Down through the ages Christians have faced up to the difficulties of life, and many of them have laid down their lives as martyrs rather than relinquish their faith in God. The Bible provides us with the most reasonable account of the formation of our Universe and the part that man has played in its development. Christians have always been endowed with a love for their fellow men and a strong desire to help and aid the underprivileged. Almost every social benefit we enjoy today has its roots in some Christian action. Our judicial system was founded upon Bible principles; our educational system was started by Christians, and our land owes a lot to the dynamic Christian character of some of the great men of British history. The men who founded orphanages for destitute children, were they escapists? No. They were men who had the ability to face the harshest of situation with realism, and to do something constructive.

Young people

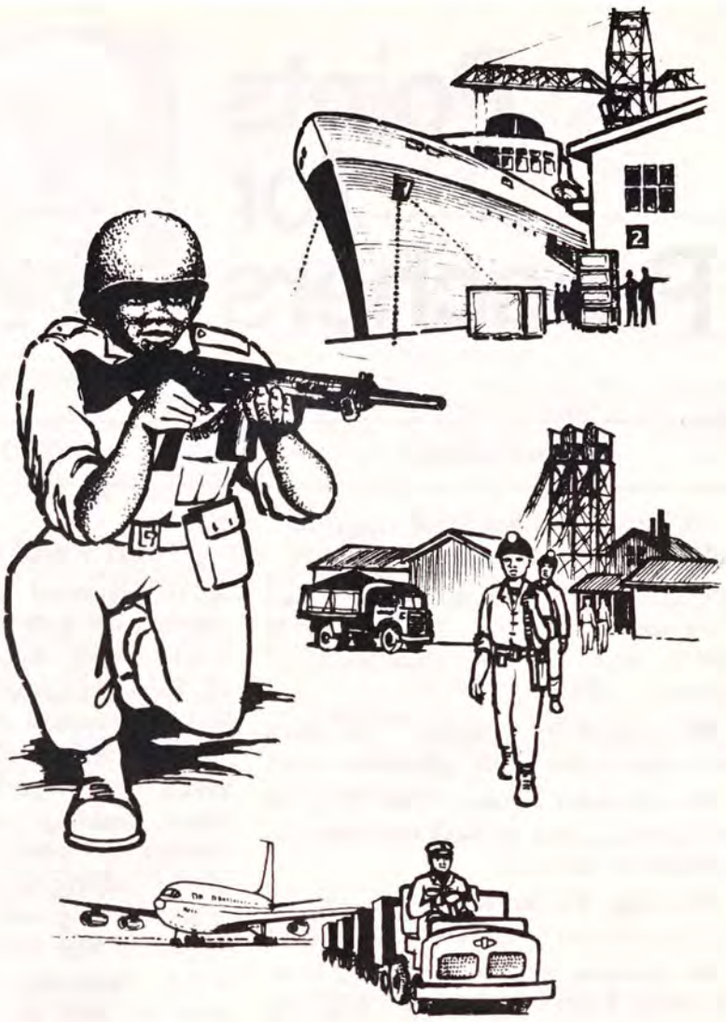
Why are young people turning to drink and drugs? Is not this a form of escapism? They cannot face up to the harsh realities of their lives so they seek to find relief and release in the fantasies that these drugs produce. They are escapists.

I cannot promise you that things will be any better this year than they were last year. Things may get worse and we may all have to tighten our belts and take a cut in our style of living, but unlike the worldling we have a glorious hope.

"And when these things begin to come to pass, then look up . . . for your redemption draweth nigh" (Luke 21:28).

Jesus is on the threshold and no one can escape His coming. For those of us who are ready, what a glorious day it will be. In that day *only* we will be escapists, for we will escape the wrath that will be poured out on the children of men.

Pray for our country, and pray for our fellow men, for the outlook can only be bleak if they continue to ignore God's offer of salvation.



BIG FISH

by **Ron Gull**
Emmanuel Press, Nelspruit, South Africa

"And the other disciples came . . . dragging the net. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three". (John 21:8, 11).

NO ONE was more surprised than they, experienced fishermen that they were! They had fished these waters for many years but never, never had they seen the like of this . . . except for that time when . . . Peter's heart leapt at John's cry "It is the Lord!" "It's Him", he cried. And it was.

When Peter later counted their catch, the Holy Spirit saw fit that the number should be recorded because they were big fish to God too.

At Emmanuel Press in the Transvaal, the daily mail is equally a source of wonder. The sometimes tattered and badly soiled slips of paper it includes, all bearing the words, "I accept the Lord Jesus Christ as my Saviour and Lord today" represent to us BIG FISH. We can only say (and often do!) "It is the Lord!" And it is.

This monthly tally in our mail has been in excess of one thousand for sometime now – a thousand hungry seeking souls, a thousand different determined people with one desire – to know Jesus. They are "our" Big fish and like most fishermen we can't stop talking about them! And remember they are not "the ones that got away".

Those 153 that Peter counted so very carefully were Galilean fish, ordinary, everyday fish of the sea. But they were "big fish" to Peter and to his Lord. "Ours" are ordinary workaday people from different tribes and nations, from everyday walks of life, but they are BIG, really big to us and to the Lord.

In one typical month, they included bakers from a Biscuit Factory, welders in a Bus Builders workshop, smelters in the giant ISKOR Steelworks and workers of a well-known Tyre Manufacturer. Their addresses included the names of a huge Sugar Refinery, a Coal Yard, a Paper Pulp Mill, Hotels, Motels and Restaurants right across the country, a Motor Spares centre, Supermarkets and Village Trading Stores. Civil servants from Homeland Governments were among the number, and workers from a Magistrate's Court, Dock labourers from a busy port, with porters from an International Airport swelling their ranks. A score of prisoners from several different jails and patients from hospitals revealed the moving of the Spirit where lonely men and women read and think and long for deliverance of mind and healing of body. Theological students wrote to indicate that the simplicity of the Gospel speaks with the utmost clarity amidst the complexities of mere denominational doctrine. Policemen and soldiers who daily face death on several embattled borders wrote, and refugees who have lost everything they ever had, joined them to say "I accept the Lord Jesus today". They wrote from Chrome and Copper mines in Rhodesia, from Coal and Platinum mines in South Africa; from a tea plantation in Malawi; from an oil rig near Port Harcourt in Nigeria; from an Army battalion in West Africa and from an Air Force base in Rhodesia.

Unmistakably God drew those Galilean fishes towards the disciples nets, but it was their human hands that landed the catch. It is undoubtedly God who strikes the chord of longing in the hearts of needy men and women, but it is still human hands that have to draw them in through the tract ministry of Emmanuel Press.

Elim has fished from the vessel of Emmanuel Press for over forty years, and we joyfully give God the glory for these big fish. We look forward to greater things yet, for He is with us. And He always will be.

Points for Preachers

by J. Alexander Wright

AN OUTLINE

"Contrary to received opinion"
(Dictionary definition of "paradox")

Here are a few of our Lord's:

1. **We see the unseen.** *"Blessed are the pure in heart for they shall see God"* (Matthew 5:8).
2. **We conquer by yielding.** *"The meek shall inherit the earth"* (Matthew 5:5).
3. **We rest under a yoke.** *"Take My yoke upon you . . . and ye shall find rest . . ."* (Matthew 11:28-30).
4. **We reign by serving.** *"The chiefest shall be a servant of all"* (Mark 10:42-44).
5. **We become great by becoming little.** *"Humbles himself as a little child, the same is greatest"* (Matthew 18:4).
6. **We are exalted by humbling ourselves.** *"He that shall humble himself shall be exalted"* (Matthew 23:12).

Here are some of Paul's:

1. **We become wise by becoming foolish.** *"Christ, the wisdom of God"* (1 Corinthians 17:25).
2. **We become free by becoming slaves.** *"Slaves of sin – slaves of God"* (Romans 6:17-18).
3. **We possess all by having nothing.** *"Having nothing yet possessing all"* (2 Corinthians 6:10).
4. **We become strong by becoming weak.** *"When I am weak, then am I strong"* (2 Corinthians 12:10).
5. **We become victors by defeat.** *"Perfected strength, the power of Christ"* (2 Corinthians 12:7-9).
6. **We glory in suffering.** *"I will glory in my infirmities"* (2 Corinthians 12:5).
7. **We live by dying.** *"Dying, that the life of Jesus be manifest"* (2 Corinthians 4:10-11).

A QUOTATION

Keswick and the Pentecostals

KESWICK stood aside from Pentecostal phenomena such as Divine healing or speaking with tongues. The Welsh Revival of 1904 stemmed from a "Keswick in Wales", yet when 300 Welshmen came to the Keswick Convention of 1905, and paroxysms were experienced in the Young Men's meeting, and enthusiasts ran through the town, throwing up windows of the lodging houses crying, "All-night prayer-meeting tonight", the leaders, ably helped by wise old Dr. A.T. Pierson from U.S.A., channelled the intensity into a sober and quiet consecration.

Whether Keswick should have let the Welsh tide flow unchecked is one of the imponderables of history. Perhaps the Welsh Revival would have become an All-British or even a World Revival.

John Pollock, *100 Years of Keswick*

AN ILLUSTRATION

"The Language of Canaan"

Mostly the writer is against it, but it has its effective use! Mrs. Dorothy Same tells of the pious elderly woman returning from a prayer-meeting where they had closed by singing, "Under His wings I'm safely abiding". The classic hold-up man accosted her, but her unexpected exclamation, "You can't hurt me – I'm covered with His feathers", so upset his plans that he retreated to find a more fearful victim. Muggers, like the rest of us, prefer people who act predictably.

Christianity Today

TROWBRIDGE

Meetings are now being held every Friday evening, in the Hadon Room of the United Church, Church Street. At 7.30 p.m.

Missionary Offerings

from our Youth Departments

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		£
10082	Oxford Sunday school,	32.85
10090	Leyton Sunday school,	2.57
10217	South Shields Sunday school and Sunshine Corner,	2.55
10229	Winson Green Sunday school,	10.00
10223	Luton Sunday school,	30.00
M/R	Cradley Heath,	6.20

"BUILD A CHURCH"

M/R	Worcester Sunday Bible Club,	15.73
10239	Hastings Sunday school,	2.50
10283	Rotherham Elim Sunday school,	11.60
10331	Blackburn Sunday school,	12.00
10346	Blackburn Sunday school,	5.16
10351	Cardiff City Temple Youth Clubs,	10.00
M/R	Brecon Sunday school,	12.17
10300	Ingatestone Sunday school,	4.90

BRAZIL

10087	Kidderminster Sunday school,	50.00
10091	Leigh-on-Sea Sunday school,	30.00

INDIA

10314	Hayes Sunday school,	15.00

UNDESIGNATED

10092	Norwich Sunday school, and Cadets,	35.00
10218	Woodcock Hill Sunday school,	10.00
10258	Aberystwyth Girls' Bible Class,	23.50
R230	Dowlais Sunday school,	8.78
10292	Sheffield Sunday school,	69.12
M/R	Brecon Sunday school,	7.82
M/R	Eastbourne Sunday school,	25.00
M/R	Eastleigh Sunday school,	5.50
10331	Blackburn Sunday school,	12.00
10346	Blackburn Sunday school,	14.58
10355	Caerphilly Sunday school,	75.24
10356	Clapham Sunday school,	15.00

Thank you young people in the name of the Lord,

L. Wigglesworth,
National Missionary Secretary.

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BIRTHS

HAYDEN. On November 20th, to Pat and Alex Hayden, God's gift of a daughter, Suzanne Margaret.

JACKSON. On October 24th, to Mike and Janet Jackson of Ealing. God's gift of a son, Benjamin Owen, a brother for Daniel.

NICE. On December 15th, to Kathy and Paul Nice of Ealing, God's precious gift of a daughter, Alison Jayne.

DEATHS

COPES. On September 13th, 1975. Mr. William Copes, aged 89 years, elder of our Moneyslane Church. Officiating ministers at funeral: R.J. George, A. Wilson, W.H. Holohan and Rev. James McManus (Baptist).

MACAULEY. On December 19th, Mrs. Elizabeth Maud Macauley, faithful and beloved member of our Carlisle Church, passed into the presence of the Lord. Officiating ministers at the funeral: Peter Watson.

TAYLOR. On December 27th. Alexander Taylor, aged 62 years, husband of Mrs. Taylor and father of Mrs. Jean Linn. Officiating minister at funeral: W.J. Maybin.

DEDICATIONS

COWLEN. On December 21st, John Mark, son of Alf and Anne Cowlen and brother of Rachael, was dedicated to the Lord at our Banbury Church. Officiating minister: T.T. Hodge. C.5043

MARRIAGES

LEWIS-JONES. On December 20th, at Bristol City Temple. Paul Lewis to Glenis Jones. Officiating minister: W.R. Jones, father of the bride.

Itineraries

The President, (Leslie Wigglesworth):
January 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; 7, Merthyr; 8, Caerphilly; 9, Dowlais; 10, Brecon; 14, Neath; 15, Bridgend; 16, Port Talbot; 17, Aberdare.

John MacInnes:
January 24–25, Ryde; February 7, Rugby; 8, Glenfield a.m; Leicester p.m; 9 and 10, Northampton; 11, Peterborough and Stamford; 12, Banbury; 13 and 14, Nuneaton; 15, Coventry.

Sylvia Beardwell:
February 1, Carlisle; 2, Paisley; 3, Greenock; 4, Motherwell; 5, Glasgow; 7, Coatbridge; 8, Kirkintilloch; 9, Alloa; 10, Dundee; 11, Edinburgh; 12, Kennoway.

David Butcher:
January 24, South Shields; 25, Jarrow; 28, Newcastle-on-Tyne; February 1, Worcester; 3, Erdington; 5, Tamworth; 7, Kings Heath; 8, West Bromich; 9, Langley; 10, Kidderminster; 11, Rowley Regis; 12, Weoley Castle; 14, Winson Green; 15, Selly Oak; 17, Smethwick.

London Crusader Choir, with Douglas B. Gray:
February 1, Ealing; 15, Chiswick; 22, Broadmoor: 28, Sittingbourne.

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Coming Events

ALLOA. January 31 – February 1. Elim Pentecostal Church, Candleriggs. Convention. Saturday 7.30. Sunday 11 and 6.30. Preacher: T.W. Walker. Singing (Saturday): Pioneer Choir (Stirling).

BIRMINGHAM, Stirchley. January 31. Film "His Land" with Cliff Richard at 7.30. For free reserved seats phone John Coleman 021-472-6813.

PENTECOSTAL JEWISH MISSION RALLY, Blackpool
January 31 – February 1
Saturday at 7. Jubilee Temple, Waterloo Road, **Film and Exhibition**
Sunday (Jubilee Temple) 11 and 6.30
Elim Pentecostal Church, Fredora Avenue, (off Norfolk Road, via Preston Old Road), Marton. 10.45 and 6.30
Preachers: Harry Shaw and Christopher Smith. Conveners: Philip MacInnes and Robert Clarke
D.5013

KINGSTANDING. February 1. Elim Pentecostal Church, Warren Road. Pastor and Mrs. Morrison's 25th Anniversary. Preacher: P.S. Brewster at 11 and 6.30. Items by Mixed and Male Voice Choirs. February 7. Presbytery Rally at 7. Preacher: Brian Edwards. Items by Coventry Choir. Convener: R.J. Morrison.

LEEDS. January 31 – February 1. Bridge Street Church. Special Thanksgiving weekend. Visit of Eldin Corsie for official opening of new extension and re-decorated church. Saturday 6.30. Sunday 10.30 and 6.30.

ROMSEY. February 7. Elim Pentecostal Church, Middlebridge Street, Christian Challenge Hour at 7.30. Preacher: Glyn Taylor.

Elim Pentecostal Church, Hazelwell Street and Pershore Road, Stirchley
presentation of "HIS LAND"
with Cliff Richard
on Saturday, January 31st, at 7.30 pm.
Free reservation tickets and information regarding "Holy Land visit"
s.a.e. John Coleman, 43 Manilla Road, Birmingham B29 7PZ.
D.5040

WESTON-SUPER-MARE. January 24 – 26. OPENING OF NEW ELIM PENTECOSTAL CHURCH, Manilla Place, off Manilla Crescent, Madiera Cove, by W.R. Jones. Saturday 3 and 6.30, with New Creation Singers, Bristol. Sunday 11, 6.30 and 8. Preacher: Carl Kinghan. Monday at 7.30. Preacher: W.R. Jones. Convener: J.B.D. Ritchie.

YEOVIL. January 31. Elim Pentecostal Church, Southville. "Seed" Gospel-duo in concert. Noel Richards and Mike Clark sing and say the Jesus way at 7.30.

Planning your holiday for 1976?
Join a special 15 day pilgrimage to the Holy Land – departure date, July 24th.
*Expertly planned; by schedule air services; sightseeing by deluxe coaches; excellent hotel accommodation; qualified guides.
For full details, write:–
Rev. Trevor Partington, 1 Clive Street, Hereford (enclosing S.A.E.)
D.5039

The Pentecostal Jewish Mission
TWO FULLY CONDUCTED PILGRIMAGES TO THE HOLY LAND
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15 days – Sept. 6th to 20th
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Rev. Harry Shaw, Hook Place, Burgess Hill, Sussex RH15 8RF.
Please enclose stamp for reply.
D.5034

YEOVIL. February 14-15. Elim Pentecostal Church, Southville. Reunion led by Bob Moore and team. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Trevor Partington.

Price changes

Please note the new prices of Redemption Hymn Books.

REDEMPTION HYMNAL

Red plastic boards 68p
Buckram. 76p
Black rexine 80p

Please note that we still have supplies of the red plastic boards @ 60p and Buckram @ 72p. Churches and individuals requiring words only edition will be supplied at the old prices as long as stocks last, but orders will be taken in strict rotation. It will be a case of first come first served. Music editions are available at £2.80 (red boards) £4.80 and £10.50.

Further Note: *Please note that Here's Why plastic folders now cost £2.25, postage and packing 20p extra.*

BLACKPOOL. January 31 – February 1. Rally of the Pentecostal Jewish Mission. Preachers: Harry Shaw and Christopher Smith. Saturday at 7, in Jubilee Temple, Waterloo Road. Film and exhibition. Sunday meetings, Elim Pentecostal Church, Fredora Avenue, (off Norfolk Road, via Preston Old Road), Marton. 10.45 Harry Shaw, 6.30 Christopher Smith. Jubilee Temple, 11 Christopher Smith, 6.30 Harry Shaw.

PIONEER CRUSADE

in the newly acquired church,
GRANGE ROAD,
WEST KIRBY (near Birkenhead)
commencing Sun. Feb. 8th at 4.0 p.m.
(opening ceremony by the Mayor)
continuing NIGHTLY at 7.30 p.m. (except Friday)
led by Pastor Alexander Tee and TEAM
Please pray for a move of God's Holy Spirit
D.5044

Wavelength

ELIM ON THE AIR

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

The Family Altar

Scripture Union Portions

Notes by G.R. Knight

Monday, January 26th

ISAIAH 24:1-16

"Glorify ye the Lord in the fires" (v.15).

WE MAY glorify God with our worship, our steadfastness to the truth, and our faithfulness in Christian living, but the greatest glory we can bring to our God is through our spiritual reactions to adverse circumstances.

We may test an ornament to see if it is made of brass or a cheap substitute simply by scratching the surface of the metal. So too the testings and trials of life show what we are really made of. A truly spiritual man will react to the fires in a truly spiritual manner and his life will bring glory to God who is the source of his strength.

Tuesday, January 27th

ISAIAH 24:21 – 25:12

"The strong people shall glorify thee" (v.3).

JUST AS a weak and puny plant brings no credit to its gardener, so a spiritually weak Christian does not glorify God. The secret of spiritual strength is found in *knowing* God (Daniel 11:32). Even the weakest of us is capable of becoming strong. Peter who was so weak in the hour of temptation became a spiritual giant who glorified God in the working of miracles. See Acts 3 for example. It was not through his own strength but through that which God supplied.

Wednesday, January 28th

ISAIAH 26:1-21

"Thou wilt keep him in perfect peace . . ." (v.3).

THE secret of perfect peace is found in something more than a mere relationship with its author. Many sincere Christians are tormented by worry. Isaiah tells us that real peace is experienced when a man fixes his mind or imagination on God. Let your thoughts dwell upon your problem and the molehill will become a mountain, but fix your mind upon the love and power of God and upon His ability to deal with your problem, and God's peace will flood your soul.

Thursday, January 29th

ISAIAH 28:5-22

"Behold I lay in Zion for a foundation, a stone" (v.16).

IN HIS dramatic parable in which the one house is built upon the rock and the other on the sand, Jesus unveiled two vital truths. The first is that every life needs a foundation in order to stand, and the second is that He Himself is that foundation. A life built upon any other ground is doomed to failure, (Luke 6: 47-49). God Himself has laid this foundation. He has tested and tried His Son, who declared to be a *sure* foundation. Every life that is built on Him will survive.

Friday, January 30th

ISAIAH 30:1-18

"Therefore will the Lord wait, that He may be gracious unto you" (v.18).

IF THE Lord had failed us as we fail Him then I am sure many of us would be looking for a new God. Yet, despite all our failures, God still waits to bless us. How patient and understanding He is! But He can't bless us until we are prepared to acknowledge our failure and seek His forgiveness. Some friends of mine were backslidden and miserable for many years, yet as soon as they humbly returned to the Lord He blessed them. Is He waiting for you?

Saturday, January 31st

ISAIAH 30:19-33

"This is the way walk ye in it" (v.21).

HAVING been saved by faith from the consequences of our sin, God does not then leave us to find our own way through life. On the contrary, He has promised to guide us right through life, if we will let Him lead us according to His plan and purpose. Only very rarely does God speak in an audible voice, but the Holy Spirit is our constant infallible guide (Romans 8:14). He speaks to us through God's word (Psalm 119:105), and in many other ways He communicates the will of God to our hearts. May we be constant listeners.

Sunday, February 1st

ISAIAH 31:1-9

"Woe to them that . . . trust in chariots because they are many" (v.1).

A DEMOCRACY is governed on the principle that the majority decision prevails. Thus we are largely conditioned to accepting the majority as being right, but this is not necessarily so. In fact Jesus declared the opposite to be true with regard to man's choice of the right pathway to life (Matthew 7:13, 14). The odds against Elijah on Mt. Carmel were 850 to 1 (Kings 18:19), but he was proved right. Don't be swayed by what the majority say. Whether it be a government decision or a popular opinion, let us stick to the word of God.

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.

"How do I love thee? Let me count the ways. I love thee..."

Love turned outward

THE WORDS of that well-known sonnet came from the heart and pen of a woman personally acquainted with the healing power of a love turned outward.

Elizabeth Barrett fell from a pony when she was 15 and remained an invalid for the next 25 years. She remained an invalid though there was no real evidence of damage to bodily functions.

With several brothers and sisters in the family, her condition proved to be most convenient. She received preferential care and attention, a room of her own, and she fared quite well.

Even as her literary career grew, she kept her symptoms. However, when she was 40, she met Robert Browning who was 6 years younger. In a short time they were married, and Elizabeth's symptoms immediately disappeared! At 41 she was climbing mountains. At 43 she had a child.

Self Gratification

For 25 years the object of her love had been herself. Her behavioral patterns were established so they would bring gratification to self. Oh, she was convinced her injuries were real, but convinced by a heart that was deceitful, a heart willing to sacrifice mobility to satisfy greater emotional needs.

But when Robert Browning appeared and became the object of her love, she was healed. When she began loving someone else more than herself, she was freed from her living prison of hypochondriasis. She no longer needed her symptoms; they no longer paid off.

When self is the object of love, it constricts one's world to an extremely small circumference. It isolates. There is no room for intruders. It treats others as if they exist only to serve its purposes.

Imprisonment

When this situation exists in the heart of a Christian, the problem is even worse. It invariably creates a spiritual-life prison. You are locked in, and Jesus is locked out.

In Revelation 3:20 we see the picture. Jesus is seeking entrance at a locked door, locked by individuals who loved themselves more than Him.

No wonder the apostle Paul declared that self had to experience death daily. He was only free to do the will of God, free to know the joy of his salvation, free to be conformed to the image of Christ as he loved Someone else more than he loved himself.

We all express faith and trust in the object we love the most. The extreme anxiety and turmoil people experience when facing immense problems can usually be traced to the fact they are trusting their own resources or ingenuity to deliver them. Their faith in self, spawned by their love for self, fences them in.

Serenity

How different is the serenity of the Christian genuinely in love with Jesus! He is not a victim of circumstances nor a prisoner to them. He simply puts his faith in the Object of his love.

Self-love seeks attention, gratification, and escape from life's problems; but these objectives can only be partially satisfied. Deep fulfillment is never quite reached; there is always something missing.

But when self turns its love outward and Christ becomes the Object, the very things longed for are suddenly possessed.

There is a way to receive attention! *"For the Lord's portion is his people . . . the apple of his eye"* (Deuteronomy 32:9, 10).

Greatest love

There is fulfillment of love! What greater degree of love can there be than that between the Father and the Son? Yet Jesus said the Father loves you and me just as much as He loves Jesus! *"That the world may know that thou has hast sent me, and hast loved them, as thou hast loved me"* (John 17:23).

No longer need one rationalize to escape life's problems. The giving of unrestricted love to the Son of God makes Him the answer to every trying circumstance.

In Psalm 91, beginning with verse 14, there is an impressive list of blessings God gives to the one who makes Him the object of his love.

"Because he hath set his love upon me, therefore will I (1) deliver him: (2) I will set him on high, because he hath known my name. (3) He shall call upon me, and I will answer him: (4) I will be with him in trouble; I will deliver him, and (5) honour him. (6) With long life will I satisfy him, and (7) show him my salvation".

God the Giver

We receive these blessings not in loving the power of God, the gifts offered by God, nor the abilities of God; but in loving God as a person.

Do you need healing? It will come as you learn to love Someone else more than you love yourself.

Jesus asked, "Do you love me?"

How do I love thee? Let me count the ways.
I love thee . . .

by **Jim L. Mackey**

Elim Evangel

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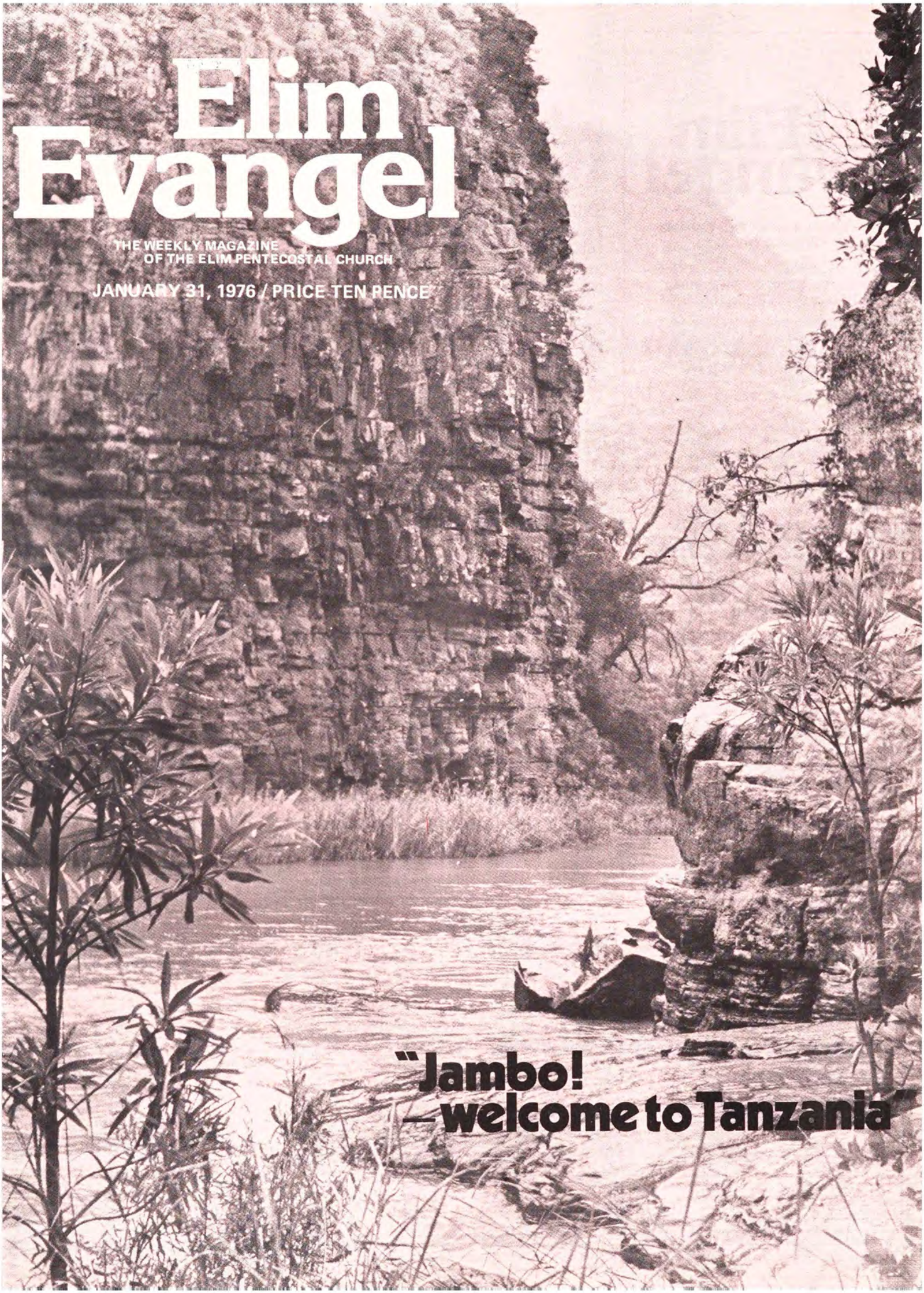
OF THE ELIM PENTECOSTAL CHURCH

JANUARY 31, 1976 / PRICE TEN PENCE



"Jambo! —welcome to Tanzania"

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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Editorial

THE OLD YEAR ended with the Jehovah's Witnesses denying that they had said that man's 6,000 years on earth would come to an end in 1975.

Early in the new year, on the other side of the world, the destruction of Adelaide, South Australia was forecast by a self-styled prophet.

Neither event came to pass.

Very few people were disturbed by the failure of the predictions.

Three years ago in conversation with a pioneer (who devotes over 150 hours a month to working for the Watch Tower and Tract Society) I asked: "But suppose man's 6,000 years does not come to an end at the end of October or the beginning of November 1975, what will you do?"

He would not even consider that the hoped-for event would not take place. He could not even consider that they might have been mistaken. Eventually, when pressed, he said, "If 1975 comes to an end and man's reign on the earth has not come to an end, there is no God".

Finding this rather strong, I said, "You mean, you will stop believing in God?" "No" he said, "I mean there is no God! I can say that with confidence, for this event must take place".

The Bible tells us that Christ will return, but it does not tell us when. When things go wrong in the world – violence, unemployment, crime, earthquakes and countless other calamities, this is our hope. Christians do not have to be pessimists by nature; we can thank God for progress and improvement in living standards and social conditions, but whatever happens we must never lose sight of the fact that our Lord Jesus will come again. The day and the hour no man knows. If there is any delay (and it can only appear to be so to man – God is always on time) it is for man's benefit. When Christ comes for His own, the Gospel dispensation will have come to an end.

We must not sit around waiting for things to happen; we must engage in the work of winning men and women for Christ while there is yet time; "The night cometh, when no man can work" (John 9:4).

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(In case some readers had begun to be concerned that our brother had only written articles on nine commandments— here is the tenth and final contribution!).

The Hidden Desire

by Gordon Hills, Pastor of our High Wycombe Church

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's. (Exodus 20:17).

THE TENTH COMMANDMENT is entirely different from all the others, and yet in some ways it embraces much of what already has been stated. The difference is not simply in its words but in its very nature, for it puts an entirely new emphasis upon God's definition of sin. All the other commandments relate primarily to our actions, the things which we do in our worship of God or in our dealings with our fellow men. The last commandment is more concerned about the source of evil than the evil deed itself: it seeks to expose the hidden desires of the heart where sinful deeds have their birth. When God said "Thou shalt not covet" He was challenging us on the way that we think and on what we think about. How clearly we can see the hand of God in this statement, for no mortal would ever have conceived the idea of making this the basis of a law.

Wrong thinking

It was this tenth commandment which awakened the apostle Paul to the fact that to "lust" for something is just as wrong as the taking of what one has no right to take (Romans 7:7). It revealed to him that wrong thinking is just as sinful as wrong actions. This was part of the message our Lord sought to convey in His sermon on the mount (Matthew 5: 17-48). The Jewish teachers were saying that as long as a person had not actually committed an act, they had not sinned, but in this they were shown to be mistaken. Theirs was a totally false understanding of what sin is and how sin affects the whole of man's nature.

An important distinction

When we speak of covetousness we must differentiate between a right and a wrong kind of coveting. To covet the things of God is good and commendable (1 Corinthians 12:31; 14:39): it is the coveting of the possessions of others that the commandment condemns. Nor is such coveting merely an attempt to copy others, it is the basic desire to have certain things *because* they are in another's possession. It carries with it the intention of trying to be equal or superior to another, to the extent of being prepared to deprive them of the things which they possess. While no civil court can pass sentence upon a case of covetousness, God can and does – for He sees it as the root of envy and discontentment which can produce all manner of evil fruits. The commandment is easily related to our society – it is basic in its statements and down to earth in its examples. It deals with other people's houses and our longings to be the occupiers ("thy neighbour's house"). It refers to other men's wives and the lustful thought we might harbour to be in the other man's place ("thy neighbour's wife"). It condemns that secret desire to have some conscientious worker on your payroll, who may be on the staff of a rival ("his manservant, his maidservant"). Even the equipment a man possesses for the carrying out of his occupation is included ("his ox"), as is his means of transportation, and what a status symbol that can be today ("his ass"). Indeed there is nothing which is in the possession of our neighbour which is excluded ("anything that is thy neighbour's"). From all of this we can readily deduce that covetousness is still with us today.

Unnatural desires

Covetousness appeals to an unnatural desire to want what we have no legitimate right to. Augustine relates an incident from his boyhood and tells how on one occasion he raided a garden and stole some pears. The pears which he stole were hard and sour and altogether inferior to those that were in his own garden. The sole pleasure he derived from the escapade was in having what another possessed. Being covetous has led to the downfall of many. It generally commences when one begins to pay undue attention to someone or something, until a desire is born in the heart that blossoms into an unnatural craving. It is sad to recall that the great servant of God, David, committed adultery as a result of an unrestrained inward longing (2 Samuel 11:2-4). Achan's death was the result of the desires of his heart for earthly possessions (Joshua 7:21-26). Jesus said, *"Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth"* (Luke 12:15). William Barclay tells us that the Stoics had a wise saying: "If you want to make a man happy, add not to his possessions but take away from his desires".

The right attitude

A wise old man tried to teach a child the right attitude towards earthly possesions. He asked the boy how much he thought a man needed in order for him to think that he was rich enough. The boy thought that a thousand pounds was enough, but the man said it was not. "Two thousand?" "No!" "Three thousand?" "No!" "Ten thousand?" "No!" "A hundred thousand?" "No!" The boy gave up! "Man will always need a little more than he has and that means", said the old man, "that he will never think that he is rich enough".

(continued overleaf)

There is a story to the effect that a countryman presented Louis XI of France with an unusually large turnip. The king was delighted with this simple and sincere tribute and he ordered that the man should be presented with a thousand gold crowns and that the turnip was to be put among the royal treasures. A covetous courtier witnessed this event and, hoping to gain the king's favour in a similar way, he bought a handsome horse and presented it to his majesty. The king gladly accepted the fine steed and gave orders that the courtier should be immediately presented with the turnip, informing him that it cost a thousand gold crowns!

Nothing is ever gained by covetousness. It is an evil in the life of a man, to be associated with adultery, theft, murder, blasphemy and pride (Mark 7: 21-22). Jesus said, *"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you"* (Matthew 6:33). The apostle Paul wrote:

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Philippians 4:19).

A rare jewel of advice is to be found in 1 Timothy 6:6-8:

"For godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content".

A saintly man was once asked the secret of his contentment, to which he replied: "It consists in a right use of my eyes". When pressed for a further explanation he said: "I first of all look up to heaven and remember that my principle business here is to get there; then I look down on the earth and call to mind how small a space I shall occupy in it when I am interred; then I look around in the world and observe the multitudes who are less fortunate than I am. Thus I learn where true happiness lies, where all our cares must end and how very little reason I have to complain".

"Set your affections on things above, not on things on the earth" (Colossians 3:2).

ABSENTEE'S ALPHABET (I'd like to go to church but . . . ")

A is for Auntie, who will come to tea.
B is for bed, which won't release me.
C is for car – "We need the fresh air".
D is for dinner that Mum must prepare.
E is for enthusiasm which I haven't got.
F is for foursome, which golfs such a lot.
G is for garden, much 'nearer God's heart'.
H is for husband, who won't play his part.
I for intruders who sit in the pew.
J for the jealousy shown by a few.
K is for knitting, which mum likes so much.
L is the old language, it's so out of touch.
M is for money, they always want more.
N for the notes that I've heard before.
O is for overtime, double on Sunday.
P the preparing I must do for Monday.
Q for the queer noises which come from the choir.
R for the rector, he ought to retire.
S is for sermons, as dull as can be.
T for the telly I really must see.
U for the unfriendliness I always find.
V for the voice of the woman behind.
W for the weather, so much rain and snow.
X is for the extras, too busy to go.
Y for the young rowdies who sit at the back.
Z is for zeal – and that's just what I lack.

Thoughts from the Gospel of Matthew

by Frank Lavender

14. First things first
Matthew 6:33

THE LORD JESUS had spoken of food, drink and clothing–things which are not incidentals, of little consequence, but which are of basic importance in daily life. What is more, they are fundamental to every generation of men and women. We should note that the Lord Jesus did not say that these things were matters of little importance, but simply that there was something of even greater importance than these. The kingdom of God and His righteousness must take precedence; they must be supreme.

We remember that Satan once tempted the Lord Jesus to make bread from stones (Matthew 4:3). The argument which he used may be roughly translated: "You have been fasting in this wilderness for forty days. Now you are hungry, but God has made no provision for you in this place–you had better help yourself. Incidentally, this would also prove that you really are the Son of God!"

The answer which the Lord Jesus gave was twofold. First, that the life of man finally depends upon the will of God, not upon food. This is, of course, true; for a man can have a full larder, but if God requires his soul he will die even though he has abundant food (Luke 12: 13-21). Second, Jesus said that it was better to be hungry in the will of God than to be well fed outside His will. So, should it come to a choice, the kingdom of God is more important than food.

People around us are becoming increasingly anxious about food, drink and clothing; as Christians, we must not pretend that these do not matter.

The Lord Jesus points us to things that are of supreme importance–the will of God, His honour, His kingdom and His righteousness. If we seek these things we can then pray to our Father: *"Give us this day our daily bread"*, and He will supply our every need. Let us put first things first, trusting Him to provide what is needful for our everyday lives.

"JAMBO!"

A report of his visit to Tanzania, by the National Youth Director,
Eldin Corsie

MISSIONARY WORK has always intrigued me. I respond readily to facts and figures, projects and plans for expanding the kingdom of God overseas. The varying abilities of the missionaries on furlough to convey a graphic picture of the need have evoked a regular response in my heart.

In an age of sophisticated media we tend to understand a little more intelligently the needs of people who live in areas remote from our own. The true picture of spiritual darkness is never adequately communicated, however, at the best our understanding is often naïve.

To be suddenly transported into the world of the missionary is to precipitate a crisis – culturally, physically and spiritually. All the clumsily acquired mind pictures of a missionary in action are destroyed. One is standing where they stand. Missionary needs become a living reality, lodging challengingly in the heart. Why is my giving to missionaries so pathetic? Why should the national pastor suffer so many human privations when I live in virtual luxury? Is there one standard of living for the pastor in the U.K. and another standard for the pastor in Africa? The African pastor prays for his congregation: "Father, thank you for those who have given their offering this morning, please find work for those who cannot give", and suddenly the verse of Scripture fastens upon the mind: *"We that are strong ought to bear the infirmities of the weak, and not to please ourselves"* (Romans 15:1).

The missionary is one who has lost himself in the needs of an alien culture. He is "a person who never gets used to the thud of heathen feet on the way to eternity". He identifies himself with them, eating their food, living in their communities, sharing their hardships. He is not there to westernise them but to win them.

The familiar portrait of the missionary clad in shorts, shirt and safari hat speaking to a few natives under a mango tree is far from the truth of effective missionary activity. At once he becomes apostle, evangelist, pastor-teacher, administrator, sometimes builder, plumber and a host of other things.

"Jambo!" The Kiswahili welcome rang out. I was to hear this word and use it myself many times. My feet were firmly placed on African soil for the first time. The flight from London via Brussels took me over the Mediterranean where I had a clear view of such places as Corfu, Corsica, Alexandria and then miles of desert until we landed in Uganda for refuelling. We were asked to leave the aircraft for 45 minutes, during which we sat in the reception area of the airport watching a silent colour television film of President Amin's last wedding. The final phase of the journey took just one hour, and eventually we landed at Nairobi.

Breakfast

The travel agents had booked me into a hotel in the centre of Nairobi. I was impressed with the first class amenities in the hotel but the service left a lot to be desired. There is no rush. Everyone works at a leisurely pace. I awoke to my first daylight impression of an African city. The weather was overcast, and although we were only a few miles from the equator, the atmosphere was very much like our English autumn conditions. Breakfast was not only a meal it was an experience. It took the waiter one hour and twenty minutes to serve me; in fact five different waiters approached me each scurrying unproductively into the kitchen. It provided opportunity to gaze out of the window into the busy streets.

My hosts Pastor and Mrs. A.D. Bull came to collect me from the hotel. "Jambo, jambo!" The greeting was warm. It was such a pleasure to meet my good friends once again.

College

I was taken to the Assemblies of God College near Nairobi, where I was given a wonderful reception. It was my privilege to minister to the 56 students who came from Uganda, Ethiopia, Tanzania, Sudan, Zaire, Kenya and Nigeria. Pastor and Mrs. Idris Parry, Pastor and Mrs. Hawkesly and Pastor and Mrs. A. Webster with their two daughters Naomi and Rachel are the resident college faculty.

After two days at the college, we left for Tanzania. Our journey was through flat, desert-like land and then fertile, mountainous country. Economically there is a marked difference between Kenya and Tanzania. The latter is very poor.

Ultimately we arrived at Moshi and the home of the Bulls. It was not long before we were listening to tapes of Len Magee and Gwen Murray. Cassettes mean so much to the missionaries. We chatted for some time after the evening meal and then retired to bed. I lay in bed listening to all manner of noises. There was the incessant barking of dogs and chattering of unidentifiable creatures. Notwithstanding, sleep enveloped me and I awoke at 6 a.m. feeling refreshed.

This was a new world for me. Many adventures lay ahead and I eagerly anticipated the experience of meeting the African pastors and their congregations.

Driving on Tanzanian roads is a nightmare. Ninety per cent of the population of 12 million is Moslem. Part of their religious philosophy is determinism – "what will be, will be". This principle certainly governs their driving habits. They need the gospel if only to rescue foreign drivers from the imminent danger that lurks around every corner.

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We visited Moshi town centre to collect mail from the Post Office. This is a missionary's "haven", it is the one contact they have with home. The letters of encouragement and parcels containing clothes for the needy were collected enthusiastically. I sat in the car and watched the missionaries from various societies coming and going.

The bookstands displaying literature from the Western World represented the very worst in our society. The West may have sent many missionaries to Africa but it has now become the purveyor of pornography.

Mrs. Bull took me on a conducted tour of the hospital. This is a modern building constructed by the Samaritan Society. I visited many departments of the hospital, and in particular the radio/aeroplane ministry which transports Christian doctors to remote areas of Tanzania. Mrs. Bull has played an important part in this service. The corridors of the hospital were lined with people waiting for treatment.

Wild life

A visit to Arusha Game Park gave me the first signs of animals in their natural surroundings. The park lies between the peaks of Kilimanjaro and Meru mountains. Apart from the scenery, it contains large numbers of elephant, buffalo, rhino, colobus monkeys, bushbuck, forest duiker, hippo, reedbuck and giraffe. Leopards are the biggest predators and waterbuck the most docile of all the creatures. Over 380 bird species have been recorded in this comparatively small area.

Elephants in particular were in evidence. They were not very pleased to see us, particularly when they had young to protect. One of the elephants lofted his ears and prepared to charge at our Land Rover. We beat a hasty retreat. Giraffes were everywhere and always appeared curious. They have the distinct advantage of being able to overlook everyone.

The flamingo were a colourful sight, thousands of them congregated as if attending a great conference. As we returned to Moshi, an African man requested a lift in our vehicle. Mrs. Bull proceed to testify to him. He was a nominal Lutheran by baptism but confessed that he had never known the Lord Jesus. He appeared to be deeply convicted and went away with plenty to think about.

Pastor Bull and I left the following morning for Tanga, which is 240 miles southeast of Moshi. We passed through variable country leaving the northern mountains as we proceeded to flat lowland country. In certain areas in the mountain region the people were relatively comfortable but others were abjectly poor. The mud hut appears to be the standard housing, although where the large sisal farms were situated there was more substantial housing. The people take life so nonchalantly. There is no rush – apart from driving on the roads, and this has to be seen to be believed. The condition of the roads gradually deteriorated and when we arrived at Tanga the rest and cup of tea were very acceptable.

I met Pastor Joseph Ibrahamu for the first time. He is the Chairman of the Elim Pentecostal Church in Tanzania. Converted over twenty years ago, he was reached from the influence of heathenism. His father remains a Witch Doctor to this day. The home of Pastor Joseph is next door to the fine church which was built some years ago with money provided by the Elim Youth Movement.

Tanga

We were told by the pastors that a meeting had been arranged in a branch church twenty miles from Tanga. The official time for the meeting was 3 p.m. We had just half an hour to drive twenty miles. Time is not so important in Africa and arriving at our destination half an hour late we found the congregation patiently waiting for the meeting to start. A school room had been hired for the meeting. The singing, which is so rythmic, was helped along with loud clapping. This was my first opportunity to minister in Tanzania. Pastor Bull interpreted for me. After the service we were taken to the site where a new church is to be built. The pastor proudly presented the project.

Returning to Tanga we prepared to join the prayer meeting. After preaching the Word, a demon possessed woman was delivered. The ministry of exorcism is vital in Africa. The pastors and people expressed gratitude for the gifts of clothing sent out from this country. On Sunday the youth choir, which is conducted by the assistant pastor's wife, was singing. They were well trained, singing in parts harmoniously. What a colourful sight these African Christians present. The men sit on one side of the church and the women on the other. In all the churches we attended there was a predominence of men. In Tanga, I was asked to preach for an hour; no one moved. It was a pleasure to speak to people who were hungry for the word of God. Many of the hymns were of English origin with a distinctly African flavour.

I was deeply impressed with the veneration these people have for Arthur Bull. He is respected as a man of God. His willingness to take a 'back seat' so that African brethren can emerge as leaders augurs well for the future.

In Tanga, the church is well served by people from all stations of life. The Chief Accountant of Tanga is a deacon. Quite recently the local magistrate came to know the Lord.

On Sunday afternoon we visited a branch church. The road that leads to the place was unbelievably bad. We passed hurriedly through a number of villages filled with people, children, chickens, goats indeed anything that had legs was free to roam. The children stared in blank surprise at the very white faces which suddenly passed their door. We were the objects of many a curious gaze.

The church was assembled awaiting our arrival, and they were unaffected by the lateness of our entry. They seemed gloriously free from time schedules. The times the services start and finish are immaterial. A young school teacher from Tanga interpreted my message. He teaches physics, chemistry and maths in the local school and is very keen to start a Christian Union. He was impressed with the cassette recorder we had brought

"...gloriously free from time schedules"

Eldin Corsie conducting the opening ceremony at Babati.

Photographed here with Pastor Kazimoto and Pastor Joseph

With the pastors at Babati

from England and wanted to purchase it from me. It is virtually impossible to purchase these goods in Tanzania. The shops only stock the bare necessities and some of these are very difficult to obtain. The cost of living has escalated rapidly. The inner tube of a bicycle cost one shilling last year, now it is fourteen shillings. Most of the commodities have increased at least by 100 per cent.

The small hotel in which we stayed in Tanga was fairly meagre compared with its counterpart in London. The facility of a mosquito net over the bed gave me assurance of a good nights' rest. In the morning I opened the wardrobe and extracted a shirt from the shelf and a four inch lizard darted from among my clothes. He had spent the night among my shirts! Mr. Bull informed me of the benefits of such creatures. It appears they are a blessing in disguise removing insects (including mosquitoes) from the walls and ceiling; a kind of reptile vacuum cleaner which exists to clean up the area of all those flying and crawling things. I took exception to his noctrinal habits, however. Sleeping among *my* shirts indeed! I despatched him forthwith.

On Monday, we were able to visit another Elim church many miles from Tanga, which is right in the heart of a sisal estate. We passed village after village where people live in humble African style. There is always a friendly welcome tinged with curiosity. The service was held at 4.30 p.m. Only the men were present. They had come straight from their work to attend the service. After listening to the Word of God, they went to their homes. Right beside the church is a baobab tree in which the witch doctor practises witchcraft. The branches of the large tree hang ominously over the roof of the church building. It presented a picture of the two opposing forces which are in the world.

On Tuesday, Brother Joseph, Mr. Bull and myself left for the long journey to the Masai country. Having travelled many miles on the main road, we arrived at the bush road which was merely an animal track. Proceeding through this rough terrain we eventually arrived at a fairly wooded area. Suddenly Masai people began running from among the trees, women and children who had been tending the livestock, goats, sheep and cattle. They were so excited to see us arrive. We were greeted again and again.

A strange meal

The deaconess who is called Serai led us into the community. A young warrior

continued overleaf

Left: *Arthur Bull speaking with a deacon of Tanga church.*

Right: *The Elim church at Tanga.*

joined us who had only been saved three months. I was introduced to one of the village "elders" who had five wives and ten children. It is the custom for the men to trade in wives. When a baby girl is born she is immediately sold to a man for 20, 30 or 40 cattle. This is how they live. I visited their small primitive houses. Goats roamed freely in and out of the home and yet the place was tidy. Now came the moment of truth. I was to eat my first Masai meal and drink Masai tea. For the food, I asked the blessing of God to rest upon it. For the tea I invoked the promise of Mark 16:18! The meal was a mixture of rice, goat's meat and a peculiar gravy which was dark mauve in colour. One was expected to grasp a handful of sticky rice from the communal dish, dip it in the mauve gravy and consume it. After a few mouthfulls I suddenly lost my appetite! The tea was made in a large black pot (I don't know if that was its original colour), goat's milk was added – the milk had just been extracted from the goat without any of the filtering and tubercular testing we have in this country – and brought to the boil. It was certainly different from anything I had drunk before!

As a mark of appreciation for our visit, I was presented with a live goat. I have received many gifts in my life but never a goat. Having placed my two hands upon its body in the customary Masai manner, the poor animal was led away to be slaughtered. Half an hour later we were presented with the meat.

Signs and wonders

It was a joy to meet these people. I preached to them and then prayed for the sick. One of their number was demon possessed. Brother Joseph cast out the spirits in the Name of Jesus. What a difference this made to the countenance of the young woman. This is the ministry that has moved the hearts of the Masai people. Many have tried to evangelise them without effect. Our missionaries have succeeded because they have believed in the importance of signs and wonders following and confirming the preaching of the Word.

We left the Masai to visit our centre at Msolwa. This is the area of the early Elim Missionary activity. I was able to see the church that Alan Renshaw built, which is still standing firm today; it is a monument to Alan's ability and efficiency.

From Msolwa we travelled to Morogoro and met the bishop, a fine evangelical man who has a passion to win souls for Christ. We were introduced to his wife who proudly presented her seventh child, a little girl who was imaginatively named Charis.

Again we travelled into Masai country to visit the people who had responded to the call of the gospel. Evangelism among the Masai is a burden which rests heavily upon the heart of Arthur Bull. There appears to be the beginning of a revival in that tribe.

A new church

The last phase of my itinerary was in the north west Babati area. Pastor Emanueli Kazimoto, the District Superintendent and his family received us royally. The Babati district is quite mountainous and travelling became quite hazardous. It was at a church in the mountains that I had my first experience of opening a church building. It was not the usual white ribbon that I had to cut at the opening ceremony but a piece of rough sisal string. The service inside the building was memorable for its life, power and blessing. The enthusiasm and joy was quite infectious. Young and old entered into the service with vigour.

I have always felt that baptismal services in church premises in the western style are not as effective as those conducted in the open air situation. You can imagine my pleasure when the invitation to attend two baptismal services came my way. The first was in a very muddy river. There were twenty-seven candidates. On one bank were scores of Christians and on the other bank scores of Muslims. Each candidate was questioned closely about his faith. Do you renounce witchcraft? Do you renounce your sins? When the minister was satisfied that the person had made a clear confession before the assembled crowd he immersed him. The candidates realised that the stand they had made was observed by people with whom they would be living and working in future days. It was so different from the cloistered atmosphere of our own baptismal services.

The days spent talking to Arthur and Dorothy Bull were very valuable and they have presented me with plenty of prayer material. The call of Africa remains in my bones, particularly since the Africans asked me to stay and become a missionary among them.

I returned from Tanzania with a fresh vision for world missions and new dedication to challenge young people to take up the torch of evangelism in countries like Tanzania.

WORLD NEWS

New Appointment

SPRINGFIELD, **Missouri.** Dr. Don Argue, dean of North Central Bible College, Minneapolis, Minn., has been named executive vice president of the Assemblies of God Graduate School, according to Dr. Thomas F. Zimmerman, general superintendent of the Assemblies of God and president of the Graduate School. Dr. Argue succeeds the late Dr. C.C. Burnett who held that position until his death in August last year.

Dr. Argue, an ordained Assemblies of God minister, is a graduate of Central Bible College (Springfield, Mo.). He earned his M.A. degree at the University of Santa Clara (California) and received his doctorate in Educational Counselling and Psychology from the University of the Pacific.

He has been dean of North Central Bible College since 1974. Prior to that, he was dean of students at Evangel College (Springfield, Mo.) for four years, and campus pastor for one year. Dr. Argue and his wife were appointed home missionaries to New York Teen Challenge in the early 60's.

Dr. Argue is listed in editions of *Outstanding Educators of America* and *Who's Who in the Midwest.* Honorary and professional societies to which he belongs include the American Psychological Association. As a charter member of the Society for Pentecostal Studies, Dr. Argue has been very active in that organization and currently serves as president.

In addition, Dr. Argue has taken an active part in inter-denominational endeavours. He presently is executive secretary for the American Association of Evangelical Students, an arm of the National Association of Evangelicals (NAE). He is a member of the Board of Administration of NAE and also serves on its Commission on Higher Education.

In his new position, Dr. Argue will be the administrative head of the Graduate School, working under the direction of President Zimmerman and the Board of Directors.

Established in 1973, the Graduate School is the only Assemblies of God post-graduate institution in the United States and the first exclusively graduate school of any kind in the city of Springfield, Mo. It was first authorized by the General Council of the Assemblies of God in 1961.

The school offers courses which lead to a Master of Arts in Bible, Master of Arts in Mission, and a Master of Divinity. From 41 students when it opened in 1973, the school has grown to 126 students who are now enrolled.

Regarding the appointment of Dr. Argue, President Zimmerman stated: "The Assemblies of God Graduate School is extremely fortunate in securing the services of such a dedicated and talented young educator as Dr. Don Argue. He is a third generation Assemblies of God minister and brings with him a very rich background of spiritual heritage as well as a high degree of adademic excellence. He also brings to his office a background of practical experience as an associate pastor and a minister who pastored and built an Assemblies of God church. He will bring a very valuable contribution to the total adademic community of Springfield".

Dallas Baptist Association ousts two Pentecostal churches

DALLAS, Texas. America's largest association of Southern Baptist churches has ousted two of its member churches because they have Pentecostal ministries.

More than 1,000 elected messengers (delegates) to the annual meeting of the Dallas Baptist Association listened to about an hour of often hostile debate before voting to exclude Beverly Hills Baptist Church, Dallas, and Shady Grove Baptist Church, Grand Prairie.

Although it is not known how many associations in the 12.5 million-member Southern Baptist Convention have taken action against this was not the first instance. The Cincinnati Baptist Association voted in October to refuse to seat messengers of two Pentecostal churches.

Refusal to seat messengers from these churches means the groups will no longer be considered "cooperating bodies" in the association.

C.E. Colton, chairman of the Dallas Association's credentials committee, said the churches "have openly practised the present-day phenomena of glossolalia and public faith healing services in which people are declared healed. . ."

He said the practices "represent a rather radical departure from what Southern Baptists have historically believed about Biblical gifts and doctrines, thus indicative that they are in doctrinal error and are no longer in harmony with our historical Baptist practices".

Howard Conatser, pastor of Beverly Hills Baptist Church, was not present for the associational meeting. Contacted in Monroe, La., where he was preaching a revival, he said he believes the vote "has brought great division to the Dallas Baptist Association. I never dreamed I would see the day the Dallas Baptist Association would withdraw fellowship from a sister church for believing and preaching the Word of God. It is the historical tradition of Baptists that every church has the right to its own interpretation of the Bible".

President's daughter declares her faith in Jesus Christ

SEOUL, Korea. In her first interview ever granted a foreign reporter, Park Kuen Hye, daughter of Korea's President Park Chung Hee, stated that she is a Christian.

"I made my decision during my second year at Middle School", said the girl who is serving as First Lady since the death of her mother in 1974.

Miss Park told Missionary Caroll Hunt, "When I asked Mother for permission to receive Christian baptism, she agreed and attended my baptism".

Asked if her early decision affected her daily life, Miss Park replied, "My faith in Jesus Christ is the whole meaning of life. In it I find value for myself".

May Osman's Page

IT IS amazing how one can go on learning all one's life. I've read of people who have reached retirement age and have then started to study and pass O and A Levels. I was very pleased to learn recently that there is an evangelical organisation which seeks to reach the officers of the Royal Navy, Army and Air Force, and they publish a magazine called *Practical Christianity*. I have culled the following information from the *News and Prayer Letter No. 188* belonging to the Officers' Christian Union.

"125 years ago an ordinary officer of fairly junior rank took an initiative that has led to the existence of O.C.U's in seventeen countries to date. The number of Christian officers throughout the world who are being helped by this unique ministry runs into many thousands; the numbers who have become Christians through this work must also run into thousands. All this stems from one individual and his God".

A plumber and a lorry driver arranged to meet for prayer every morning from 5 to 7 until they were confident that God had assured them that He was going to answer their prayers. They were both deeply concerned that Acts 1:8 should become true in their experience and that they would be effective in sharing their faith with other people. That prayer meeting went on for six weeks; the lorry driver was Dawson Trotman, founder of The Navigators, whose ministry now flourishes throughout the world.

These men were all ambassadors for Jesus and not secret agents. God wants each one of us to surrender fully to His will and become ambassadors.

"Now then we are ambassadors for Christ, as though God did beseech you by us" (2 Corinthians 5:20).

In 1975 we were constantly told to be willing to "Stand up and be counted for God". What is your ambition for 1976? I long to see revival spreading all over our country; we must all get involved in helping to bring this about. The principal need is for Holy Ghost inspired prayer and a giving of ourselves, our time and our talents to God.

We need to pray. I can't emphasise this enough. God has given us this ministry and we neglect it at our own peril. I believe that many of my readers will have

SECRET AGENTS OR AMBASSADORS?

to admit that they put other things before the Prayer Meeting. If we are to see souls saved and if we are to have revival in our churches then the Prayer Meeting is a must for every believer. God help you if you are putting a television programme or social evenings before the Prayer Meeting. Jesus is there waiting to hear your petitions and it *does* make a difference if your seat is empty. We are living in a Laodicean age and don't let it be said of us that we are so lukewarm that we make God sick.

We need to prepare ourselves for service in 1976, and this means reading God's word and inwardly digesting all we read. We need to be able to rightly divide the Word of Truth. How well do you know your Bible? Can you quickly turn up any reference you need to emphasise a point when witnessing to an unsaved person? There is no substitute for having the word of God hidden in our hearts. It is good to learn portions off by heart. I will always be glad of the schooling which taught me to recite the scriptures. We also need to adopt a systematic Bible study daily reading, such as the EVANGEL provides, or to use Scripture Union Notes.

We need to present what we know.

If you have attended the Prayer Meeting and have entered on a course of regular Bible study then I feel that you are fulfilling the injunction that Paul gave to Timothy:

"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).

You will have the basic knowledge of the word of God. The power that you have gained through prayer will enable you to present the truth when the need arises. You will be able to stand in the room or place of Jesus and beseech men and women to turn from their sin to find the living Saviour. You need the Baptism in the Holy Spirit to give you power in witness. Will you not seek to gain these necessary qualifications and become an ambassador for Christ in 1976? The time is short and there is so much work to do. The fields are truly white unto harvest, but the labourers are few. A bit less television and a bit more telling others the good news will work wonders. Write and tell me of your progress during this year. I will be happy to hear of your efforts as an ambassador for Christ.

The evangelist W.D. Dunn was holding large meetings in Motherwell. He travelled by train to Carlisle and found that he was stranded. He approached the stationmaster and asked if the Glasgow Express could be stopped for him. "Are you an M.P.?" the stationmaster asked. "I have authority to stop the train only for an M.P." "I am not an M.P., I hold a much higher rank, I am an ambassador" said Dunn. "All right, I'll have the train stopped for you at Motherwell", the man said, and he went to make the arrangements. Dunn felt guilty and went back to the stationmaster. "I'm afraid I may have misled you", he said. "I am not an ambassador of an earthly king. I am an ambassador of the King of kings and have a message from Him for over 1,000 people who will gather in Motherwell to hear it". The stationmaster replied, "I have arranged for the train to stop, and it will stop". At Motherwell only one passenger alighted and he was carrying his little briefcase.

The King of kings runs the trains, and He takes care of His ambassadors.

"Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:4-7).

a practical approach to PEACE

by Gordon Wright

THE BIBLICAL WRITERS struggled to describe the peace of God. The Psalmist simply said that it was great (Psalm 119: 165) – there can be no adding to it. Isaiah did better. He said that it was perfect (Isaiah 26:3) – there can be no improving it. Paul racks his brains for a suitable adjective and in sheer desperation says that it passes all understanding – *there can be no describing it.*

How the disciples must have envied Jesus His peace of heart and mind! His sleeping in a raging storm was not the evidence of a reckless fearlessness that refused to acknowledge the presence of danger but of a tranquility of spirit that was dependent on His loving Father's care.

This desirable peace has been promised us by the Lord Jesus:

"Peace I leave with you, My peace I give unto you" (John 14:27). Yet all Christians do not seem to experience that peace. Being stunned by this observation, Paul gave the matter deep and prayerful thought until he began to understand the mechanics of the promise. He discovered that peace could not be received simply for the asking or for the taking of it by faith but only by adopting positive attitudes that cancel the effects of peace-destroying negative ones. Did he find the clue by putting the emphasis on "My" and then by asking how Jesus came by such desirable peace? Such peace cannot be divorced from the kind of life that produced it. Live that kind of life, reasons Paul, and you will have that kind of peace.

If we want the peace of God, we must rejoice in the Lord – always. That is what Jesus did. Had he not manifested an overflowing joy His explanation to His disciples that *"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full"* (John 15:11) would have had no meaning. The disciples sensed that the Lord Jesus found an unfailing source of joy through fellowship with His Father.

We in turn find joy through fellowship with Jesus. Though we are beset with insurmountable problems and deep sorrows, and though our heart is torn by grief, we cannot but rejoice in the Lord for His incomparable love and goodness. We may not laugh or joke, but we shall be sustained in our trial by a joyous serenity that would be a sacrilege to parade. As F.B. Meyer wrote: "You cannot make that man or woman wretched who has a clean conscience, the smile of God, and the love of Jesus in the soul".

By rejoicing in the Lord we counteract those melancholy thoughts that breed anxiety when the mind is obsessed with real or imaginary troubles. I think it was Luther who said: "Let us sing a hymn and drive the Devil away". Paul would have liked that. He proved the validity of this theory in the Philippian Jail. He and Silas did not slump dejected in the stocks, brood over their miserable fate, work themselves into a neurosis worrying if they had failed God or step out of line with His will, indulge in resentment, hatred or self-pity, give way to dark imaginings as to the possible worsening of their punishment – they cast all such thoughts and attitudes aside and praised the Lord instead. So there was no sudden dash for freedom when the earthquake released them from the stocks; they hung around to show the fear-stricken jailor the way of salvation. Rejoicing in the Lord had given them peace in the hurricane.

If we want the peace of God, we must live moderately, without ostentation. That is what Jesus did. He had the ability to satisfy every whim and desire, but not the nature. Being Lord of all, He could know of no excess; yet by our standards He was the most moderate of men.

Because "moderation" is a relative word, deciding what is moderate often presents difficulties: what is considered moderate by one Christian is considered excessive by another. It largely depends on one's resources and environment – and we must bear in mind that the life-style adopted is a personal matter between the individual and his Lord.

Though we may try to tell ourselves that we are not really extravagant, if our way of life conflicts with our conscience, peace will elude us. How can we have peace of mind when we know that our excessiveness is contributing to the starvation of others or to the wanton plundering of the earth's resources? But whatever limitation we impose upon ourselves, there must be no ostentation. "Let your moderation be known unto all men" does not mean that we are to publish our change of life-style in the national press.

continued overleaf

A PRACTICAL APPROACH TO PEACE
(continued)

Of course a moderate way of life has not only to do with expenditure. Alfred Barnes comments on this passage: "They were to indulge in no excess of passion, or dress, or eating, or drinking". Dr. Macknight takes us further: "Moderation means meekness under provocation, readiness to forgive injuries, equity in the management of business, candour in judging of the character and actions of others, sweetness or disposition, and the entire government of the passions". Such a way of life must surely be one of the highroads to peace.

If we want the peace of God, we must think of Jesus as being "at hand". The expressions Jesus used to describe fellowship with His Father leave us in no doubt that He thought of Him as being near at hand (John 10:38; 14:10,11). That is how He wants us to think of Himself. He gave us this re-assuring promise:

"I am with you always, even unto the end of the world" (Matthew 28:20).

Paul had no doubt about that. He thought of the Lord Jesus as always being "at hand", and it contributed to his inward peace. At the beginning of each new day quietly meditate on the truth that the Lord is near you to sustain you in trial and to strengthen you in weakness (2 Corinthians 12:9), to support you in trouble (Psalm 91:15), to give courage when danger threatens (1 Samuel 17:37), to befriend you when forsaken (2 Timothy 4:16, 17), to compensate you for unfulfilled ambition (1 Kings 8:1 17-19), to give forgiving grace to overcome resentment when wronged (Genesis 45:5), to guide you in darkness (Exodus 12:21) or at the crossroads (Isaiah 30: 21), to give endurance during adversity (2 Samuel 22:19), to vindicate you when falsely accused (Romans 12:19), to give victory when assaulted by evil (2 Thessalonians 3:2, 3), to give help in every time of need (Hebrews 4:16), to keep you from falling (Jude 24), and to receive your spirit into His glorious presence at death (Acts 7:59). By now you should be singing: *"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"* (Psalm 27:1) – or something similar. How can we keep silent when "the Lord is at hand" to deal with every enemy of peace?

If we want the peace of God, we must resist anxiety. That is what Jesus did. Though He had malicious enemies, whom He knew would eventually hound Him to death, yet He had a serenity of spirit that is the envy of all.

We are prone to anxiety because we allow the unknown element in life to generate the feeling of insecurity. Our imagination becomes warped. Instead of planting rose gardens in our minds we organize a battlefield. We create phantoms of trouble that charge and sneer, that yell and humilitate, that plunder and rape – and we quail before them. Peace seems but a beautiful dream – craved for but elusive.

It need not be so. Jesus said: *"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? . . . Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these"* (Matthew 6:26, 28).

Then what grounds have we for anxiety? God's promises of help are as thick on the pages of the Bible as are buttercups in spring.

When the earth-scene is in perspective many of our fears and worries fall away. Henry Ward Beecher wrote: "So the heart that knows how to fly high enough escapes those little cares and vexations which breed upon the earth". Paul wrote: *"I have learned in whatsoever state I am, therewith to be content"* (Philippians 4:11). He set his "affections on things above" and so found peace.

If we want the peace of God, we must pray about everything, That is what Jesus did. How else could He say, *"I do always those things that please Him"* (John 8:29)? His communion with His Father was unbroken. The disciples sensed the effect of prayer on Jesus and asked Him to teach them to pray. Go through the prayer Jesus taught them and mark how conducive it is to peace.

Prayer disciplines our desires, reducing conflict between us and the will of God. Prayer is the casting of one's burdens on the Lord, thus easing life's tensions. Prayer gives inner strength, enabling us to cope with life's problems without anxiety. Prayer links us on to God's resources so that we can face every situation with confidence. Prayer clears our vision so that we can view life's disappointments and frustrations in their true perspective, eliminating fretting. Prayer rids our soul of its accumulation of evil that destroy our peace of mind by giving rise to criticism, backbiting, evil speaking, slander – and all the other troublesome sins of the flesh. Prayer is like relaxing beneath blue skies: it renews the spirit for life's exacting demands. Why stagger on when we can have renewed strength?

"All your anxiety, all your care
Bring to the mercy seat, leave them there".

That is the way to peace.

If we want the peace of God, we must make thanksgiving a habit. That is what Jesus did. Who but One who had done this could give thanks as He took the cup and broke the bread that fore-shadowed His own violent death (Luke 22:17-19)? Paul, too, because he had made thanksgiving a habit was able to give thanks during that frightening storm in the Mediterranean when from the human outlook all hope of survival had gone. Confident that no life would be lost, he urged upon the ship's company, the soldires and the prisoners to eat.

"And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all" (Acts 27:35). Did Paul give thanks only for the food or did he accommodate his prayer to give a message of hope? Did he thank God for His gracious protection during previous threatening circumstances? Did he thank God for His power, which was adequate for every human need; for His love, which always seeks the highest good of those who love Him; for His wisdom, which is equal to every baffling situation that engulfs the Christian? Did he thank God that not even a sparrow can fall without His permission? Those who listened were calmed; there was no more sneaking off to try to save their own skins without a thought for the rest.

Memories and thoughts like these inspire trust and confidence in God's sufficiency and faithfulness, and so contribute to our peace of mind. Paul was aware of this process. That is why he wrote:

"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). As we make this discovery for ourselves so our peace will deepen.

Paul discovered this practical approach to peace by taking a good look at the life of the Lord Jesus. He observed that Jesus spoke not just of peace but *"My"* peace, and he found it resulted from our Lord's positive course of action. He took the right road and ended up at the desired destination. I doubt if Paul intended us to think of what he has written as being exhaustive, it is just a guide to show us the way. He had certainly found the approach effective for himself and he was confident that others would find it so too: *"Those things, which ye have . . . seen in me, do: and the God of peace shall be with you"* (Philippians 4:9).

The Family Altar

Scripture Union Portions

Notes by G.R. Knight

Monday, February 2nd

ISAIAH 32:1-20

"As rivers of water in a dry place" (v.2).

GOD meets with us in the most unusual places and in the most unexpected ways. He used scavenging ravens to feed the hungry Elijah. Through the ministry of Philip He brought understanding and salvation to the Ethiopian eunuch in a place where he least expected it. Even in the presence of death He turned the tears of Mary and Martha into shouts of joy. With God *all* things are possible. He can come to you. He will transform your dry wilderness into *"rivers of living water"* (Isaiah 44:3).

Tuesday, February 3rd

ISAIAH 33:13-24

"Who among us shall dwell with the devouring fire?" (v. 14).

A TRUE vision of God is the surest way of taking an honest look at ourselves. Isaiah's vision of God's majestic holiness recorded in chapter six made him realise just how unholy his own life really was. We may possibly compare ourselves favourably with other Christians, for like us they are imperfect. But, if we are prepared to see ourselves as we really are, (and this surely is the desperate need of the hour) then we need a fresh vision of God's glorious holiness.

Wednesday, February 4th

ISAIAH 35:1-10

"The desert shall rejoice" (v.1).

THROUGH the words of the prophet we hear the stern warnings of God's righteous judgment that is to come upon the backslidden nation, but the later sections of this book end on a much more cheerful note. God would scatter His people in judgment, but ultimately He would gather them again in mercy. Their weakness would be turned to strength, their uncleanness into holiness, their mourning would be turned into joy and their desert experience would be transformed by God's love into a fragrant garden.

Thursday, February 5th

1 PETER 1:1-12

"An inheritance incorruptible, and undefiled" (v.4).

WE HAVE received an inheritance through our relationship with the Giver. This is not something we can either buy or earn. When we receive Christ as our Saviour then we become children of God by faith and heirs to His eternal riches. Every earthly inheritance will fade and is subject to corruption, whether it be pounds or property, but our inheritance in Christ cannot decay or diminish. It is everlastingly pure and precious. God's gift is eternal life and everlasting love.

Friday, February 6th

1 PETER 1:13-25

"Ye . . . were not redeemed with corruptible things" (v.18).

AS sinners, we are all destined for eternal punishment. Our offerings of religion, generosity and good works are unavailing as a price for our deliverance, for such a price was more than any men could pay. God can not be bribed by our cheap endeavours. There is only one price acceptable to God that can obtain release from sin's evil grasp. The blood of Christ is the final and perfect sacrifice for sin. In Christ alone is full redemption found.

Saturday, February 7th

1 PETER 2:1-10

"That ye may grow thereby" (v.2).

IF Jesus had remained a child in Bethlehem's manger, He would have accomplished nothing. It was only as He *"Increased in wisdom and stature, and in favour with God and man"* (Luke 2:52) that we are able to recognise the purpose for which He came. In like manner we also must grow in grace if we are to become responsible and productive Christians. It is not sufficient for us merely to be born again. We must learn of Him, going on to serve the Lord and glorify His name.

Sunday, February 8th

1 PETER 2:11-25

"That ye should follow His steps" (v.21).

WHAT kind of impact does your life have on others? Or are you just "one of the crowd", no-one even notices that you are a Christian? Jesus stood out from the crowd. *"He could not be hid"* (Mark 7:24). He always did the will of God whatever the cost. It wasn't any easier for Him than it is for those who follow in His steps. To follow Jesus is to go against the tide of popular opinion. A dead fish may float downstream but it takes a very live one to swim against the current.

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.

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ACKNOWLEDGEMENT

Pastor H.A. Court and his family are most grateful for expressions of sympathy at the loss of a loving wife and mother, and would appreciate that this be regarded as a thankful acknowledgement.

DEDICATIONS

HAYDEN. On December 21st, Suzanne Margaret, daughter of Pat and Alex Hayden, was dedicated to the Lord. Officiating minister: T. Burns, Aberdeen. C.5042

HOLMES. On November 9th, at the Elim Pentecostal Church, Ipswich. Benjamin Vaughn, son of Vaughn and Kathy Holmes. Officiating minister: A.S.F. Horne. C.5058

BIRTHS

BASE. On December 19th, 1975, to Barbara and Carl, God's gift of a son Christopher Paul, a brother for Jennifer, Martin and Stewart.

BOURNE. On January 8th, to Roger and Janet Bourne of our Springbourne Church, Bournemouth, God's gift of a daughter Gail Diane, a sister for Joanne.

GODDEN. On December 26th, 1975, to Denise and David Godden of Swindon, God's gift of a son, Aaron Leigh David, a brother for Cara Marie.

GRAY. On January 8th to Colin and Audrey (daughter of Pastor and Mrs. R.R. Taylor) of Nuneaton. God's gift of a daughter, Andrea Miriam.

MORGAN. On January 5th, to Margaret and Byron Morgan, of our Neath Church, God's gift of a son, James.

MARRIAGES

FRASER-JONES. On January 10th, at our Springbourne Church, Bournemouth. Robert Michael Fraser to Ruth Jones. Officiating ministers: J. Osman, assisted by V. Cunningham (A.o.G., Rugby) and W. Steed (Presbyterian, Port Talbot, uncle of the bride).

WITH CHRIST

POOLE. On January 2nd, Mrs. Charlotte Helen Poole, aged 85, of Loughborough. Officiating minister at funeral: R.R. Taylor.

SMITH. On December 19th, Mrs. E.M. Smith, for many years faithful member of our Scunthorpe Church. "For ever with her Lord".

WHITE. On January 1st, Harold White, beloved husband of Violet and father of Peter and Elizabeth. Founder member and loyal servant of our Rugby Church. Greatly missed by us all. Offlciating ministers at funeral: John Whitehead and John Lancaster.

WINTON. On December 20th, James Winton, faithful and esteemed member and deacon of our Glasgow Church. Officiating ministers at funeral: Stephen Hilliard and W.W. Kelly.

Coming Events

ABERDARE. February 7, 8. Elim Pentecostal Church, Monk Street, 40th year anniversary. Preacher: S.J. Cooper, former minister. Saturday at 7.15. Sunday at 11 and 6.

ALLOA. January 31 — February 1. Elim Pentecostal Church, Candleriggs. Convention. Saturday 7.30. Sunday 11 and 6.30. Preacher: T.W. Walker. Singing (Saturday): Pioneer Choir (Stirling).

BIRMINGHAM, Stirchley. January 31. Elim Pentecostal Church, Hazelwell Street. Film "His Land" with Cliff Richard at 7.30. For free reserved seats phone: John Coleman 021-472-6813.

BLACKPOOL. January 31 – February 1. Rally of the Pentecostal Jewish Mission. Preachers: Harry Shaw and Christopher Smith. Saturday at 7, in Jubilee Temple, Waterloo Road. Film and exhibition. Sunday meetings, Elim Pentecostal Church, Fredora Avenue, (off Norfolk Road, via Preston Old Road), Marton. 10.45 Harry Shaw, 6.30. Christopher Smith. Jubilee Temple, 11 Christopher Smith, 6.30 Harry Shaw.

COVENTRY. February 15. Elim Pentecostal Church, David Road. Visit of John MacInnes. Sunday 11 and 6.30.

CROYDON. February 7-8. Elim Pentecostal Church, Stanley Road. Ministers 30th Anniversary. Saturday 7. Preacher: T.W. Walker. Convener: W. Blackler. Sunday 11 and 6.30. Preacher: T.W. Walker. Convener: F. Lavender.

KINGSTANDING. February 1. Elim Pentecostal Church, Warren Road. Pastor and Mrs. Morrison's 25th Anniversary. Preacher: P.S. Brewster at 11 and 6.30. Items by mixed and Male Voice Choirs. February 7. Presbytery Rally at 7. Items by Coventry Choir. Preacher: Brian Edwards. Convener: R.J. Morrison. February 14. T.J. Broomhall and the Gloucester Choir at 7.30.

LEEDS. January 31 – February 1. Bridge Street Church. Special Thanksgiving weekend. Visit of Eldin Corsie for official opening of new extension and re-decorated church. Saturday 6.30. Sunday 10.30 and 6.30.

ROMSEY. February 7. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Preacher: Glyn Taylor.

YEOVIL. February 14-15. Elim Pentecostal Church, Southville. Reunion led by Bob Moore and team. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Trevor Partington.

Wavelength

ELIM ON THE AIR

United Kingdom

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

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.

Brazil

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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.

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May 29 – June 4

Elim Pentecostal Church, Jubilee Drive

Jubilee Year

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D.5061

Itineraries

The President, (Leslie Wigglesworth):

January 31, Parkstone and Wimborne; February 1, Winton a.m; Springbourne p.m; 2, Weymouth; 3, Yeovil and Merriot; 7, Merthyr; 8, Caerphilly; 9, Dowlais; 10, Brecon; 14, Neath; 15, Bridgend; 16, Port Talbot; 17, Aberdare; 26-29, Ulster Missionary Convention.

London Crusader Choir, with Douglas B. Gray:

February 1, Ealing; 15, Chiswick; 22, Broadmoor; 28, Sittingbourne.

John MacInnes:

February 7, Rugby; 8, Glenfield a.m; Leicester p.m; 9-10, Northampton; 11, Banbury; 13-14, Nuneaton; 15, Coventry.

David Butcher:

February 1, Worcester; 3, Erdington; 5, Tamworth; 7, Kings Heath; 8, West Bromwich; 9, Langley; 10, Kidderminster; 11, Rowley Regis; 12, Weoley Castle; 14, Winson Green; 15, Selly Oak; 16, Smethwick.

Sylvia Beardwell:

February 1, Carlisle; 2, Paisley; 3, Greenock; 4, Motherwell; 5, Glasgow; 7, Coatbridge; 8, Kirkintilloch; 9, Alloa; 10, Dundee; 11, Edinburgh; 12, Kennoway.

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Write for more details, giving a brief account of career to date to the Manager -

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An old, old question

IN A MUSEUM in Rome, there are two rows of tombstones, one pagan and the other Christian. They have been arranged to show the sharp contrast between the Christian and pagan attitudes toward death.

Here are some pagan epitaphs: "Farewell, farewell, farewell, forever".

"While I lived, I lived well".

"My play is ended. Soon yours will be. Farewell, and applaud me".

"I was not, I became, I am not, and care not".

"Wine, women, and indulgence corrupt our bodies, but they constitute life".

"After death no reviving, after grave no meeting".

On the tombstone of a little child: "I, Procope, life up my hands against the god who snatched me away, being innocent".

Pessimism, gloom, hopelessness, cynicism, and defiance characterized the pagan world in its prospect of death.

And hundreds of years later a modern unbeliever, Robert Ingersoll, spoke these words over the grave of his brother: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of a waiting cry".

In contrast read the epitaphs over the graves of the primitive Christians:

"Weep not, my child; death is not eternal".

"Sweet Simplicius lives in eternity".

"Gemella sleeps in peace".

"Alexander is not dead, but lives above the stars".

"He sleeps, but lives".

"He went to God".

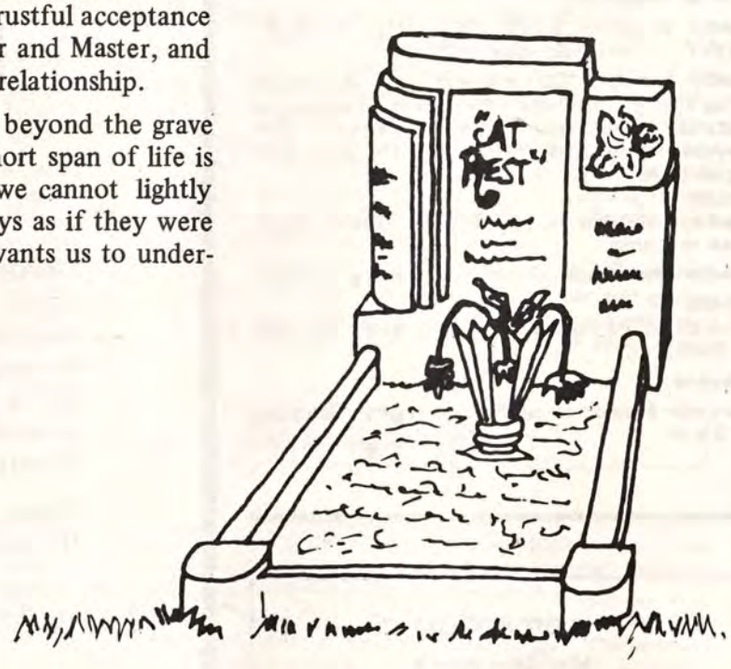
Consider the difference Christ has made! His words inspire the hope of eternal life. "I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live". And His resurrection from the grave gives a solid basis to His promises.

However, note the condition—"believeth". Faith means a trustful acceptance of Christ as our Saviour and Master, and death cannot sever that relationship.

The promise of life beyond the grave reminds us that this short span of life is not insignificant, that we cannot lightly flick off the passing days as if they were of no account. God wants us to understand that life is meaningful and important. We all are travelling to the grave. But the grave is not a terminal; it is a gateway either to life and light or to gloom and wretchedness. Jesus 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. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live"* (John 5:24, 25).

You have heard Christ's word. Will you believe on Him? Will you repent and turn away from all evil, accepting Christ as your personal Saviour, and thus be ready for the resurrection morning?

M.P.



Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

FEBRUARY 7, 1976 / PRICE TEN PENCE

Preview of
11th World Pentecostal Conference

* Crusading in Guernsey * Rare discovery

Local church news

Elim Evangel

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Editorial

THE SOUTH AFRICAN GOVERNMENT has now introduced television into their own country after resisting the tide for many years.

John Logie Baird (1888-1946), the inventor of television was no monster; the screen in every living room is not an evil monster, but you need to keep an eye on it, for it can easily get out of hand.

I remember a few years ago meeting an old Shepherd who had spent all his life on a remote farm in Wiltshire. When he was admitted to hospital they put him to bed in a ward in which there was a television screen. He had never seen such a contraption before and he just sat and stared for a few minutes. After a long silence he suddenly blurted out "Can they see we?".

I tried to explain that it was only a picture, but I don't think he really believed me. He buried his head under the sheets and we had to move his bed to the other end of the ward.

Of course the characters on the screen do not come out into our living rooms. Even so, we need to be very careful who we invite over the threshold. There is more than one way into the Englishman's castle today.

Not all television is wrong; sometimes the media is highly responsible, as for example when they highlight social problems, such as alcoholism, the plight of the homeless or cases of injustice.

On the other hand however, the way of life that is so often depicted is far from normal. It is a strange thing that in this so called age of enlightenment, when it is thought most improper to make fun of physical defects, such as deafness or stuttering, yet so few people raise any objection to the portrait of even perverted conduct.

The ruling principle in the life of any Christian, whether they live in a hut in Africa or mansion in Arizona, is contained in the words of Paul:

"Whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious . . . think about these things" (Philippians 4:8 RSV).

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COVER PHOTO: *Blyde River Canyon, Eastern Transvaal, S. Africa.*

The Eleventh World Pentecostal Conference

A Pre-view by the Secretary of the Host Committee, Alfred F. Missen.

AT the invitation of the Pentecostal Churches of the British Isles, the Eleventh World Pentecostal Conference will be convened in London from Tuesday, September 28th to Saturday, October 2nd, 1976 (inclusive). The Central Hall, Westminster (opposite the Houses of Parliament) has been booked for the morning Conference Sessions and the historic Royal Albert Hall for the Evening Rallies. All these meetings are open to all who wish to attend.

With ever-increasing facilities for travel and interchange, men and women of like precious faith throughout the world are learning more and more the delights of fellowship together. The unity of Spirit-filled believers is a reality which is much better experienced than described. Our very coming together commands a blessing.

Great International Convention Meetings must always have their special appeal but the gatherings at this time in London can, we believe, have an added value in view of the significance of the days in which we shall meet.

These are exciting days. God is doing mighty things in the earth. The overspill of Pentecostal blessing into the historic churches has created a new situation which many of our fathers would not have thought possible. We trust that in this new climate, the World Pentecostal Conference will be an impressive witness to the demonstration and power of the Holy Spirit.

"THE SPIRIT OF TRUTH" seems an especially apt theme for today. By its witness to truth and by virtue of its experience in the things of the Spirit, the Pentecostal Movement is qualified to give a lead in the practical implications of the present-day outpouring. We shall look to the Conference speakers to bring to us messages from God which will do

continued overleaf

The Host Committee planning the Eleventh World Pentecostal Conference to be held in London, September 28th – October 2nd 1976, taken at a meeting at Elim Headquarters in Cheltenham.

Seated left to right: I.N. Carter, D. Quy E.C. Dando, C.R. Hopla, R.G. Tweed, N.H. Thomas, A.F. Missen, P.S. Brewster, J.C. Smyth, T. Saunders, E.R. Corsie, P.J. Brooke, G.I. Francis, T.W. Walker, J. Kane. (E.R. Corsie and G.I. Francis were in attendance).

WORLD CONFERENCE *(continued)*

just this. We need the contribution which each one can give from varying backgrounds, differing cultures and from a wide variety of experiences.

George Thomas, the Deputy Speaker of the House of Commons, will give a welcome to delegates at the first meeting on the Tuesday night. The Greater London Council is also arranging for a Reception in the County Hall for members of the Conference Committees. The British and Foreign Bible Society is co-operating in a foyer display of welcome at the Central Hall. On the concluding Saturday there will be a great Open-Air Youth demonstration in Trafalgar Square in the morning and a United Communion Service in the Royal Albert Hall in the afternoon beside the final Rally in the evening.

Speakers include P.S. Brewster, Yonggi Cho (Korea), Karl E. Heineborg (Sweden), Ray H. Hughes (U.S.A.), Bernhard Johnson (Brazil), Philip List (Rhodesia), G. Smith (Canada), Reinhold Ulonska (Germany), T.W. Walker (Great Britain), Alfred Webb (Great Britain), Dennis White (Trinidad) and Thos. F. Zimmerman (U.S.A.). Musical items will be provided by choirs from various parts of the British Isles and from Sweden and the U.S.A., also by internationally renowned soloists.

A Host Committee comprising of representatives from Assemblies of God, the Elim Pentecostal Church, the Apostolic Church, the New Testament Church of God, the United Apostolic Faith Church, the Bible Pattern Church Fellowship and the Pentecostal Holiness Church, together with a smaller Planning Committee is giving attention to the many travel and accommodation arrangements.

Notices concerning the Conference have been sent to Pentecostal Movements and Magazines in over forty countries worldwide and the response indicates a lively interest. American Express is acting as official travel agents. A registration fee of two pounds for the whole Conference will ensure seat reservations at the Evening Rallies and a copy of the Conference Programme and Hymnbook, together with all necessary details. Nearer the time it will be possible to book seats for the Evening Rallies at 50p for each service. There will also be free seats (non-reserved) at each of these meetings. There will be no seat reservations in the Westminster Central Hall.

Throughout the period of the Conference and during the week prior to this, enquiries will be dealt with at the Westminster Central Hall. Meanwhile all enquiries should be addressed to the World Pentecostal Conference Office, 106-114 Talbot Street, Nottingham, NG1 5GH. Pray with us for great blessing upon all the gatherings. Plan to attend and if possible to bring the unsaved with you. It will be great to see coachloads converging upon the Royal Albert Hall for this great Pentecostal occasion.

KNIGHTED

AMONG the names in the New Year's Honours List, was the name of Sir Simpson Stevenson. Sir Simpson, was elected as a member of Greenock Corporation in 1949 and represented the same ward for eighteen years.

In May, 1962, after a term as treasurer, he became Provost (Mayor) of Greenock. Only 40 years of age at that

time he was the youngest Provost in 50 years and the second youngest in the history of the town.

Amongst many other positions, he has been chairman of Greater Glasgow Health Board and deputy chairman of the Clyde Port Authority.

Member of a well known Elim family, Sir Simpson is brother to Mrs. F. Byatt and the late Pastor Tom Stevenson.

Help for Mormons

OVER the past twelve years, John M. Cuthbert, minister of the Elim Pentecostal Church, Northampton, has been involved in evangelism among Mormons in the United Kingdom. During this time he has conducted meetings and lectures, usually advertised as "The Bible Answer to Mormonism", in homes, churches, and halls. What started out as a response to a challenge from a Morman missionary to study the doctrines of the cult, has developed into a ministry of evangelism and information involving his whole church. This has led to the launching of "Echoes of Utah", with its three declared aims:

To prayerfully reach Mormon people with the Gospel of Jesus Christ.

To provide literature and information about Mormonism and its errors.

To offer Christian counsel through correspondence, meetings and lectures.

A study cassette, entitled "The Bible Answer to Mormonism" is available, price £1.60 including postage, from ECHOES OF UTAH, P.O. Box 12, Northampton.

BOOK REVIEW

The Renewed Mind, *by Larry Christenson, published by Victory Press, price 60p, postage and packing 11p extra.*

THIS IS quite an excellent little book. It is non-technical but illuminating with its parable style. The young and mature Christian will benefit from reading it. The chapter on "Building the Forms" alone is worth the price of the book.

This is an essentially practical book that will answer many live issues of holiness and it will help those Christians who daily struggle to live like Christ whilst feeling like Adam.

Those who want an explanation of what the mind is and its relationship to spirit and soul will be disappointed, but they will be compensated with good spiritual common sense which may outweigh esoteric theories.

M. WESTWOOD CARR

CRUSADING IN GUERNSEY

with Ron Jones and Len Magee

NEWS AND VIEWS COMPILED BY SUE RITTER, CECIL JARVIS AND RON JONES.

I'VE BEEN TRYING to think of a word that would sum up the campaign at Vazon. "Refreshing", perhaps says a lot. "Compelling", it certainly was. "Challenging", most definitely. It seems that this campaign meant different things to each individual. Both young and old left the Vazon Church with their minds firmly set on what God had said to them during that week.

The fact that the Holy Spirit used Ron Jones and Len Magee was unmistakable, and His presence was in the meetings from start to finish.

I don't want to give you a day by day account of the happenings, but just an overall picture of what this campaign did for the people of the Island.

I'm still not sure whether this Crusade went the way Ron and Len had intended it to go, or whether it was taken out of their hands and used in a different way.

Forgotten

I remembered the occasion when Ron Jones felt moved to forget his message for a particular night and how he talked effectively and with great conviction on a completely different subject. The result was outstanding! Many people were really broken as the words came home to them . . . "Will you stand in the gap? . . . will you be God's man? . . . Are you willing to obey?".

As much as we were all praying and seeking God, we were all conscious of a number of people all around the church breaking into tears. Hallelujah! Isn't that wonderful!? God was asking for men and women to stand in the gap – and here they were putting up their hands and standing at the front! And we had that wonderful feeling that comes when you see people coming through for the Lord.

Challenge

That sense of challenge hung in the air for the whole week, and night after night souls were won for Jesus, and every night more people came forward to yield their lives entirely to the will of God.

. There's nothing more exciting than seeing someone you know and love give their hearts to Jesus, and this was the experience of the folk in Guernsey, as they gradually brought their sisters and brother, mums, dads and friends to hear Ron Jones and Len Magee.

Naturally, with Len being there, the coffee bar meetings were a great success. Len encouraged the young congregation

continued overleaf

to join in the laughter and the good fellowship. He had a lot to say and sing about, and the Saturday night meeting was given over to his testimony. Each night, the church was filled to capacity, with a good percentage of youngsters who could identify themselves with the preacher, and the singer.

We are so very thankful to God for sending his servants over to the Channel Islands. We have a new song in our hearts and we aim to keep it that way.

Sue Ritter

FROM THE CAMPAIGNER

A hectic ten days with some twenty-six meetings has brought a great reward.

It is vital during this period of evangelistic outreach in our movement that we remember the importance of such church crusades. This effort was paid for and prayed through by the local Elim people but it had a wide influence and a greater impact than they ever thought possible.

I would like to thank Elim friends from all over the country. Thank you for your prayers. You can now share with us in the joy of seeing sinners saved, Christians stirred and the sick being healed.

This is our day of opportunity – we must not fail.

Ron Jones

FROM THE PASTOR

WEATHER conditions meant that the plane bringing Ron Jones and Len Magee had to be diverted to Jersey and they had to take the Hydrofoil on to Guernsey in a gale. They arrived in torrential rain feeling just a little out of sorts, which hardly seemed a good start to the Vazon Crusade. Before the end of the ten days however, people were saying,

"This reminds me of forty years ago".

"Fantastic".

"The Church has never been packed like this before".

On some nights the choir platform and the foyer were full and the crowd overflowed in the choir vestry at the rear where the service was relayed. In the worst possible weather, people came night after night. Each night the message was given to sinner and saint in the forthright, dynamic preaching of Ron Jones and the effective message in song by Len Magee. Numbers were converted and believers were stirred into new spiritual life and a number were healed.

The Crusade made impact, not only in the church but there were openings in many schools. It was impressive to join in morning Assembly at the Elizabeth College where on the previous Sunday morning the brethren had also taken the service for boarders at the College. To see 400 girls packed in the Assembly Hall at the Girls' Grammar School gripped by the message and song is something to be remembered. After taking Assembly in the Mare de Carteret School, Ron Jones and Len Magee also took a one hour R.I. lesson for more than 120 children and received an ovation! It must have been a little different to the usual R.E. period!

Everyone in the church joined as one in working for the Crusade. Prior to this great effort, a Sunday was set aside for prayer and fasting, and there were also two half nights of prayer.

The evening after the conclusion of the Crusade a young man called at the manse for a tape ordered by his mother. After a lengthy conversation he mentioned he had been in an Elim Sunday school and in the Salvation Army, but he had drifted away; it was a joy to point him to the Lord. At the Coffee Bar held by the Crusaders on the following Friday a girl gave her heart to the Lord. "He hath done great things" – "And the end it not yet, praise the Lord".

A.C. Jarvis

Reflections on a Cantankerous Car

by Peter McCann, *Elim Missionary in Rhodesia*

I HAVE very definitely come to the conclusion that cars have a grudge against humanity! Certainly the one I have been driving around the country this year has been subject to periodic nervous breakdowns when offended, and at other times has regarded me with considerable contempt. We seem at present to have established a non-aggression pact, but who knows how long any truce will last these days? Still, our disputes have made life interesting at times, and who can deny that even the most perverse of inanimate objects can at times have important lessons to teach us.

The time the starter switch went wrong

For a few days I had to start the car by opening the bonnet and tapping the switch like a morse telegrapher until it decided to cooperate. This was hardly ideal in the winter! Accordingly I got a replacement and I removed the old switch and put in a new one.

The starter worked perfectly. The only problem was that lights, ignition, windscreen wipers and horn were all now out of order! I was puzzled. I scratched my head, checked the wires and fuses, and then scratched some more. Finally I found a mechanic friend of mine, and for a short time we stood, scratching in unison. "You say the starter is working?" he asked. "Yes", I replied, and pressed it. A glint of understanding came into his eyes: "When the starter was turning, the lights were on!" he exclaimed. "Your battery leads are the wrong way round". Two minutes was enough to get everything working again.

Bewildered

How like life, I thought. So often we pray to God and are bewildered because we do not seem to make any impression. But all we need to do is get our connections right. Let me explain. As long as the wires on the car were reversed, everything was connected through the starter switch, and most of the time that was open. The power was switched off when it shouldn't have been.

Often when we pray, we seem to think we have to try and press the button in the hope that we can "switch God on". But God is never switched off: if we can only learn that our connection with Him is always "live", we can pray in complete confidence that He will respond (Luke 11:1-13). Let us not pray in a spirit of fear, but in a spirit of expectancy.

The blockage

A few days later I was happily driving along when the car spluttered and stalled in a busy road. I quickly checked; the engine was still in place, the plugs and points were dry, all the leads were connected securely, but no fuel was coming through. A few tugs on the accelerator pedal soon put things right again. A speck of grit or perhaps a drop of water had blocked a jet. It was such a little thing, but how easily and effectively it had prevented the power getting through. I think you will know what I am thinking! These little sins are just motes in our eyes – but how effectively they blur spiritual vision and block the light of the power of God from our eyes. If we are to expect great things of God, our lives must be clean, and that means we need to spend time to get our lives "tuned" if we are to be of use in the service of God.

Yes, I have learned a lot from that car. I suppose I shall remember it with something approaching nostalgia!

Thoughts from the Gospel of Matthew

by Frank Lavender

15. The Golden Rule
Matthew 7:12

THESE WORDS of the Lord Jesus must have puzzled many of His hearers. They were more used to the words: *"An eye for an eye, and a tooth for a tooth"* (Exodus 21:24; Matthew 5:38) – that is: "Do unto others what they have done to you!" The Jewish teachers were certainly aware that the law commanded: *"Thou shalt love thy neighbour as thyself"* (Leviticus 19:18; Luke 10:27).

Love however makes uncomfortable and searching demands upon men. The scribes preferred to press the secondary requirements of the law which they turned into harsh and ruthless demands. In fact, by their legal formalism they rejected the command of God, which required that we should love one another.

Let us note the reaction of the Lord Jesus when the pressure was upon Him. The Jewish leaders plotted to put Him to a most horrible death; the people of Israel also joined in the demand: "Crucify Him!" Herod, Pontius Pilate and the Roman soliders were equally guilty.

Now we know that all the power and authority of God was given to the Lord Jesus (John 13:3); the angels of God were also subject to His final authority (Matthew 26:53). If the Lord Jesus had followed the Jewish rule He would have destroyed all those who desired to hurt Him. Instead of acting in this way, He followed the golden rule of love and willingly gave His life for those who hated Him. (He even prayed, *"Father, forgive them; for they know not what they do").* As a consequence of His death the river of the love of God now flows freely to all mankind:

"The blood of Jesus Christ . . . cleanseth us from all sin . . . If we confess our sins, He is faithful and just to forgive us our sins" (1 John 1:7, 9).

What is the worst, the meanest, the most unkind thing that anyone has ever said or done to you? As you think about it now, two ways are open to you: the Jewish way of hatred, enmity, and the desire for revenge and the unforgiving spirit. The other way is Christ's way of love, this will mean forgiving and desiring the good of those who hurt you. There can be no doubt that the way of love will bless others and heal our own wounds. Which way are you following?

RARE DISCOVERY

"SOMEONE has given us a wooden box with four old Bibles in it". That's the message which was passed to the Librarian of the British and Foreign Bible Society recently. She wasn't too excited: after all, people are always offering the society their old Bibles, and usually such Bibles have little or no special significance and certainly no monetary value.

However, the society always check, just in case. This time, there were two Bibles which were nothing out of the ordinary. There was another book which wasn't even a Bible but a Dutch history book which we eventually gave to a Dutch national library. It was the fourth book which created a stir. Small, rather battered, and with several pages missing, it looked quite insignificant. But it wasn't. Hardly daring to believe it, Librarian found she was holding a l Testament translated by William Tynd Published in the early 1500's, such bc are rare indeed, and very valuable. Un tunately, the title-page was missing, so was the last page, so it was not poss to say at once which of Tyndale's N Testaments it was. Some careful painstaking checking was necessary, well as advice from scholars at the Bri Library and in America.

The excitement mounted as the b was compared with one after another the known editions and each had to rejected. No, it's not that one . . . that one . . . not that one . . . Finally was evident that, as far as we could t no other copy of this edition was kno

Below: *Six English versions of John 3. Those that are of the greater interest are William Tyndale (1534); Geneva (1557); and the Authorised (1611). The work of Tyndale set the standard for all subsequent versions.*

WICLIF — 1380.

silf to hem/ for he knewe alle men, [25] and for it was not nede to hym: that ony man schulde bere witnessynge/ for he wiste what was in man/

3. AND there was a man of the farisies, nicodeme bi name a prince of the iewis. [2] and he cam to ihesus bi nyȝt and seide to him/ rabi, we witen that thou art comen fro god maistir/ for no man mai do these signes that thou doist: but god be with hym/ [3] ihesus answerid: and seide to hym/ truli truli I seie to thee, but a man be borun aȝen: he mai not se the kyngdom of god/ [4] Nicodeme seide to hym/ hou mai a man be borun: whanne he is oold? whether he mai entre aȝen in to his modris wombe, and be borun aȝen? [5] ihesus answerid/ truli truli I seie to thee, but a man be borun aȝen of watir ȶ of the holi goost: he mai not entre in to the kyngdom of god/ [6] that that is borun of fleisch: is fleisch/ ȶ that that is borun of the spirit: is spirit/ [7] wondre thou not for I seide to thee, it bihoueth ȝou to be borun aȝen/ [8] the spirit brethith where he wole/ ȶ thou herist his vois/ but thou woost not fro whennes he cometh: ne whidir he goith/ so is eche man thatis borun of the spirit.

[9] Nicodeme answerid and seide to hym/ hou moun these thingis be don/ [10] ihesus answerid: and seide to hym/ thou art a maistir in israel? and knowest not these thingis? [11] truli, truli I seie to thee: for we speken that that we witen/ and we witnessen, that that we han seen/ and ȝe taken not oure witnessynge/ [12] if I haue seide to ȝou ertheli thingis, and ȝe bileuen not/ hou if I seie to ȝou heuenli thingis: schuln ȝe bileue? [13] and no man stieth in to heuene, but he that cam doun from heuene: mannes sone that is in heuene/ [14] and as moises arerid a serpent in desert/ So it bihoueth mannes sone to be reisid/ [15] that eche man that beleueth in

wiste, *knew*. witen, *know*. aȝen, *again*. woost, *knowest*. moun, *may*. stieth, *ascendeth*.

TYNDALE — 1534.

hondes/ because he knewe all men/ [25] and neded not/ that eny man shuld testify of man. For he knewe what was in man.

3. THER was a man of the pharises named Nicodemus a ruler amonge the Iewes. [2] The same cam to Iesus by nyght/ and sayde vnto him: Rabbi/ we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest/ except God were with him. [3] Iesus answered and sayde vnto him: Verely verely I saye vnto the: except a man be boren a newe/ he cannot se the kyngdom of God. [4] Nicodemus sayde vnto him: how can a man be boren when he is olde? can he enter into his moders wombe and be boren agayne? [5] Iesus answered: verely/ verely I saye vnto the: except that a man be boren of water and of the sprete/ he cannot enter into the kyngdome of god. [6] That which is boren of the flesshe/ is flesshe: and that which is boren of the sprete/ is sprete. [7] Marvayle not that I sayd to the/ ye must be boren a newe. [8] The wynde bloweth where he listeth/ and thou hearest his sounde: but canst not tell whence he cometh and whether he goeth. So is every man that is boren of the sprete.

[9] And Nicodemus answered and sayde vnto him: how can these thinges be? [10] Iesus answered and sayde vnto him: arte thou a master in Israel/ and knowest not these thinges? [11] Verely verely/ I saye vnto the/ we speake that we knowe/ and testify that we have sene: and ye receave not oure witnes. [12] Yf when I tell you erthely thinges/ ye beleve not: how shuld ye beleve/ yf I shall tell you of hevenly thinges?

[13] And no man ascendeth vp to heaven/ but he that came doune from heaven/ that is to saye/ the sonne of man which is in heaven.

[14] And as Moses lifte vp the serpent in the wyldernes/ even so must the sonne of man be lifte vp/ [15] that none that beleveth

CRANMER — 1539.

selfe vnto them, because he knewe all mer [25] and neded not, that eny man shul testifie of him For he knewe what wa in man.

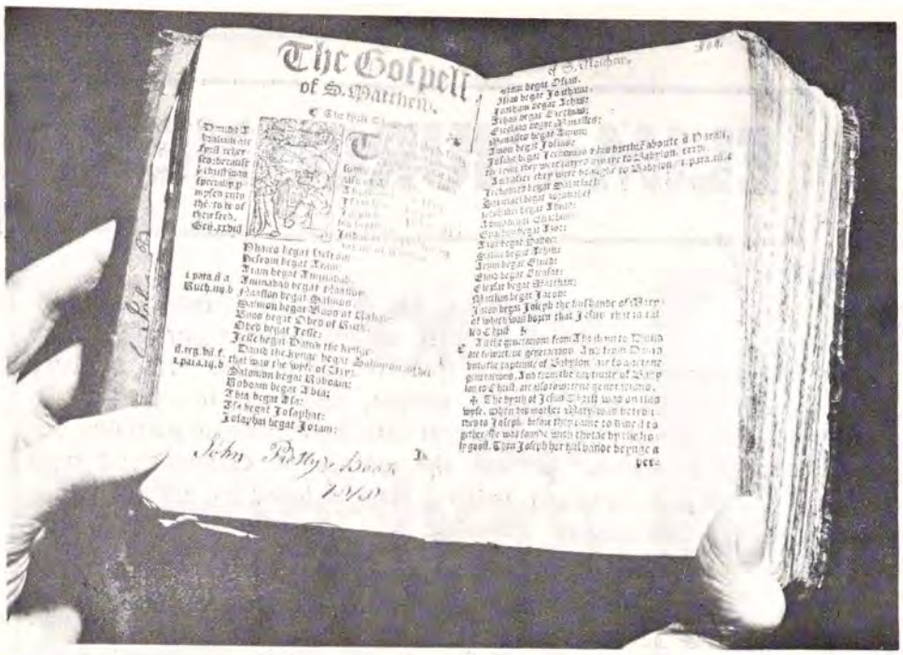
3. THER was a man of the Pharise named Nycodemus, a ruler of the Iewe [2] The same cam to Iesus by nyght, an sayde vnto him: Rabbi, we know tha thou arte a teacher come from God: fo no man coulde do suche myracles as tho doest, except God were with him. [3] Iesu answered and sayd vnto him: Uerely verely I saye vnto the: except a man b boren from aboue, he cannot se the kyng dom of God. [4] Nicodemus sayeth vnto hin how can a man be borne when he is olde can he enter into his mothers wombe an be boren agayne? [5] Iesus answered verely verely, I saye vnto the: except a man b borne of water and of the sprete, he can not enter into the kyngdom of God, [6] Tha which is borne of the fleshe, is fleshe, an that which is borne of the sprete, is sprete [7] Maruayle not thou that I sayd to the ye must be borne from aboue. [8] The wynd bloweth where it lysteth, and thou heares the sounde therof but canst not tell whence it commeth and whether it goeth. So i euery one that is borne of the sprete.

[9] Nycodemus answered and sayde vnt him how can these thynges be? [10] Iesus answered and sayde vnto him: art thou a master in Israel, and knowest not these thinges? [11] Uerely, verely, I saye vnto the: we speake that we do know, and testify that we haue sene: and ye receaue not oure wytnes. [12] If I haue tolde you earthly thinges, and ye beleue not: how shal ye beleue, yf I tell you of heauenly thinges.

[13] And no man ascendeth vp to heauen, but he that came doune from heauen, euen the sonne of man which is in heauen:

[14] And as Moses lyfte vp the serpent in the wyldernes, euen so must the sonne of man be lyfte vp, [15] that whosoeuer

Because the book is unique, it is impossible to say what it is worth in terms of money, but it's probably no exaggeration to say it could be several hundred pounds. In any case, it has great value for itself, quite apart from money. It has also been impossible to date it accurately, but it seems likely that it was printed abroad, possibly in Antwerp, between 1534 and 1535. The 1535 edition was the last revised by Tyndale himself, before his imprisonment and martyrdom in 1536. The box and its contents were given to us by Miss M.G.C. Bristie. She was as thrilled as we were that part of her gift should have proved to be so exciting. It will now join the other treasures in the Bible House Library, Queen Victoria Street, London.



PICTURE: Word in Action
The British & Foreign Bible Society

GENEVA — 1557.

Iesus put not him selfe in their handes, because he knewe all men. 25 And neded not that any should testifie of man: for he knewe what was in man.

3. THERE was a man of the Pharies named Nicodemus, a ruler of the Iewes: 2 The same came to Iesus by night, and sayd vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man could do suche miracles as thou doest, except God were with him. 3 Iesus answered and sayd vnto him, Verely verely I say vnto thee, except a man be begotten againe, he can not see the kyngdome of God. 4 Nicodemus sayd vnto him, How can a man be begotten which is olde? can he enter into his mothers wombe agayne, and be begotten? Iesus answered, Verely, verely I say vnto thee, Except that a man be begoten of water, and of the Spirite, he can not enter into the kyngdome of God. 6 That which is begotten of the fleshe, is fleshe: and that that is begotton of the Spirit is Spirite. 7 Maruayle not that I sayd to thee, Ye must be begotten agayne. 8 The winde bloweth where it lysteth, and thou hearest his sounde: but canst not tel whence it cometh, and whether it goeth. So is euery man, that is begotten of the sprite. 9 Nicodemus answered, and sayd vnto him, How can these thinges be? 10 Iesus answered, and sayd vnto him, Art thou a master in Israel, and knowest not these thinges?

11 Verely verely, I say vnto thee, We speake that we knowe, and testifie, that we haue sene: but ye receaue not our witnes. 12 If when I tel you earthely thinges, ye beleue not: how shuld ye beleue, if I shal tel you of heauenly thinges? 13 For no man ascendeth vp to heauen, but he that descended from heauen, *euen* the Sonne of man which is in heauen. 14 And as Moses lyft vp the serpent in the wyldernes: euen so must the Sonne of man be lyft vp. 15 That none that beleueth

RHEIMS — 1582.

vnto them, for that he knevv al, 25 and because it vvas not needeful for him that any should giue testimonie of man: for he knevv vvhat vvas in man.

3. AND there vvas a man of the Pharisees, named Nicodemus, a prince of the Ievves. 2 This man came to IESVS by night, and said to him, Rabbi, vve knovv that thou art come from God a maister, for no man can doe these signes vvhich thou doest, vnles God be vvith him. 3 IESVS ansvvered, and said to him, Amen, Amen I say to thee, Vnles a man be borne againe, he can not see the kingdom of God. 4 Nicodemus said to him, Hovv can a man be borne, vvhen he is old? can he enter into his mothers vvombe againe and be borne? 5 IESVS ansvvered, Amen, Amen I say to thee, Vnles a man be borne againe of vvater and the Spirit, he can not enter into the kingdom of God. 6 That vvhich is borne of the flesh, is flesh: and that vvhich is borne of the spirit, is spirit. 7 Marueil not, that I said to thee, You must be borne againe. 8 The spirit breatheth vvhere he vvil: and thou hearest his voice, but thou knovvest not vvhence he commeth and vvhither he goeth: so is euery one that is borne of the Spirit. 9 Nicodemus ansvvered, and said to him, Hovv can these things be done? 10 IESVS ansvvered, and said to him, Thou art a maister in Israel, and art thou ignorant of these things? 11 Amen, Amen I say to thee, that vve speake that vvhich vve knovv, and that vvhich vve haue seen vve testifie, and our testimonie you receiue not. 12 If I haue spoken to you earthly things, and you beleeue not: hovv if I shal speake to you heauenly things, vvil you beleeue? 13 And no man hath ascended into heauen, but he that descended from heauen, the Sonne of man vvhich is in heauen. 14 And as Moyses exalted the serpent in the desert, so must the Sonne of man be exalted: 15 that euery one

AUTHORISED — 1611.

not commit himself vnto them, because he knew al men, 25 And needed not that any should testifie of man: for he knew what was in man.

3. THERE was a man of the Pharises, named Nicodemus, a ruler of the Iewes: 2 The same came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God: for no man can doe these miracles that thou doest, except God be with him. 3 Iesus answered, and said vnto him, Uerely, verely I say vnto thee, except a man be borne [a] againe, he cannot see the kingdome of God. 4 Nicodemus saith vnto him, How can a man be borne when he is old? can hee enter the second time into his mothers wombe, and be borne? 5 Iesus answered, Uerely, verely I say vnto thee, except a man be borne of water and of the Spirit, hee cannot enter into the kingdome of God. 6 That which is borne of the flesh, is flesh, and that which is borne of the Spirit, is spirit. 7 Marueile not that I saide vnto thee, Ye must be borne [a] againe. 8 The winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, ¶ whither it goeth: So is euery one that is borne of the Spirit. 9 Nicodemus answered, ¶ said vnto him, How can these things be? 10 Iesus answered, ¶ said vnto him, Art thou a master of Israel, ¶ knowest not these things? 11 Uerely, verely I say vnto thee, We speake that we doe know, ¶ testifie that we haue seene; ¶ yee receiue not our witnesse. 12 If I haue tolde you earthly things, and ye beleeue not: how shall ye beleeue if I tel you of heauenly things? 13 And no man hath ascended vp to heauen, but he that came downe from heauen, *euen* the Sonne of man which is in heauen. 14 And as Moses lifted vp the serpent in the wildernesse: euen so must the Sonne of man be lifted vp: 15 That whosoeuer

[a] *Or*, from aboue.

ELIM CHURCH NEWS

ABERDARE

Pastor: J. Powell

RECENTLY a baptismal service was held in the nearby Apostolic Church, kindly lent, as we have no baptistry of our own, when seven passed through the waters. A thrilling, moving sight held our eyes as the first candidate, who had already removed an artificial leg, was carried to the pool by two young men, and stood on one leg and testified to the Lord, before being immersed. Two young married couples filled us with joy. One husband stood with tears in his eyes and brokenness in his heart and testified. These four are young converts.

Our Pastor, who came to us last June, convened, and baptised the candidates, each one of whom received a promise read by the Secretary. Pastor F.D. Kilpatrick ministered about the Lord and graphically portrayed truth.

December was a busy time as practices were held by the Sunday school, the young people and the church choir in preparation for Christmas. The first service was the Sunday school's. Their nativity presentation was very impressive. It was a great joy to see many parents there. Our Pastor spoke on "Gifts" and the children were enthralled as various parcels were opened, each making the gospel clear. The following Sunday saw the candlelight service, when favourite carols were sung. The choir sang part of "The Life Divine", depicting the prophecy and birth of Christ.

Our Watchnight supper and fellowship were wonderfully blessed, and we look forward to this year, the fortieth anniversary of the work at Aberdare.

G.J. JONES

CHELMSFORD

Pastor: D.J. Green

WITHOUT any shadow of doubt, God's timing and planning from the time of the arrival of Pastor Derek Green convinces us of God's loving care for us, for when He called Pastor Dennis Anthony to Himself so unexpectedly we were not left without a shepherd.

We were impoverished by Pastor Anthony's departure, for he was the embodiment of charm, selflessness and affection, considering himself only after all others had been considered. His strong handshake, his inimitable humour and consistently warm, pleasant personality are our treasured memories. His ministry was unique, and rich in quality. In pastoral care, he showed no partiality but was the essence of kindness and sympathy. He was loved by all age groups because he was active in every department of the church. He was never dictatorial and providing he was convinced that God's work would not suffer, was graciously and quietly acquiescent when others appeared to oppose his views.

An accomplished musician, he could produce the best from organ and piano and was conversant with the intricacies of both instruments, having the ability to tune his piano with musical precision. It is impossible to evaluate Pastor Anthony's technical skill. He tackled, and succeeded, in any job which needed to be done; he was not afraid to soil his hands with hard, manual work, yet was always immaculate in his appearance. Our church, and scores of our homes bear constant reminders of his loving ministrations, fixing this and replacing that! His tool box was ever with him as was his Bible. He was such a practical Christian.

One week before his 65th birthday, the Lord called him Home, granting him his dearest wish, to be active in service to the end of his earthly life. The rest and relaxation which he was so reluctant to take on earth is now made perfect in heaven.

This tribute from Chelmsford is the sincere and spontaneous expression of the deep love we all felt for Pastor Anthony.

LILIAN E. CROFT

Good News!

If your church news is not on this page it may be because you, personally haven't sent in a report!

Write and tell us how the Lord is working in your area – don't leave it until the Sunday school outing! You can include photographs as long as they are of a good quality, and definitely black and white, not colour.

This can be a positive way of encouraging one another through the written word.

SOUTHEND-ON-SEA

Pastor: A. Nicolson

PASTOR ARCHIE NICOLSON, a member of the Missionary Council, and a number of friends and relatives welcomed Miss Catherine Picken at Heathrow when she returned from another term of service in Rhodesia.

On the following Sunday, a special welcome was extended by the church as a whole, and Miss Picken spoke briefly at the evening service and again at an informal gathering afterwards. She has since spoken to the Sunday school, the Junior Crusader Club and the Sisterhood. It is good to have her home with us, and

to learn of the wonderful way in which the Lord is working in the Emmanuel Secondary School, Inyanga North.

Children from the Sunday school and Junior Crusader Club took part in a Carol service just before Christmas, and we were pleased to have a number of visitors present. The Sunday school and Sisterhood provided items for a Christmas tape. Pastor Nicolson gave a short word and sent Christmas greetings on the tape, and this was taken to a good number of the homes of the elderly and sick.

Early in the New Year a special gathering of Senior Citizens was held. After an enjoyable meal they were entertained by the diaconate.

We look forward to the future, praying for God's blessing in an ever increasing measure.

MRS. M.S. LYNDON

PONTYPRIDD

Pastor: B.C. Vidamour

A LARGE crowd gathered for the induction of Pastor Bryan Vidamour. The service which was convened by Pastor Edward Jarvis, was supported by many ministers from the Welsh Presbytery.

The welcome on behalf of the church was given by our beloved elder, Don Gimblette, and Cyril Jones heartily welcomed Pastor Vidamour to the presbytery.

Responding, Pastor Vidamour said he would endeavour to build on the foundation so faithfully laid by the previous ministers.

Ramon Hunston, preaching from Ezekiel 47:1, said "The purpose of the Church is not to be a mausoleum of mediaeval religion but a living functional entity".

The presence of God was very real throughout the service and particularly so when all the ministers gathered around Pastor and Mrs. Vidamour as Ramon Hunston committed them and the church into God's care.

UNA PEARCE

Points for Preachers

by J. Alexander Wright

A QUOTATION

For recent Ordinands especially

I WISH you a long and fruitful ministry. You have a wonderful message and a wonderful Master. Do not bother your head about the wrangles and tangles of the day. Preach the everlasting gospel. With orthodoxy and heterdoxy have thou nothing to do. You will find orthodoxy without charity and heterdoxy without reverence. A plague on both their houses! Deliver the message that God by His Word and by His Spirit burns into your heart and soul and conscience! Preach Christ that you may lead men to Christ. Beware of the tyranny of the schools. The party spirit is bad enough in politics: it is execrable in theology. Have a fine disdain for all their shibboleths and sibboleths. Find no time for denials and attacks and negations. Make great affirmations. Be positive. Nothing slays error like the truth. Glory in the immensities and infinities of the divine revelation. Do not hesitate to expound, with perfect assurance, even where you cannot begin to explain. The preacher who can understand and prove his gospel is like a sailor who never goes beyond sight of the shore . . . Steer your course by the eternal stars!

Dr. F.W. Boreham, *The Drums of Dawn.*

AN OUTLINE

A great man's proud boast.

"I am not ashamed of the Gospel. It is the saving power of God for everyone who has faith" (Romans 1:16 NEB).

SOME years ago a Sales-Manager gathered his reps together for a pep talk. "Your job", he said, "is to sell to a reluctant public, a public that asks four questions: "What is it?" "What does it do?" "Who says so?" and inevitably, "How much does it cost?"

1. **What is it – THIS GOSPEL?** God is spelling it out to men. It is His good news.

2. **What does it do?** It saves. Medical science saves us from disease, Education from ignorance, Social Science from poverty and hunger, and the Gospel goes to the great underlying cause of all evil and wrong.

3. **Who says so?** God, in His inspired Word. It is the power or dynamic of God by which human lives are transformed.

4. **How much does it cost?** There is nothing to pay. It is to everyone who believes.

AN EXHORTATION

Blessings and Benedictions.

THERE are six ascriptions of glory and five benedictions in the New Testament. How grand it would be if all our young preachers could learn to quote them correctly. (We almost despair of some of the old ones!). Many that we hear are bits and pieces, rather mixed. And is there anything lovelier to hear from the lips of our preacher than the benediction, well pronounced?

And what is wrong with the traditional, "May God bless to us the reading of His Holy Word" instead of the modern variations we hear, "God will bless to us . . ." "God always blesses His Word. . ."?

May Osman's Page

THE ARCHBISHOP'S call to the Nation last autumn has certainly caused a stir in our society, and the media have taken it up as a basis for argument. Was it a call for a revival of Christianity or was it a call to be a good member of society? The Bishop of Southwark wrote a reply in the Communist *Morning Star* and this was taken up by the national press more than if it had appeared in any other paper. The arguments for and against the Archbishop's "Call" have been kept going in both religious and secular papers.

Gordon Landreth of the Evangelical Alliance says "One evangelical M.P. has expressed the view that the Archbishop's Call has 'got through' to the man in the street, the so-called *Sun/Mirror* reader in a way that past Billy Graham Crusades never did. Which is itself food for thought".

I do not agree

I would take issue with this statement, for I feel that Billy Graham called men and women to dedicate their lives and their all to Jesus Christ, and to be willing to forsake all and follow Him. The Archbishop's Call is very open ended, it calls for better living and brotherly love and good citizenship. One can only achieve all these by having Christ at the centre of one's life. The Archbishop has received thousands of letters following his appeal to the nation, and he has issued over 27,000 Prayer Cards.

The first prayer

I believe it is right and proper for the Archbishop to pray such a prayer because he is a born again servant of the Lord; but what is the value of the unsaved man in the street praying such a prayer? The prayer that God needs to hear from the man in the street is, "God save me and forgive my sins". Only when he has prayed this prayer can the man in the street go on to pray the Archbishop's prayer. How can he ask God to give him power if he has never given himself to Christ?

On Wednesday, January 7th, my Sisterhood ladies and I went to a service, arranged by the Bournemouth Women's Free Church Council, in Punshon Methodist Church. The church was crammed to capacity half-an-hour before the service started, and there were women standing all around. The overflow meeting in the lower room, where the service was relayed, was also crowded and some had to be turned away. The speaker was to be Mrs. Donald Coggan, wife of the Archbishop of Canterbury. There was great expectancy and the church resounded to the singing of the first hymn "Praise my soul the King of Heaven". After a message was read from the Queen Mother, a lady sang a solo called "A song in the night" which was all about a nightingale and certainly did not prepare our hearts for the message.

The Archbishop's Prayer

God bless our nation
Guide our leaders
Give us your power
That we may live cheerfully,
Care for each other,
And be just in all we do.

The message

Mrs. Coggan chose for her text Ephesians 3:17-19, and I thought, what a marvellous opportunity for presenting the gospel, but she spoke as though everyone present was a committed Christian; she also spoke of her experience as a social worker. Her talk was good, make no mistake about that, but it was one that could have been given by any social worker and it left one yearning for a call to repentance, not a call to perform good works.

I noted three points:

1. **The value of the individual.**

Every person counts and has a contribution to make. Jesus spoke of one sheep, one coin, one son. He knows each one of us and we must be ready and willing to be called to action even through problems and difficulties.

2. **The value of the family.** This is now being attacked on all sides. Some people are trying to break up the family unit with disastrous results. TV is responsible for some of this. A woman needs the security of the home and loyalty of relationship. We must rebuild the value of the family.

3. **Responsibility for the community** in which we live.

Wherever we are touching a community what are our actions? Are WE prepared to listen to young people? Do we welcome them into our churches, groups and discussions? What is needed most in our community? She told how a good social worker, worried about the destruction of an Adventure Playground, went to visit one parent and said "Have you any complaints?" "Oh yes" said the lady "Many". "Have any of your friends got complaints?" "Oh, yes", said the woman. "Then will you gather about six of them here one day and we'll discuss it?" They did so, and she listened to all their complaints and then she said "Well, what can *you* do to help?" As a result of this meeting each of the women now go to the Adventure Playground once a week to help.

Now this is fine as far as it goes. and I would like to hear of young Christian women opening up their homes for coffee mornings and inviting their neighbours to come in. There are so many lonely young women on our modern housing estates, but don't let it be a social occasion only, but seek to let your light shine and tell them of the joy and peace there is to be found in serving Jesus.

The Family Altar

Scripture Union Portions

Notes by G.R. Knight

Monday, February 9th

1 PETER 3:1-12

"The ornament of a meek and quiet spirit" (v.4).

IT IS the most natural thing in the world to stand up for what we believe to be our "rights", or to lose our self-control when things go wrong. It is so much harder to quietly submit to injustice than it is to defend ourselves. Yes, experience proves that it is easier to be weak than it is to be meek.

Some adorn themselves with fashionable clothes, costly perfumes and ornaments in order to create an outward impression, but God would have us glorify Him with the precious jewel of self-restraint.

Tuesday, February 10th

1 PETER 3:13-22

"Be ready always to give an answer" (v.15).

PETER has a burden for souls – and so should we – at the same time he recognised the futility of ramming religion down unwilling throats. His advice to those who were anxious to win the lost was, *"Be ready always to give an answer".* Firing a succession of scriptures at point blank range is not often effective, but a life which demonstrates the love and power of God will evoke questions and lead to opportunities of pointing someone to the Saviour. Remember, actions speak louder than words.

Wednesday, February 11th

1 PETER 4:1-11

"The end of all things is at hand" (v.7).

IF you knew the very day that Jesus would return, I'm sure your whole life would be geared to that date. As that day draws nearer, earthly goals should grow less important, but spiritually we should be more alert and active, for we want to be found ready when HE appears. The fact that we do not know the precise time should not alter anything, for all Christians should live every day as though it were their last on earth.

Thursday, February 12th

1 PETER 4:12-19

"Beloved think it not strange" (v.12).

OUR CHRISTIAN FAITH does not exempt us from the problems and the pains of every day life. In fact, as Christians we not only face the same kind of depressing circumstances as the unbeliever but our lives are also subject to attack from the enemy of souls.

Jesus never promised His followers earthly bliss; as soldiers of the cross, they must expect the blood, sweat and tears of conflict. But let us never forget that He who warned us of trial and adversity also promised, *"Lo, I am with you alway"* (Matthew 28:20).

Friday, February 13th

1 PETER 5:1-14

"Casting all your care upon Him" (v.7).

AFTER yesterday's reminder of our temptations and trials comes the welcome knowledge that we are not alone. Our God who loves us and cares for us is with us. While He expects us to shoulder our responsibilities, He does not intend that we should be fearful or torn apart with anxiety. He lovingly invites us to cast all our cares upon Him. That not only means that we can tell Him all our troubles, but we may also trust Him to undertake, and we can thank Him in joyful expectation of our deliverance.

Saturday, February 14th

LUKE 3:1-14

"What shall we do?" (v.12).

THIS question was asked by those who responded to the annointed preaching of John the Baptist. John had delivered God's message to the people (Luke 3:2) and such a message always demands a response. They did not compliment John on his fine word, neither did they think how his message might be applied to others, for this message penetrated and searched out their own hearts and demanded of them a personal response. God give us ears to hear and hearts to respond.

Sunday, February 15th

LUKE 3:15-23

". . . And with fire" (v.16).

WHEN God sent His Holy Spirit on the Day of Pentecost, the fire of God, as promised, accompanied that ourpouring. Fire, in connection with the Holy Spirit, speaks of many things, but not least it speaks of the burning zeal for God and His glory that remained in the hearts of those who were present in the upper room on that day. Empowered by the Holy Spirit and on fire for God, those early believers turned the world upside-down. Are you empowered by that same Spirit? Is the fire of God burning in your soul?

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.

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WITH CHRIST

HOBBIS. On December 22nd, Ida Hobbis, of our Sheffield Church, went to be with the Lord.

READ. On January 7. Cissie Read, a faithful member of the Sheffield Church since its commencement, went to be with the Lord.

WARD. On January 5th, George Thomas Ward, of our Erdington Church, Birmingham. "A brother beloved". Officiating minister at the funeral: Rev. John Holden, Vicar of Aston Parish Church.

ENGAGEMENT

WOOD—JONES. On January 10th, Diane and Stephen, members of our Aberdare Church, are pleased to announce their engagement.

BIRTH

CLARKE. On January 16th, to Pastor and Mrs. Robert Clarke of our Marton Church, Blackpool. God's gift of a daughter, Deborah, a sister for Stephen Daniel.

SWITZERLAND 76 "Go Ye"

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D.5065

Coming Events

ABERDARE. February 7, 8. Elim Pentecostal Church, Monk Street, 40th anniversary. Preacher: S.J. Cooper, former minister. Saturday at 7.15. Sunday at 11 and 6.

BIRMINGHAM, Stirchley. February 22. Elim Pentecostal Church, Hazelwell Street. An evening with the Pocket Testament League at 7.30. Speakers: Roy Anderson (U.S.A.) and Dave Palmer. Convener: John Coleman.

COVENTRY. February 15. Elim Pentecostal Church, David Road. Visit of John MacInnes. Sunday at 11 and 6.30. February 21-22. Joy Newman and Youth Choir. Saturday at 7.30. Sunday at 11 and 6.30.

CROYDON. February 7-8. Elim Pentecostal Church, Stanley Road. Ministers 30th Anniversary. Saturday at 7. Preacher: T.W. Walker. Convener: W. Blackler. Sunday at 11 and 6.30. Preacher: T.W. Walker. Convener: F. Lavender.

EAST HAM. February 28-29. Elim Pentecostal Church, Central Park Road. Tenth Anniversary of Men's Fellowship. Saturday at 7. Sunday at 11 and 6.30. Preacher: A. Harris.

KINGSTANDING, Birmingham. February 14. Elim Pentecostal Church, Warren Road. T.J. Broomhall and the Gloucester Choir at 7.30.

ROMSEY. February 7. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Preacher: Glyn Taylor.

SALFORD. February 21-22. Elim Pentecostal Church, Liverpool Street. Ministers 10th Anniversary. Saturday at 7.30. Sunday at 10.45 and 6.30. Preacher: Sam Penney. Special singing items.

WIGAN. February 28-29. Elim Pentecostal Church, Station Road. "Chord of Love Choir" and "Rising of the Son" group (Edinburgh). Saturday at 7.30. Sunday at 11.30 and 6.30. Preacher: Brian Hayes. Convener: Terry Jacobs.

WINSON GREEN, Birmingham. February 21-23. Elim Pentecostal Church, Handsworth New Road. Anniversary services for Stanley J. Brown, 30 years in the ministry and 6 at Winson Green. Saturday at 7.30, Kingstanding Choir. Preachers: R.J. Morrison and J. Williams. Sunday at 11 and 6.30. Preacher: J. Williams. Monday at 7.30. Testimony of healing. Speaker: Richard Lighton.

YEOVIL. February 14-15. Elim Pentecostal Church, Southville. Reunion led by Bob Moore and team. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Trevor Partington.

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D.5002

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Please enclose stamp for reply.

D.5034

Itineraries

The President, (Leslie Wigglesworth):
February 7, Merthyr; 8, Caerphilly; 9, Dowlais; 10, Brecon; 14, Neath; 15, Bridgend; 16, Port Talbot; 17, Aberdare; 26-29, Ulster Missionary Convention.

John H. MacInnes:
February 7, Rugby; 8, Glenfield a.m; Leicester p.m; 9-10, Northampton; 12, Banbury; 13-14, Nuneaton; 15, Coventry. March 3, Newcastle-on-Tyne; 4, Jarrow; 6, South Shields; 7, Sunderland; 9, Darlington.

David Butcher:
February 7, Kings Heath; 8, West Bromwich; 9, Langley; 10, Kidderminster; 11, Rowley Regis; 12, Weoley Castle; 14, Winson Green; 15, Selly Oak; 16, Smethwick.

London Crusader Choir, with Douglas B. Gray:
February 15, Chiswick; 22, Broadstairs; 28, Sittingbourne; March 6, Brixton.

Please note that the Scottish tour previously announced for Sylvia Beardwell, has been cancelled.

PIONEER CRUSADE

in the newly acquired church,
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(opening ceremony by the Mayor)
continuing NIGHTLY at 7.30 p.m. (except Friday)
led by Pastor Alexander Tee and TEAM

Please pray for a move of God's Holy Spirit

D.5044

Paste-up Artist WANTED

Grenehurst Press, the printing department of the Elim Pentecostal Church, have an immediate vacancy for an experienced general artist, who would be expected to be capable of working efficiently to a high standard of paste-up on varied and interesting leaflets, brochures, and magazines. Illustrating ability useful, but not essential.

Write for more details, giving a brief account of career to date to the Manager -

Mr. J. Ball,
Grenehurst Press,
P.O. Box 38,
Cheltenham, Glos.

COMPASSION COMPELS EVANGELISM

by Theodore E. Gannon

CHRIST'S COMMAND in Mark 16:15 to preach the gospel to every creature is irrevocable.

The Church cannot excuse itself from this injunction. We do not have to decide whether we should or should not. That decision was made almost 2,000 years ago. We have but one decision to make—that is, *how.*

Because of the lack of specific directions, it is evident we have the liberty to explore every justifiable means to fulfill this command.

Several scriptural patterns are worth considering. Luke 15 provides a most interesting guideline.

Go after

First, the man who lost a sheep left the 99 in the wilderness to *go after* that which was lost.

Building a better fold will not get the job done. Erecting larger signs and doing more advertising will not achieve the goal of reaching every creature. The marching orders are *"Go after".*

Seek diligently

The next pattern is given in the story of the lost coin. The woman of the house lit a candle, swept the house, and *sought diligently* till she found it.

Nothing is said as to how the lost coin compared with the other coins—whether it was of equal value, or newer, or older. She didn't spend all her time shining the remaining 9 coins, or building a safer place to keep them. Her top priority, as with the shepherd, was recovering the lost. To do this she *sought diligently.*

Have compassion

The third example is the story of a lost son. He was lost by choice, by his willful rejection of his father's household.

He demanded his *rights*—"the portion that belongs to me". he said. He asked for the right to investigate for himself.

His journey was long. It took him into the world of a subculture, into sinful involvement. Perhaps we would have called it an adventure into a ghetto world. He journeyed into the halls of iniquity, into the cesspools of sin and degradation.

The reunion of father and son is touching. The rehabilitation was in the main house, not the servants' quarters. Neither was it in a house in another part of the city where those of his kind would feel more at home. Again the cardinal truth is that *the lost was found.*

The description of this touching scene is most enlightening: "The father saw him and *had compassion".*

Evangelism Today

New Church Evangelism will flourish when every church, pastor, evangelist, Christian worker, and Spirit-filled believer follows this pattern: (1) *Go after* the one who is lost; (2) *seek diligently* until he is found; and (3) *have compassion* and restore (rehabilitate) the one who is lost—because *compassion compels.*

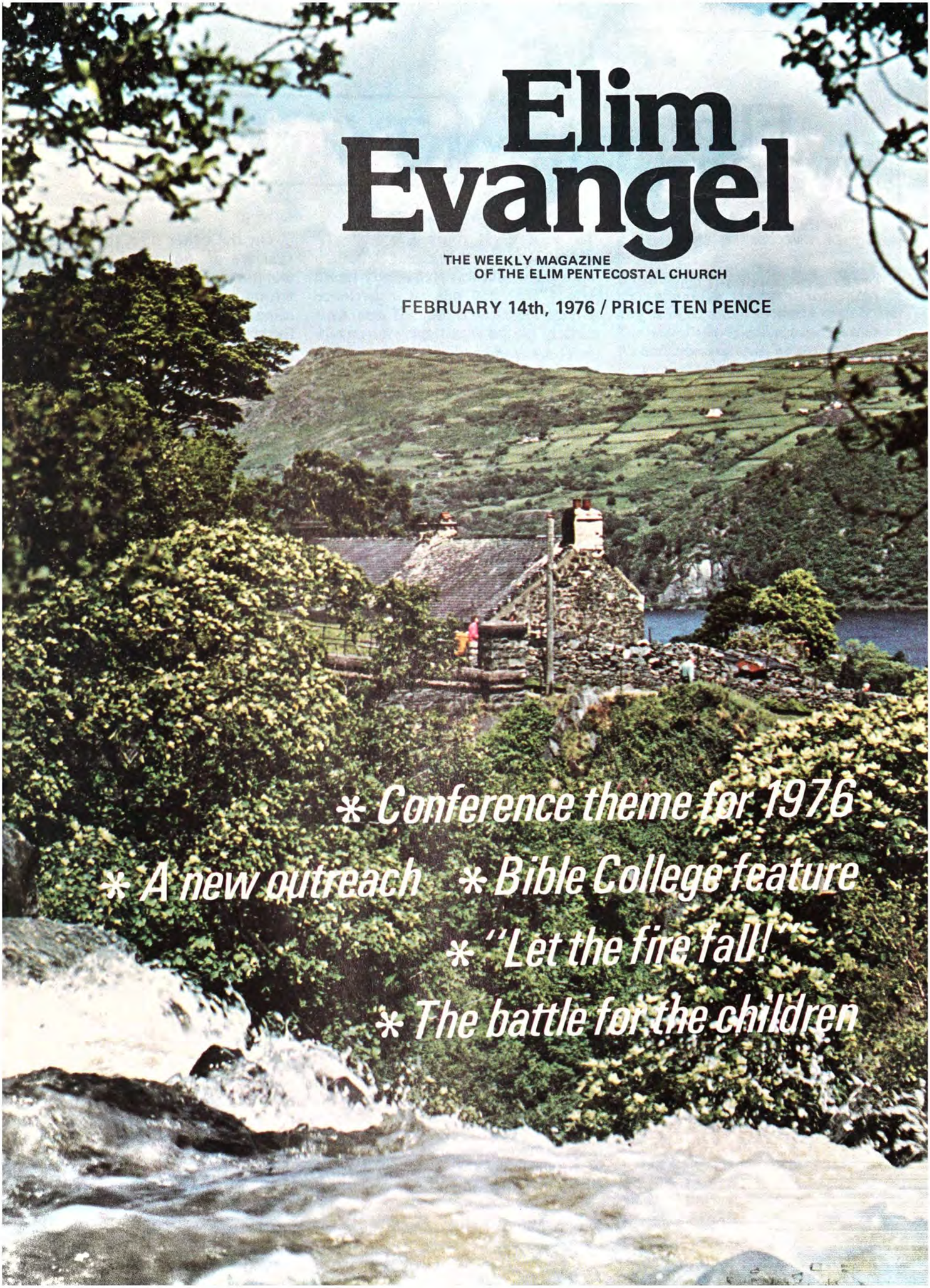
Now is the time to make plans for that outreach ministry. To reach the lost at any cost is our goal. It can be done. Individuals must be confronted with the claims of Christ, new churches established, ghetto ministries maintained.

To do this we must cross all economic, language, social, and cultural barriers. We will then fulfill that command by preaching the gospel to every creature, among all races, and in every community.

Then it will be said of us as it was of the Early Church: "These that have turned the world upside down are come hither also".

If we in *this generation*—with all the talent, communicative skills, competent personnel, and the finest facilities of any church age—do not penetrate this generation with the gospel, can we expect there will be another generation?

Maranatha!



Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

FEBRUARY 14th, 1976 / PRICE TEN PENCE

* Conference theme for 1976
* A new outreach
* Bible College feature
* "Let the fire fall!"
* The battle for the children

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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Editorial

IN THE early years of the Pentecostal Movement in Great Britain, a statement that was frequently heard was, "He that has an experience is never at the mercy of one who merely has an argument".

There were several versions of this saying, and we do not know who first used these words. There can be no doubt that the sentiments that were expressed have gained a very wide acceptance.

What was said certainly needed saying; but like all such sayings, when they are taken to an extreme the words can become a very dangerous cliche.

No one doubts that experience is necessary in many aspects of the Christian life. The new birth is an experience, so is being filled with the Holy Spirit. The danger comes when some people start with their own experience and then try and find a doctrine to support it.

Doctrine must regulate experience; experience will give life to doctrine.

The danger from the one side is that experience will count for everything, and doctrine will be regarded as being of little importance. This really is the basic error of many of the "New Pentecostals".

On the other side, the suggestion that we do not need experience if we have the right doctrine is also wrong. There can be nothing more calculated to stifle enthusiasm than the dry orthodoxy than is found in some branches of the Church. There can be nothing more lifeless than a "pentecostal" who is one in theory only and who never makes use of the gifts in which he professes to believe.

The theme of our Elim Conference at Clacton-on-Sea, May 8-15 is, "Fill the cities with our doctrine" (Acts 5:28).

In this issue, our Secretary-General, P.S. Brewster, deals with some of the important issues that arise from sound doctrine and we think our readers will be surprised to discover that the Bible lays such stress on the importance of sound doctrine. If these words are true of the age in which Paul lived, how much more are they required in these confusing times.

"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).

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FRONT COVER: *Snowdon Falls, North Wales* (photo by David Butcher)

Conference theme for 1976

THE advertised theme for the Annual Conference of the Elim Pentecostal Church to be held in Clacton-on-Sea in May 1976 is, **"Fill the cities with our doctrine"** (see Acts 5:28). Because we have chosen this as our theme, I carefully sought and searched the Scripture to find out exactly what the Bible says about doctrine. I was literally amazed when I realised how important doctrine is in Scripture. Doctrine is on a very high level and there can be no substitute whatsoever for the doctrines of Scripture.

Human wisdom must never become the authority, but it must always be, *"What saith the Scripture?"*. Intelligence does not take the place of doctrine, though reading and understanding of the Scripture is always acceptable.

Modern trends and equipment do not take the place of the presentation of doctrine. It is now a new world and so many churches are equipped for films and music, and these have their place in modern life. However, they have a limited place and the whole church membership must understand the true doctrine of the church to which they belong.

1. The presentation of doctrine requires *the chapter and the verse* and for all teaching; this is vital and important. It is not a matter of just quoting a Scripture or teaching about a Scripture; the people must read the context from which the doctrine is taken.

2. Bible doctrine gives men *assurance.* Jesus said, *"And ye shall know the truth, and the truth shall make you free"* (John 8:32). As people know the doctrine, light comes, understanding comes, and with this knowledge divine assurance is born in the heart. We are not like pieces of paper, blown about; there is a continuance born of the true knowledge of Bible doctrine.

3. Doctrine prevents *heresy.* The reason why many people are so easily moved from church life and from the faith is because they have failed to become grounded in the Word of God. Paul speaks of being *"rooted and grounded"*, and how vital these are. At a very early age it is wise for our young people and our children to become completely immersed in doctrine, thus to prevent their falling into heresy later.

4. Bible doctrine is *a sure way to uncover sin.* Wherever sin lurks, the Word of God will uncover it, expose it, and bring conviction to the heart and mind of the individual.

by **P.S. Brewster,**
Secretary-General

5. Bible doctrine gives men *direction.* There are many believers, churches and movements today who are without direction. They are just moving a day at a time. It was said of our Lord that He had compassion on the multitudes, who were leaderless and like sheep without a shepherd. The doctrine of the Scripture gives men priority, a sense of direction, a balance and a confidence that nothing else can give.

6. Bible doctrine gives the *assurance of permanence.* We are living in a day of uprooting and values are changing. Men are changing jobs, changing homes, changin areas; there is a sense that nothing is permanent. To know Bible doctrine gives a sure foundation and gives a reliable sense of permanence in life. The foundation of God is sure. The Word of God is sure.

7. Spiritual revelation *does not take the place of* Bible doctrine. Modern thinking is faced with experience *or* doctrine. The wise believer will always place doctrine above experience, above any amount of revelation and even above the manifestation of the gifts of the Holy Spirit. Bible doctrine must always be the final court of appeal, it is supreme.

8. Modern *technology does not take the place* of doctrine. We are living in an age of counselling, when psychiatrists and psychologists are busy looking into the minds of men and women. How often these men, with all the good intentions in the world, try to uproot the past of the people. Frequently they tend to blame the strict upbringing they have had, the parents, or even the laws of modern society. The doctrines of the Word of God become the blueprint of our living and, even when we cannot see, understand or interpret, we still believe that God knows best and is our guide. This is why we are told: *"Train up a child in the way he should go: and when he is old, he will not depart from it"* (Proverbs 22:6).

9. Catch-phrases, *slogans and gimmicks must never take the place* of good, wholesome doctrine. Slogans, phrases, themes, all play their part in modern society, but there must always be a recognition that these things are to be aligned to true Bible doctrine.

10. Prophecy *does not over-rate doctrine.* The prediction of Scripture is that in the last days, *". . .your young men shall see visions, and your old men shall dream dreams"* (Acts 2:17). These are very real, true experiences. Prophetic utterances are pouring from the lips of dedicated believers around the world. Many pioneer leaders are having dreams and visions, yet the safeguard of all is that they must be tested by the Word of God. This is divine security.

11. The presentation of *Bible doctrine and showmanship are far apart.* All the great Bible doctrines are carefully set out. They should be read, preached and

(continued overleaf)

taught prayerfully, sincerely, with zeal and with great courage. They are not to be preached in part or purely for sensation. The doctrines are given to encourage, to warn, to stabilise and to help.

12. Bible doctrine *heals and unites.* Divisions that arise from the clash of personalities, or differences of opinion regarding church government, procedure or the presentation of priorities are not to be regarded as coming from God. They can be crucial. Bible doctrine unites people, teaches men how to live, how to work with each other and how to die.

13. The presentation of doctrine *builds up churches.* It is the duty of all preachers to make the doctrines live. It is not merely speaking and telling forth the truth of doctrine; they must live in the heart and the life of the preacher first. When the apostles spoke of the resurrection, they were absolutely enthralled with their own message and it was quite natural that the congregations were also captured in enthusiasm.

14. Doctrine becomes *the revelation of truth.* Jesus said to Pilate, *"To this end was I born and for this cause came I into the world, that I should bear witness unto the truth"* (John 18:37). Christ was full of grace and truth. Christ became the interpretation of God. He translated God and brought the great issues of the doctrines to the level of the understanding of the human mind.

15. Bible doctrine *very quickly corrects loose living.* The Word of God is very sharp; it discerns and divides. As people come under the sound of the Word of God, they are very soon corrected in their mode of living.

16. The early *pioneers of the Pentecostal movement* were very strong in their convictions regarding doctrine. Even though it meant being unpopular and, at times, contending for the faith, they stood without fear or favour. In these last days, with the doctrines of men and the doctrines of demons becoming so prevalent and pronounced, it is essential that every Christian has strong principles regarding Bible doctrine.

17. Paul spoke to a junior believer, Timothy, and said, *"Take heed unto thyself and unto the doctrine and continue in them"* (1 Timothy 4:16). If the apostle thought it necessary to warn a young preacher to be careful about doctrine, how much more so today?

18. Even a *manifestation of the supernatural does not supersede doctrine.* The Bible says that many strange things will happen in the last days. The father of all liars, Satan, is a deceiver and he endeavours to seduce believers. Under the modern preoccupation with this occult, many things are taking place which are difficult to understand, but the advice given so many years ago is still true: everything and every manifestation must be tested by the Word of God.

19. Human *experience is not the final court of appeal;* it is the doctrine of the Word of God.

20. The traditions and *customs of men do not supersede* doctrine. Customs and traditions change, but doctrines are eternal. Men, churches and movements fail because they do not give correct priority to Bible doctrine. The doctrine of Scripture, as set out by God, are to correct, to reprove and to guide. This is why the apostle Paul said, "Give attention to doctrine".

Reflections on a sleepless night...

by **Peter McCann**
(Rhodesia)

MY three-year-old son is well named Philip. At times he is a real little "evangelist" especially at night! His performance usually starts just at the time that I go to bed, by then he is well rested and just in the mood to practise his vocabulary. Needless to say, I rarely share his enthusiasm!

One night, a few weeks ago, it was particularly bad, I had just returned from a prayer meeting at the church at which the presence of the Lord had been very real. I was ready for sleep, and rejoicing. Then Philip started! Persuasion, some of it not so gentle, failed to stem the flow of words, and there seemed little to do but to lie down and reflect upon that passage about "Children, obey your parents". But the glory of God didn't evaporate completely. As time passed, I found my thoughts drawn more and more towards biblical insomniacs.

Ahasuerus started it

He had a wife named Esther who was a Jewess, a faithful steward and cousin to Esther called Mordecai, and a prime minister called Haman who thought the only good Jew was a dead one. It was rather a tricky situation for all concerned.

One night King Ahasuerus could not sleep (Esther 6:1) and he called upon a servant to read the chronicles to him. Maybe he thought that a succession of state documents was enough to put *anyone* to sleep! While he was reading he found that Mordecai had uncovered an assassination attempt and had received no official recognition of his act. His determination to put things right set in motion a chain of events which strengthened the Jews and returned the wrath of Haman and his cronies on their own heads.

Then there was Samuel

He was apparently a light sleeper too, and one night he made sure that Eli didn't sleep too well either (1 Samuel 3:1-15). But it was God who was calling him; that sleepless night changed his life and altered the course of history.

What about David?

As a fugitive from a mad king (Psalms 63:6) and as a sinner seeking peace for his soul (Psalms 32:4), he found sleep eluding him, but, from these experiences, he found that God never sleeps, and that an all-night prayer meeting is no waste of time (Psalm 22:2). Others learned to copy his habit of communicating with God at unusual hours (Psalm 77:2).

Jesus Himself

Our Lord spent whole nights in tune with His Father (Luke 6:12). Insomnia seems quite common in Scripture! How strange that it always seems associated with some activity of God, or an act of communion with Him. Maybe it isn't such a curse after all! Do you know after this sleepless night I felt quite refreshed! Could it be that God wanted me to stay awake and glorify Him? Could it be that He has the same desire when you cannot sleep?

A NEW OUTREACH

by **Arthur** *(Mzee)* **Bull,** *Elim Missionary in Tanzania*

IT IS NOW two years since Dorothy d I moved from the hot coastal area ıere we had worked for twenty-four ars to take over the Kikilo work now ntred on the bush town of Babati. ; have been greatly stimulated as we ve worked with the forty pastors and angelists in this district. Their keen tness has enabled us to open ten new urches among the six tribes who live the area. About seventy miles from kilo there is a large Masai area tending far into the neighbouring untry of Kenya. Pastor Kazimoto, ıo together with Joseph and I ɔneered the Msolwa Masai, felt keenly at, despite our heavy commitments, ; should be evangelising this area also.

We visited the nearest mission in ntact with these people. The reply to ır enquiries was almost the same as that ven by the leader of the nearest ission, 100 miles from Msolwa: "We ɔuld love to see the Masai converted. e have tried to win them, but we have ɛen unsuccessful". Kazimoto testified the presbytery meeting and to me on several occasions that he would not rest until we started a work among these folk.

Witchdoctor

Two months ago the old Landrover was following its Elim predecessors along the cattle tracks to reach these Masai with the gospel. On our second probing visit we came upon a circle of seated elders, intently watching their laibon (witch doctor, or soothsayer) who was reading the omens and seeking to bring rain. They were not the slightest bit interested in us, and it was with some difficulty that we persuaded one of them to leave the circle and talk to us. He was sufficiently interested to suggest a meeting with the elders at a place thirty miles away in about seven days' time.

It was not too easy, but eventually we met the representatives of thirty-five kraals.

They said that they had not heard the gospel, but they knew of Ngai, the great spirit, but had no knowledge of his Son. They agreed that the times were abnormal, and that all men should be thinking afresh on such matters.

We were the bearers of good news such as they had never heard before. But their minds were filled with the thoughts of the drought; the grass had been burnt up, and as we were talking to them we hid our faces from the dust that was swirling around everything. We knew so well that their lives depended on the vanishing milk supplies from their gaunt cattle. We told them of what God had done among their cousins at the coast. We showed them photographs of many Masai in our churches there. They were very intrigued by a chorus which we sang in Masai language. I then spoke on, *"God commands all men everywhere to repent"* (Acts 12:10).

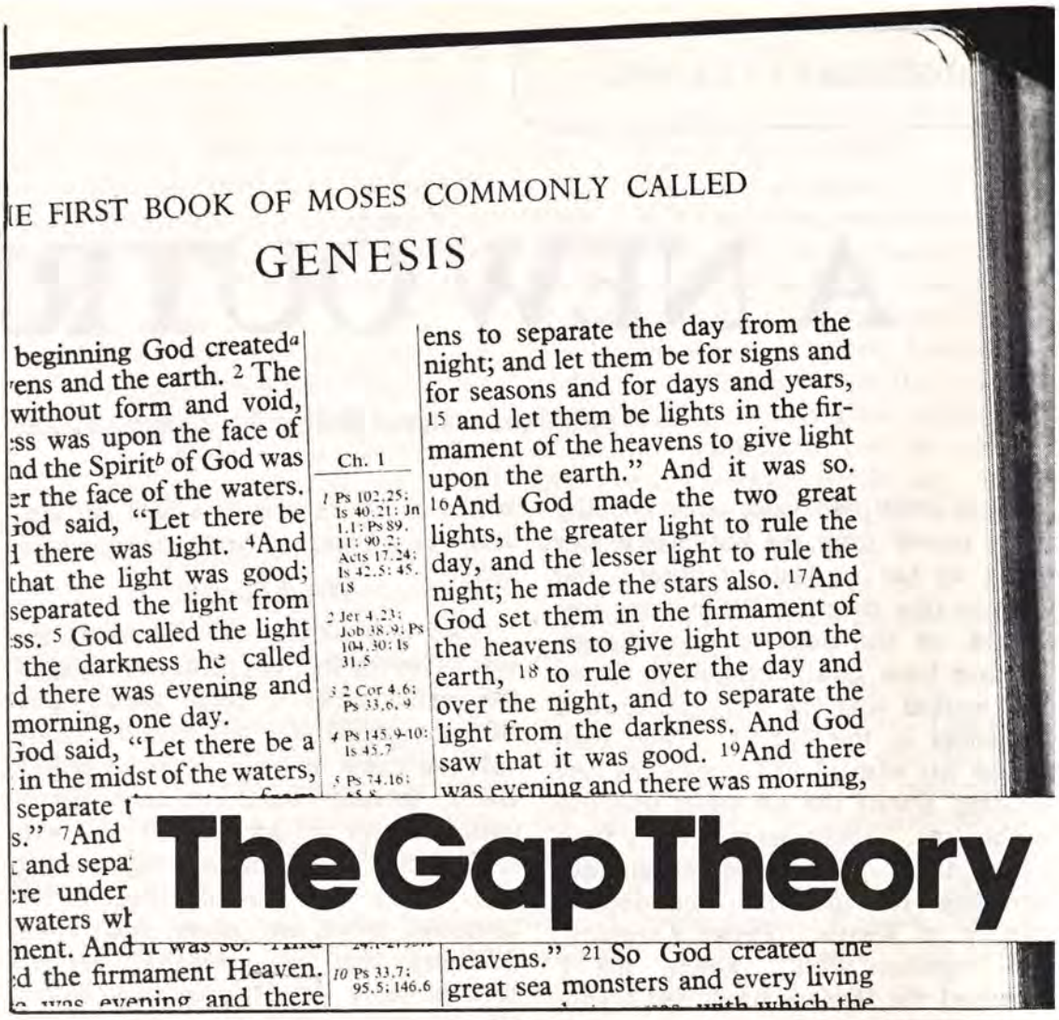
Kazimoto followed, and together we answered their questions. Considerable interest was expressed, particularly by the senior elder. He heard that we would have difficulty in finding a man willing to live among them, especially if the man was not a Masai. They were thrilled when Kazimoto said he would be the first to do so.

We then went into details. Plans were made to build a small grass church with a room for Kazimoto. Before we could implement the plan, all the cattle had to be moved to distant pastures. "But", said the chief, "If God gives us rain we will be back in January. Welcome then among us as we have arranged".

Healed

In the Msolwa area many Masai women were healed, at least two of barrenness. One of them, Magdalene, now has seven children. A new section of these fascinating people are now open to the Full Gospel. What would God do next? January has arrived, the rains have restored the land to a lovely green colour and the Masai are back.

Dorothy and I thank God daily, and we pray that He will bless the many who pray for us and the extension of the Elim family in this land. Your letters greatly encourage us. Let us pray together for souls to be won for the Saviour.


IE FIRST BOOK OF MOSES COMMONLY CALLED

GENESIS

beginning God created[a]
ens and the earth. 2 The
without form and void,
ss was upon the face of
nd the Spirit[b] of God was
er the face of the waters.
God said, "Let there be
l there was light. 4And
that the light was good;
separated the light from
ss. 5 God called the light
the darkness he called
d there was evening and
morning, one day.
God said, "Let there be a
in the midst of the waters,
separate t
s." 7And
and sepa
re under
waters wh
nent. And it was so.
d the firmament Heaven.
was evening and there

Ch. 1

1 Ps 102.25; Is 40.21; Jn 1.1; Ps 89.11; 90.2; Acts 17.24; Is 42.5; 45.18
2 Jer 4.23; Job 38.9; Ps 104.30; Is 31.5
3 2 Cor 4.6; Ps 33.6, 9
4 Ps 145.9-10; Is 45.7
5 Ps 74.16;
10 Ps 33.7; 95.5; 146.6

ens to separate the day from the night; and let them be for signs and for seasons and for days and years, 15 and let them be lights in the firmament of the heavens to give light upon the earth." And it was so. 16And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. 17And God set them in the firmament of the heavens to give light upon the earth, 18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. 19And there was evening and there was morning,

heavens." 21 So God created the great sea monsters and every living

The Gap Theory

by Dr. A.J. Monty White, Caerphilly

THERE are Christians who believe that the original earth created in Genesis 1:1 was populated with plants and animals (including pre-Adamic "men"!) but because of the fall of Lucifer (i.e. Satan) this original creation was destroyed by God by a universal cataclysmic flood. These Christians believe that at the same time, the earth was plunged into darkness and thus *became* "without form and void" as recorded in Genesis 1:2. They further believe that the vast ages of the evolutionary geological time-table occurred during this time interval, so that the fossils found in the earth's crust are relics of the originally perfect world which was supposedly destroyed *before* the six literal days of creation (or re-creation) recorded in Genesis 1:3-31. This belief is commonly referred to as The Gap Theory – an idea which gets support because, on the face of it, it offers rather impressive Biblical support for a position that does not radically challenge the evolutionary geological time-table. But as Dr. J.C. Whitcomb points out on page 131 of his book *The Early Earth:*

"Nevertheless, this theory, on closer inspection, compromises the unity and completeness of the creation account, the original perfection of the world, the genetic continuity of fossil and living forms, the totality of Adam's dominion, and the uniqueness of both the Edenic Curse and the global catastrophism of Noah's Flood".

As I have said before, the Gap Theory is nothing else but a sop to the evolutionist and is not consistent with either scientific evidence or Biblical teaching.

Dr. J.C. Whitcomb in his book *The Early Earth* considers the Gap Theory in a chapter entitled "Was the Earth once a Chaos?" He shows that the differences between the Gap Theory and the traditional view of a comparatively recent creation of the earth in six literal days are quite profound.

In the **first** place, the Gap Theory must redefine the "very good" of Genesis 1:31 ("God saw everything he had made, and, behold, it was very good"), for Adam would have been placed as a very late arrival in a world that had just been destroyed, so that he was literally walking upon a grave-yard of billions of creatures (including dinosaurs) over which he would never exercise dominion (Genesis 1:26). Furthermore, this "very good" world would already have become the domain of a fallen and wicked being who is described elsewhere in Scripture as "The god of this world" (2 Corinthians 4:4).

Secondly, the Gap Theory assumes that carnivorous and other animals were living and dying not only millions of years before Adam, but even before the fall of Satan! But could death have prevailed in the animal kingdom in a sinless world? Does not the Bible indicate that the "groaning and travailing in pain" of the animal kingdom is a result of the Edenic Curse, which came *after* Adam's fall (Romans 8:20-22)? It was neither nature nor Satan, but *man* who was created to be the king of the earth (Psalm 8, Hebrews 2:5-8); and not until *man* deliberately rejected the known will of God did death make its first appearance on this planet (Romans 5:12) or did animals fall under the "bondage of corruption" (Romans 8:21). Thus, the Gap Theory seriously compromises the Biblical doctrine of man's original dominion and the doctrine of the Edenic Curse which a holy God inflicted upon the earth because of man's rebellion.

Thirdly, if, according to the Gap Theory, all the animals and plants of the "first world" were destroyed and fossilized, they could have had no genetic relation to the living things of the present world, in spite of the fact that the majority of them appear to be identical in form to modern types. Likewise, those who place human fossils into this "gap" period are forced to the conclusion that such pre-Adamic "men" did not possess an eternal soul (because they obviously died before sin entered the world by Adam).

Fourthly, the Gap Theory leaves us with no clear word from God concerning the "original perfect world" (which most advocates of this theory assume to have existed for many millions of years). Thus, we would know *nothing* of the order of events in its creation, the arrangement of its features, or its history (which, we are told, could have constituted 99.9 percent of earth's history thus far); for instead of having the entire first chapter on this important subject, we have only the first verse! Are Christians to assume that before Genesis 1:2 we must look to uniformitarian and evolutionary geologists to fill in the blank? What does this do to Exodus 20:11, which states that *within the six days* (not before the first day), God "made the heavens, the earth, the sea, and all that in them is" (not just plants, animals, and men)?

(continued)

Finally, the Gap Theory tacitly assumes that Noah's Flood (to which Moses devotes three entire chapters in Genesis) was comparatively insignificant from the standpoint of its geologic and hydrodynamic effects, since all the major fossil-bearing formations were laid down by the supposed Flood of Genesis 1:2 (sometimes referred to as Lucifer's Flood). Obviously, the same fossils were not deposited by two universal floods separated by many centuries! Therefore, the Gap Theory almost requires that Noah's Flood be localized in its extent and effect in order to give full emphasis to a pre-Adamic catastrophe (cf. Whitcomb and Morris, *The Genesis Flood,* 1961, pp.5-6). It is futile to argue that the Apostle Peter was referring to a catastrophe in Genesis 1:2 when he wrote that "the world that then was, being overflowed with water, perished" (2 Peter 3:6), for he had just referred to Noah's Flood (2 Peter 2:5) and would hardly be expected to refer to a different flood without explanation, especially since the only Flood the Lord Jesus Christ ever spoke of was Noah's Flood (cf. Matthew 24:37-39; Luke 17:27)!

In view of the enormous differences between what the Bible teaches about the Creation and what those who believe in the Gap Theory read into, misinterpret and add to what the Bible records in Genesis One, it is surprising that so many funadmentalist Christians blindly believe in this spurious and un-Biblical theory.

Winton says Farewell to George Backhouse

AFTER a little more than seven years at the Winton Church, Bournemouth, Pastor George N. Backhouse retired from the ministry, having reached the age of sixty-five in November last year. Born in Cardiff in 1910, he entered the Elim ministry in June, 1933.

During these forty-two years, he has pastored churches in Colchester (1933-35), Chelmsford (1935-39), Lowestoft (1939-55), Westcliff-on-Sea (1955-68) and Winton (1968-75).

Memorable

Probably his most memorable years were the seventeen which he spent at Lowestoft. As this town was a naval base, in addition to the duties connected with the church, he found time to act as Mobilizing Officer for the Auxiliary Fire Service (afterwards called the National Fire Service) throughout the war years.

His ministry as a convention speaker has taken him to churches in England, Ireland, Scotland, Wales and the Channel Islands.

Mrs. Backhouse has always helped her husband in his pastoral work at the various churches. At the Christmas tea which ended the year, more than sixty members of her Ladies' fellowship were present to say farewell to her.

Farewell services for Mr. and Mrs. Backhouse were held on Sunday, December 28th, at the Winton Church. Wesley Gilpin, principal of the Elim Bible College was the preacher.

Pastor and Mrs. Backhouse will live in Westbourne, so they will still be near us – and the sea!

It is such an interesting coincidence that another well known Bournemouth man, Rev. Francis Dixon, who has recently left the town after retiring as minister of the Lansdowne Baptist Church, was born on exactly the same day as George Backhouse.

EVE WARENS

Thoughts from the Gospel of Matthew

by Frank Lavender

16. "I never knew you!"
Matthew 7:23

ON THE surface, this seems to be a very strange passage. Those of whom the Lord Jesus spoke did not appear to reject Him or to hold Him in contempt. On the contrary, they worked and proclaimed their message in the name of Jesus. What is more, they cast out demons in the name of Jesus and, in that same name, performed many mighty works! Why, then, did He say to them: "I never knew you!"?

In the first place we must accept that *"The Lord knows them that are his"* (2 Timothy 2:19). If the Lord Jesus says that these men are false, then their use of His name must also be false. They claimed His name in order to give respectability to their teaching, but their works were contrary to Him. They made use of His name in order to exalt themselves, or even to support false teaching. The outcome of their lives and teaching was to dishonour Christ, as, for instance, is the case with the so-called "Christian" spiritualists who use the name of Christ to draw people into demonism.

There is an abundance of new religious teachers today. They seem to be mushrooming everywhere. Some are undoubtedly filled with the Holy Spirit, but others are undeniably agents of Satan. How can we discern the true from the false?

We must ask some basic questions concerning any "teacher" who is brought to our notice. First, what do they teach? Is their doctrine S ,iptural and Christ-honouring? Second, how do they live? Does the way that they live bring glory to God? Third, what is the outcome of their ministry? Does their teaching exalt man or the Master? We may not always be able immediately to obtain the information necessary to judge the first two questions, but we can quickly learn to recognise the answer to the third question. John the Baptist said: *"He must increase but I must decrease"* (John 3:30).

Invest in Elim's future

EXPANSION is linked to leadership under God. In view of the expansion drive envisaged in our Movement, the work of Elim Bible College should also have great emphasis. It was no strange coincidence that caused the College Council and the Executive Council to present plans for the enlargement and development of the campus. This has been done in the erection of a 200 seater dining hall and kitchen, with new roadways and an enlarged central heating installation big enough to cope with subsequent building. Those who have seen what has been done have spoken of the excellent quality of the work; the nature of the project is second to none.

The new dining annexe has freed considerable space in the main building and we have now equipped four additional rooms as tutors' offices and classrooms with facilities. The library has been moved to a more spacious area where the number and quality of books are commensurate with the overall standard of the College.

Plans for the new bedroom blocks and further extension are in "cold storage" during the present inflation, but God is on our side. The vision was not from man, but from the Lord.

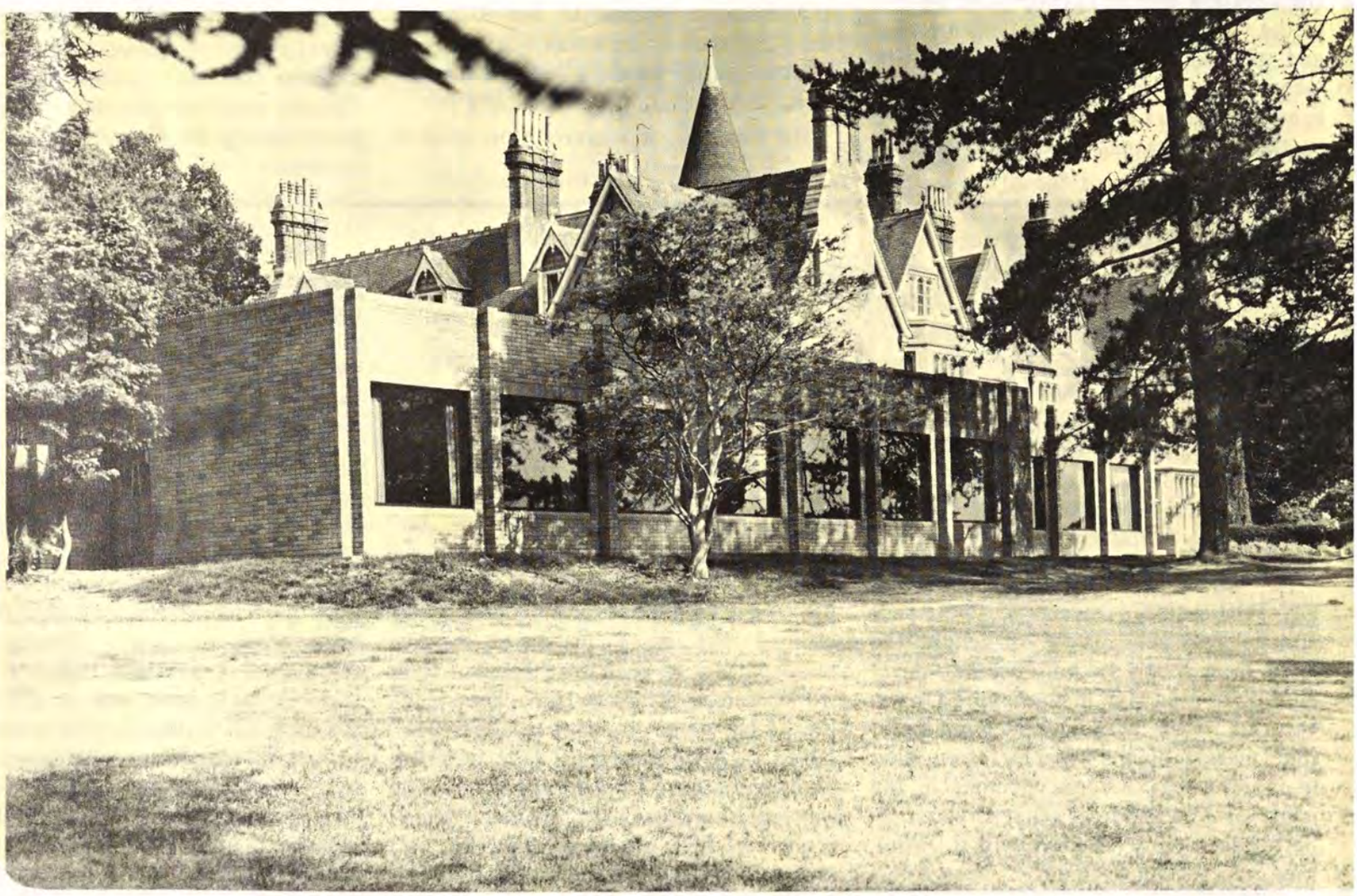
In February 1975 a large mansion with a cottage and flats on the campus became available to rent: this is only half a mile from the college. The property has been rented for five years and it is already occupied by families and single people. A total of about fifty people are being accommodated in this way.

The total number of students in the Theology School is an all-time record of ninety, with an additional thirty-five in the Language School, and this is at a time when many other institutions are having to close down.

We still have problems. When v
meet for assembly we do not have a s
room large enough to accommodat
We are in the same position of the Sc
of the Prophet: *"The place wher
dwell . . . is too strait for us"* (2 I
6:1).

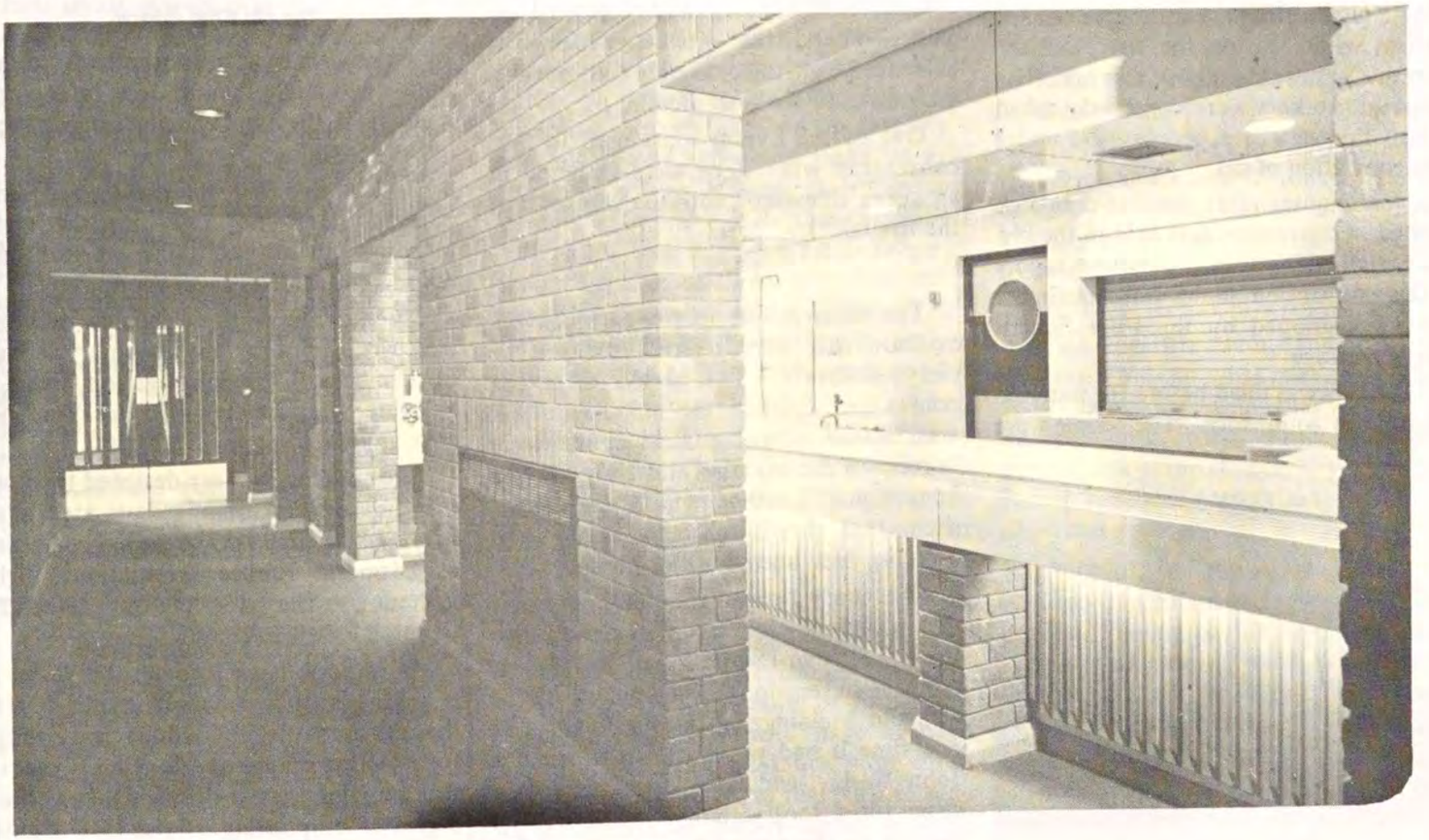
The proposed intake for 1976
present us with real problems; eithe
must refuse applicants or we must
tinue to expand. The work of Elim's
training college is the responsibility c
whole Elim family, and we are appe
for you to stand with us in this
task.

The total cost of this scheme
£140,000. All gifts would be grate
received by the Principal and all t
concerned with the project. Gifts sh
be sent to: The Secretary Ger
Elim Church Headquarters, P.O. Bo
Cheltenham, Glos, and marked "Co
Building Fund".



by **G. Wesley Gilpin,** *Principal of Elim Bible College*

LEFT: *Elim Bible College, showing new dining hall.* **ABOVE:** *Interior view of the new dining hall, which seats 200.* **BELOW:** *Approach to new kitchen and self-service.*



"LET THE FIRE FALL!"

The story of Elim in

BALLYMENA

DURING February 1916, Pastor George Jeffreys and the Elim Evangelistic Band conducted an outreach campaign in Ballymena. The meetings were held in the Y.M.C.A. building. During the summer of that year the team conducted a campaign in a tent which was erected on the present site of the Memorial Park. The tent held 275 people, but such were the crowds, that three people shared two seats in many cases, and others stood around wherever they could find a space. On Sundays, such large crowds came that the sides of the tent had to be removed so that those who had to stand outside could hear.

Conversions

The campaign lasted for five weeks, during which time 120 people were converted and twenty-three were baptised in the Holy Spirit. One sister received her baptism while leaving the tent, and another during her dinner hour at work. The campaign workers were constantly asked to visit homes where people were under deep conviction of sin.

A few months after the tent campaign finished, a convention was held in the old Town Hall. The local newspaper report of this convention shows how much the town was gripped by the Four Square Gospel message:

"The Hall was filled before the announced time to commence. The people were so eager to have a seat that by 7.30 many of them had to stand, even though the meetings did not begin until 8 p.m.; by this time the hall was filled to the door at the street".

George Jeffreys

Another report stated:

"The convention under the auspices of the Elim Evangelistic Band, as mentioned in our previous issue, was a great success. It attracted a very large and representative gathering and the interest which was evidenced from the beginning continued to increase until the final meetings".

One of the hymns most used in that convention was "They were gathered in an upper chamber", with the chorus "Let the fire fall".

Fire

The Elim people met with much opposition and were referred to as "The Holy Rollers". Two weeks after the convention finished the old Town Hall was burned down. Local cynics were known to remark that the Holy Rollers kept singing "Let the fire fall", and blamed them that the fire had fallen and the building had been burned down.

The newly formed Elim assembly first met in a hired hall before they moved into the building in Castle Street, Ballymena; this was to remain their home until 1973. The old building had a long history; at one time it had provided a platform for John Wesley, and later it was used as a store for a local factory. Such was its use up to the time when purchased for Elim.

Due to the growing needs of the assembly, a new building was designed, and the old building was demolished by the local brethren in 1973.

The old Elim church

A fine new building now stands on this site. Although it was only opened in April 1975, the Sunday night congregation fills the building.

Costing £73,000, the present accommodation caters not only for the main meetings but also contains a Youth hall seating 200, and a Prayer room.

Much of the work on the new building was carried out by the voluntary labour of members of the congregation, and it is estimated that the savings in this direction have amounted to some £20,000.

The building has been designed to allow for the addition of a gallery at a later date. In February 1976 we begin a series of Diamond Jubilee Celebrations, highlighted by the visit of our Secretary General, P.S. Brewster.

As we look back through the years, it is with gratitude to God in our hearts that we can say, He hath done great things for us. Our prayer and longing is that in this trouble-torn province we may yet see a greater outpouring of the Holy Spirit, for this is the only answer to the present situation.

THE BATTLE FOR THE CHILDREN

THE FIGHT is on for the minds and souls of our children. How many children are there in your town? In your district? In your street?

Some modern schools have upwards of 1,000 children attending them daily. Satan has his sights set upon them, for he is not as slack as we are.

The educational "system" is a target for his onslaught. Young children are very impressionable and the things taught in their earliest years are not easily forgotten. The devil is not slow to capitalise on this.

The Battleground

Our schools are the battleground. Some Christian young people go through more mental and physical persecution for their faith at school than they may ever experience during their entire adult Christian life. There is violent bullying and terrorising of children by children. The teachers themselves are afraid of the violence. Discipline is low. The evil world of drugs and the Black Arts have spread their insidious influence like the black slimy morass that choked the life out of the school at Aberfan. The tragedy is that in this disaster there are so few who are willing to soil their hands with the work of rescuing the children.

The sweet little Johnny syndrome

If you are a childrens' worker or a Sunday school teacher, you may have been asking yourself why children don't seem to be able to read as quickly as they used to. You are not alone. The fact is that tremendous changes have come over the world of primary education within the last ten years. The fundamental premise of much modern teaching is that a child is born quite innocent – an unspoiled page in the human race. Any problems and character deficiencies that he may develop come from those adults that he sees around him. If, therefore, the classroom is made as "open" as possible, with plenty of learning material available to the child, but with little actual teaching being done, then the child will learn at his own pace, and he will learn just what he needs to know. Thus, many of the old methods of teaching a child to read and write, as well as learning maths tables, are by and large redundant.

by **Eric H. Gaudion**
Pastor of our Weymouth church

Despite its many good points, Christians cannot accept the foundation upon which this theory is based. "Little Johny" is not born in innocence, he is "Born in sin and shapen in iniquity". Sin and disobedience will make its ugly mark upon him as soon as it can, and parents know how early that can be! If left to his own devices, "Little Johnny" would usually rather be lazy than learn, prefer to fight than find out, and all this because Satan busily sees to it that sin is always the path of least resistance for him.

When there is such a hullabaloo about shutting down Grammar schools, it is a great pity that more is not said about the results that are being turned out today, and the methods that are used to produce them.

Vaccinate Against SIN

Child psychologists abound like lollipop ladies. We may soon be faced with a whole generation who have been to the psychiatrist in childhood more often than they have been to the dentist! One of the ways in which Satan is using these people is in the idea of sin vaccination. The principle of innoculation is that if I receive a small amount of a disease by injection now, my system will build up enough of a resistance to be able to fight off the real thing later. The Educational Advisor to the National Council on Alchoholism has recently made public his belief that if you give alchohol in moderation to small children, you will dispel the myth of alchohol and prevent them growing into alchoholics! To reinforce this he says that he he regularly gives alchohol to his little daughter aged six! This attitude extends to cover many other forms of sin. "Let the children have it freely now, and they'll soon get fed up and will not want it any more". The problem is that sin does not easily loose its stranglehold.

"Sin, when it is finished, bringeth forth death" (James 1:15).

Christian Combat

What can the Christian Church do to combat these problems?

1. Make Children's evangelism a top priority.

Let us make this true in our church budgets and plans, as well as in our individual Christian lives. We must all get involved, and not leave it to the faithful few. In many churches it is usually the people who teach in the Sunday school who also use their cars to bring the children in, pay for their own materials and teaching aids, run the Sunshine Corner, and pray for the children's work in the prayer meetings. Let's spread the load.

2. Respect Christian children as part of the Church.

They are not the Church of tomorrow, they are the Church of today. They are capable of both witness and worship. Children are People . . . . . they just happen to be a bit shorter than you!

3. Get together as Christian parents.

Pray together with, and for, your children. Find out what goes on at school, and if there is something that you strongly disagree with, then contact the headmaster, as a group if necessary. Join your Parent/Teacher's Association wherever possible, and get involved.

4. Evangelise in the Schools.

Support Christian teachers with your prayers. Young people, see if God wants you in this mission field as a Christian teacher. Pastors, the door of opportunity in schools is open today. Let's be quick to step in.

Above all, PRAY for children. Jesus said,

"Suffer the little children to come unto me" (Mark 10:14).

STOP PRESS !

Sixty decisions to follow Christ on first day of the West Kirby crusade . . .

Twenty-eight decisions for Christ at the Cardiff City Temple, Sunday 8th February.

– Cause for rejoicing ! !

May Osman's Page

VIOLENCE

I WAS much encouraged to receive a letter recently from Mrs. Alice Tweed, wife of Pastor Robert Tweed, whom many older members will know. Her letter was in response to my article on violence. I pointed out how one young man had shouted out, on being released from Maze Prison, "The war goes on". Then, though I had written the article three weeks earlier, in the very week when it was published, five Roman Catholics were murdered and then retaliation was made and ten Protestant men were murdered on their way home from work. Was it right to release these men?

Mrs. Tweed writes, "I read this some time ago on Ulster: 'There are more born again Christians per square mile in Northern Ireland than anywhere else in these Isles, and probably more than anywhere else in the world'. I know that God's people are praying over there. I pray that a sweeping revival, as there was in 1859, will once again take place. This would sweep all before it and creeds and politics would not matter, only God would have the pre-eminence. *'And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man".* (Genesis 9:5, 6).

"When God's laws are broken then man can expect trouble".

We are exhorted to pray for the peace of Jerusalem. Let us increase the fervency of our prayers for the peace of Northern Ireland.

Don't give an inch

By the same post I received a letter from a young doctor who says: "I have moved to Hospital now for obstetrics and gynaecology. Unfortunately, they seem very keen on 'therapeutic abortions'. I would be very grateful for your prayers as I feel that I can have nothing to do with these operations which destroy human life".

I would tell this young man not to give an inch. Do not compromise your convictions. You will probably stand out like a sore thumb in that place, and perhaps you will be reviled for your beliefs. Remember how men scorned Jesus, and the disciple is not greater than his Lord. You can expect to receive persecution for your stand. But, even though Jesus said, *"The servant is not greater than his Lord"* (John 13:16), He also said; *"Greater works than these shall he do; because I go to my Father"* (John 14:12).

Observations

I am sure that my readers will take this doctor to their hearts and pray for him in this difficult position in which he finds himself. We pray that his work and testimony will win many for Jesus.

How can I serve God?

Just by being yourself is the answer to this problem. God has chosen you and placed you just where you are so that you can do a work for Him. The Devil will seek by all means to keep you from serving the Lord; he will try to shackle you and tell you that you have no talents. But *"If the Son therefore shall make you free, you shall be free indeed"* (John 8:36). In the beginning Satan enticed man to sin, and the wages of sin is death (Romans 6:23). When Jesus died He paid the price for every man and woman. For we have been bought with a price (1 Corinthians 6:20), not with silver or gold, but with the precious blood of His own dear Son. Satan no longer has a hold over our lives; we belong to God.

Jesus demonstrated His victory over Satan by rising from the dead, and He now lives at the right hand of God ever interceding on our behalf. In Jesus we can live a positive, victorious life. The old way of life has gone and we now have a new Master. As you lay your life on the altar for Jesus to do with as He wills, you will soon find that doors will be opened before you and avenues of service will present themselves. Whatever you seek to do for the Lord, do it with all your might and to the best of your ability. I am sure that one day you will hear the words: *"Well done, good and faithful servant"* (Matthew 25:21).

I'll go where you want me to go— Maybe!

I'll go where you want me to, dear Lord,
Real service is what I desire.
I'll sing a solo at any time, dear Lord.
But don't ask me to sing in the choir.
I'll do what you want me to do, dear Lord,
I like to see things come to pass.
But don't ask me to teach boys and girls, O Lord.
I'd rather just stay in my class.
I'll do what you want me to do, dear Lord,
I yearn for thy kingdom to thrive.
I'll give you my nickels and dimes, dear Lord,
But please don't ask me to tithe.
I'll go where you want me to go, dear Lord,
I'll say what you want me to say.
I'm busy just now with myself, dear Lord,
So I'll help you some other day.

Bible Crusader News

The Family Altar

Scripture Union Portions

Notes by G.R. Knight

Monday, February 16th

LUKE 4:1-15

"Jesus . . . was led of the Spirit into the wilderness" (v.1).

IT IS truly wonderful to receive God's enduement of Holy Ghost power. For some it is the realisation of a personal ambition and nothing more. The Holy Spirit was not given for our personal enjoyment, however, but that we as Christians might be better equipped to minister to each other, to evangelise and that we might be more sensitive to the Spirit's leadings. Along with the greater power which we receive through the fulness of the Spirit comes the greater responsibility to use that power for the glory of God.

Tuesday, February 17th

LUKE 4:16-30

"To preach the acceptable year of the Lord" (v.19).

JESUS did not finish this quotation from Isaiah 61, which goes on to speak of God's judgment on the unrighteous at the end of the gospel dispensation. Instead, He proclaimed the wonderful news that the age of God's grace had now begun. The acceptable year of the Lord was an allusion to Israel's year of Jubilee, when all property reverted to its original owners, debts were cancelled and the Hebrews who had been enslaved for debt were released. This gives us a wonderful picture of the salvation accomplished by Jesus.

Wednesday, February 18th

LUKE 4:31-44

"For His word was with power" (v.32).

FROM the outset of His ministry it was obvious to the crowds that Jesus was no ordinary rabbi. He did not speak with any uncertainty, but with such authority and power that His hearers marvelled. By His word He cast out demons, rebuked fevers, calmed the raging of the sea and even raised the dead to life. He who is *"The same yesterday and today, and forever"* (Hebrews 13:8), still speaks with the same authority and power by the written word of God and both through and to His body, the Church.

Thursday, February 19th

LUKE 5:1-16

"Nevertheless at thy word I will. . ." (v.5).

IF ANYONE other than Jesus had told Peter to let down his net and fish just where he was Peter would have ignored him completely. Because it was Jesus, Peter obeyed, even when his own sense and experience told him that such a command was ridiculous. When God speaks, it is not always according to our understanding. If we never obey Him until we fully understand His word, we will never walk by faith nor will we experience the blessings which come from simply taking God at His word.

Friday, February 20th

LUKE 5:17-26

"Jesus perceived their thoughts" (v.22).

WHAT we think is very important, for our thoughts determine the kind of person we really are (Proverbs 23:7). Do we allow our thoughts to wander to the mundane things of life when we should be concentrating on spiritual matters? When our heads are bowed in the attitude of prayer or worship do we allow our minds to wander? Are we guilty of letting our minds become a harbour for grudges and evil thoughts instead of dismissing them the moment that they appear? Would we be ashamed, if, like the Pharisees, our innermost thoughts were revealed? Remember, we can hide nothing from the Lord.

Saturday, February 21st

LUKE 5:27-39

"And he left all, rose up and followed Him" (v.28).

IN Luke 14:33, Jesus declared that Matthew's response was the standard for all would-be disciples. This doesn't mean that we should neglect our necessary obligations, for that would not glorify God, but it does mean that believers must surrender their lives to the Lord's control. Beyond the legitimate necessities of life we should live frugally and sacrificially for the spread of the gospel. Jim Elliot put it this way: "He is no fool who gives what he cannot keep, to gain what he cannot lose".

Sunday, February 22nd

LUKE 6:1-11

"And the scribes and Pharisees watched Him" (v.7).

WHEREVER Jesus went, He was followed by the critical eyes of the scribes and Pharisees. If they had been unbiased, they may well have learned the truth, but they only watched because they wanted to find some reason to discredit Him in the eyes of the people and to condemn Him before the rulers. As Christians, our actions are being constantly watched by an unbelieving public. If we do not maintain a godly standard of living we not only discredit ourselves, but we also bring our church and our Lord into disrepute.

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.

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Coming Events

ABERDARE. February 17. Elim Pentecostal Church, Monk Street. Visit of the President, Leslie Wigglesworth at 7.15. February 22. Youth Night at 6.

BALLYMENA. February 21-24. Elim Pentecostal Church, Castle Street, 1916-1976 Diamond Jubilee Celebrations. Preacher: P.S. Brewster. Saturday at 7.30. Sunday at 11.30, 6.30 and 8.15. Monday and Tuesday at 8. Guest choirs, groups and singers.

COVENTRY. February 15. Elim Pentecostal Church, David Road. Visit of John MacInnes. Sunday at 11 and 6.30. February 21-22. Joy Newman and Youth Choir. Saturday at 7.30. Sunday at 11 and 6.30. February 27. Len Magee Sings at 7.30. Sunday February 29. Sunday school Prizegiving at 6.30.

EAST HAM. February 28-29. Elim Pentecostal Church, Central Park Road. Tenth Anniversary of Men's Fellowship. Saturday at 7. Sunday at 11 and 6.30. Preacher: A. Harris.

KINGSTANDING, Birmingham. February 14. Elim Pentecostal Church, Warren Road. T.J. Broomhall and the Gloucester Choir at 7.30.

SALFORD. February 21-22. Elim Pentecostal Church, Liverpool Street. Minister's 10th Anniversary. Saturday at 7.30. Sunday at 10.45 and 6.30. Preacher: Sam Penney. Special singing items.

WIGAN. February 28-29. Elim Pentecostal Church, Station Road. "Chord of Love Choir" and "Rising of the Son" group (Edinburgh). Saturday at 7.30. Sunday at 11.30 and 6.30. Preacher: Brian Hayes, Convener: Terry Jacobs.

WINSON GREEN, Birmingham. February 21-23. Elim Pentecostal Church, Handsworth New Road. Anniversary services for Stanley J. Brown, 30 years in the ministry and 6 at Winson Green. Saturday at 7.30, Kingstanding Choir. Preachers: R.J. Morrison and J. Williams. Sunday at 11 and 6.30. Preacher: J. Williams. Monday at 7.30. Testimony of healing. Speaker: Richard Lighton.

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London Crusader Choir, with Douglas B. Gray.
February 15, Chiswick; 22, Broadmoor; 28, Sittingbourne; March 6, Brixton; 7, Wormwood Scrubs and Kensington Temple; 20, Hammersmith; 28, Croydon.

David Butcher:
February 14, Winson Green; 15, Selly Oak; 16, Smethwick.

John MacInnes:
February 13-14, Nuneaton; 15, Coventry; March 3, Newcastle-on-Tyne; 4, Jarrow; 6, South Shields; 7, Sunderland; 9, Darlington.

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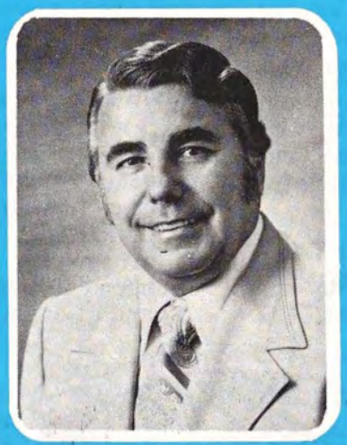

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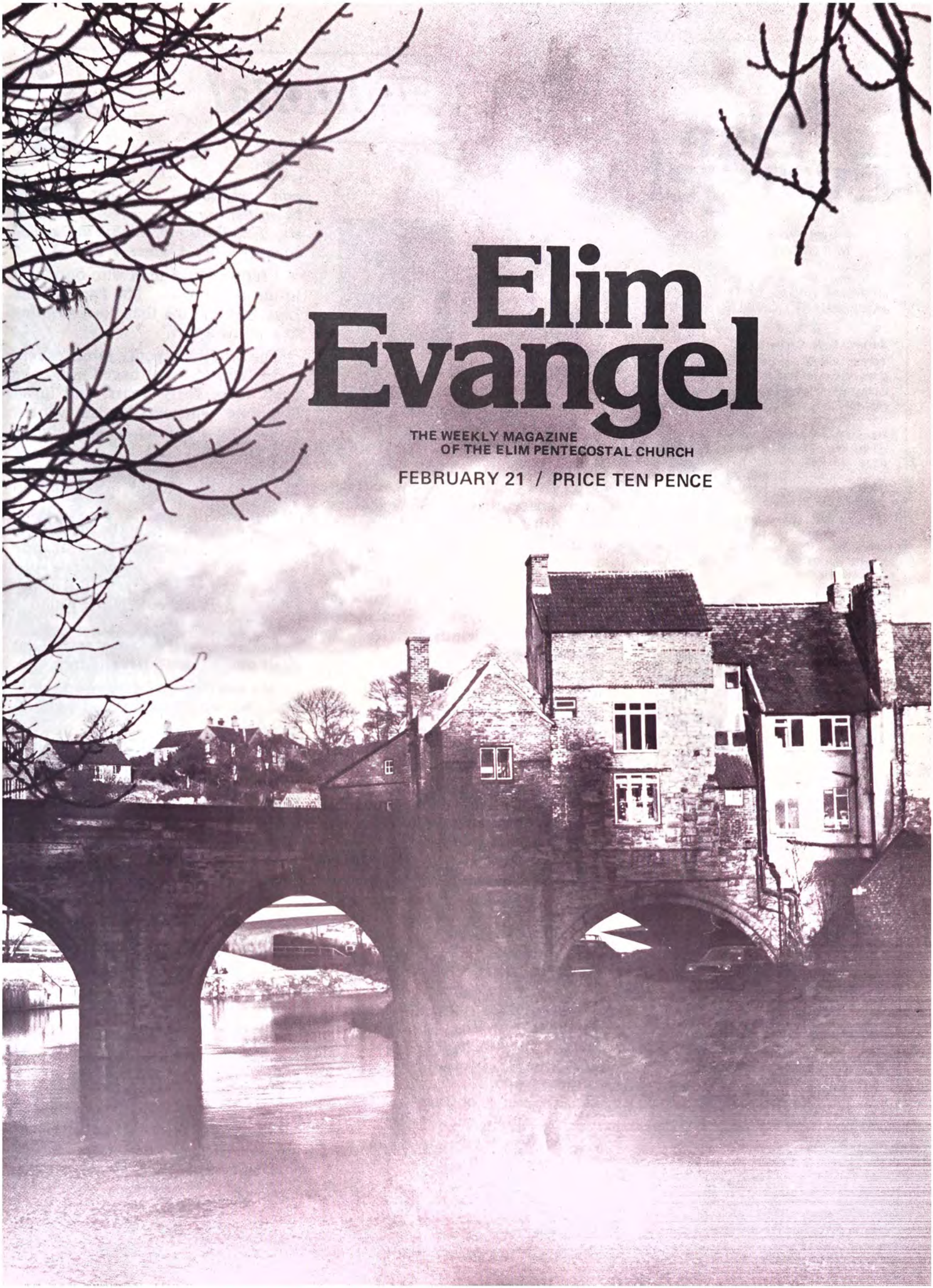

Elim Evangel

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OF THE ELIM PENTECOSTAL CHURCH

FEBRUARY 21 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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Editorial

TO KNOW the will of God, not just in a general area, but in specific circumstances, is a subject that must exercise every believer at some time or other.

The Bible has a good deal to say upon this matter, and it would take more space than we have here to deal with everything that it does say. In the first place, the will of God for any Christian is a very personal matter. When Agabus sought to dissuade Paul from going to Jerusalem, even to the extent of dramatically tying his own hands and feet, the apostle would not turn aside from the path which he thought was right; Luke and the others had to say *"The will of the Lord be done"* (Acts 21:14).

On the other hand, James is severe in his condemnation of those who work and plan without ever considering what the will of God might be in any matter. *"Go to now"* he says, *"ye that say today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow . . . For ye ought to say, If the Lord will, we shall live, and do do this, or that"* (James 4:13-15).

I remember a man who once said to an old minister, Mr. Parry, "The Lord has told me that you are going to give me a suit".

The wise, and godly minister replied, "You know, I have known the Lord these forty years, and in all that time, whenever He has wanted to tell me anything He has always told me what that is. I must say that I am surprised that after all this time He should now send an errand boy!"

Of course he knew the messenger as well, and this was a clear case where the verse *"If a man would not work, neither should be eat"* (2Thessalonians 3:10) would have found a ready application.

Under normal circumstances God deals directly with His children.

"As many as are led by the Spirit of God, they are the sons of God" (Romand 8:14).

No one should pretend that it is ever easy to know which out of several different paths we should take, but God has promised to guide our feet in His paths.

We will walk by faith, not by sight, and usually that means no more than one step at time.

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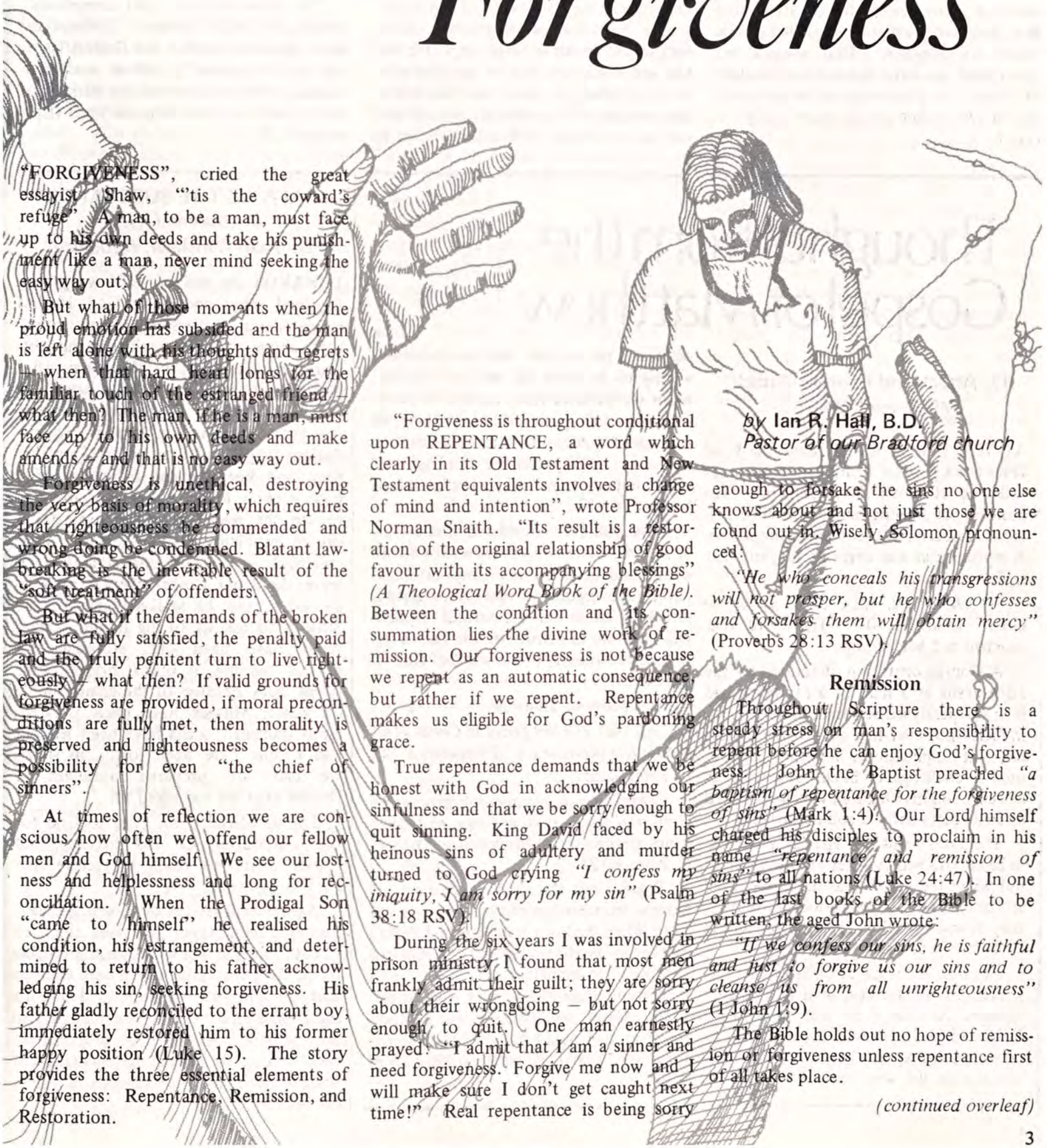
COVER PICTURE: *River . . . at Durham.* PHOTO BY DAVID BUTCHER.

Forgiveness



"FORGIVENESS", cried the great essayist Shaw, "'tis the coward's refuge". A man, to be a man, must face up to his own deeds and take his punishment like a man, never mind seeking the easy way out.

But what of those moments when the proud emotion has subsided and the man is left alone with his thoughts and regrets — when that hard heart longs for the familiar touch of the estranged friend — what then? The man, if he is a man, must face up to his own deeds and make amends — and that is no easy way out.

Forgiveness is unethical, destroying the very basis of morality, which requires that righteousness be commended and wrong doing be condemned. Blatant law-breaking is the inevitable result of the "soft treatment" of offenders.

But what if the demands of the broken law are fully satisfied, the penalty paid and the truly penitent turn to live righteously — what then? If valid grounds for forgiveness are provided, if moral preconditions are fully met, then morality is preserved and righteousness becomes a possibility for even "the chief of sinners".

At times of reflection we are conscious how often we offend our fellow men and God himself. We see our lostness and helplessness and long for reconciliation. When the Prodigal Son "came to himself" he realised his condition, his estrangement, and determined to return to his father acknowledging his sin, seeking forgiveness. His father gladly reconciled to the errant boy, immediately restored him to his former happy position (Luke 15). The story provides the three essential elements of forgiveness: Repentance, Remission, and Restoration.

"Forgiveness is throughout conditional upon REPENTANCE, a word which clearly in its Old Testament and New Testament equivalents involves a change of mind and intention", wrote Professor Norman Snaith. "Its result is a restoration of the original relationship of good favour with its accompanying blessings" *(A Theological Word Book of the Bible).* Between the condition and its consummation lies the divine work of remission. Our forgiveness is not because we repent as an automatic consequence, but rather if we repent. Repentance makes us eligible for God's pardoning grace.

True repentance demands that we be honest with God in acknowledging our sinfulness and that we be sorry enough to quit sinning. King David faced by his heinous sins of adultery and murder turned to God crying *"I confess my iniquity, I am sorry for my sin"* (Psalm 38:18 RSV).

During the six years I was involved in prison ministry I found that most men frankly admit their guilt; they are sorry about their wrongdoing – but not sorry enough to quit. One man earnestly prayed: "I admit that I am a sinner and need forgiveness. Forgive me now and I will make sure I don't get caught next time!" Real repentance is being sorry

by **Ian R. Hall, B.D.**
Pastor of our Bradford church

enough to forsake the sins no one else knows about and not just those we are found out in. Wisely, Solomon pronounced:

"He who conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy" (Proverbs 28:13 RSV).

Remission

Throughout Scripture there is a steady stress on man's responsibility to repent before he can enjoy God's forgiveness. John the Baptist preached *"a baptism of repentance for the forgiveness of sins"* (Mark 1:4). Our Lord himself charged his disciples to proclaim in his name *"repentance and remission of sins"* to all nations (Luke 24:47). In one of the last books of the Bible to be written, the aged John wrote:

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

The Bible holds out no hope of remission or forgiveness unless repentance first of all takes place.

(continued overleaf)

This remission is based upon Another's suffering the penalty of sin in place of the guilty.

"Without the shedding of blood there is no remission (forgiveness of sins)" (Hebrews 9:22).

As the law cannot exact the same penalty twice, so when One has already paid the penalty for the truly penitent he is free. He can no more be made to suffer for his sins than the convicted motorist can be made to pay a speeding fine that has already been settled on his behalf by another. Paul assured us: *"In Christ we have redemption through his blood, the forgiveness of sins, according to the riches of his grace"* (Ephesians 1:7).

We receive the benefits of Christ's death by simply believing that He died for us personally and individually, that we do not have to do anything for ourselves but accept that He has done for us. The Jewish apostle Peter declared to Godfearing Gentiles:

"Everyone who believes in him receives the forgiveness of sins through his name" (Acts 10:43 RSV).

Having provided for our forgiveness, the way is now open for God to justify, i.e., to make me just-as-if-I-had not sinned. Unlike our human forgiveness, God's forgiveness includes forgetting. He does not insist that we live on probation before accepting us back into full fellowship, nor does He constantly remind us of our past misdeeds. When He forgives He forgets forever. God declared:

"I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:34).

Like the Prodigal's father, God does not welcome us to a menial place as a servant, but to the best place as a son. We are shod, robed, given the ring of filial privilege, and fed with food fit for the Father's Son. Oh the glory of such forgiveness that raises us from the mire of our own making to the table of the King of Heaven!

"In these days of guilt complexes" wrote Dr. Billy Graham, "perhaps the most glorious word in the English language is 'forgiveness'". How our strife-ridden world needs a word like this! *"God for Christ's sake has forgiven you"* (Ephesians 4:32).

Thoughts from the Gospel of Matthew

by Frank Lavender

17. Attack and Counter-Attack

Matthew 8:14-15

AT THE time of this incident the Lord Jesus was a popular figure, and multitudes followed Him wherever He went. His ministry of healing and deliverance had aroused great excitement among the people. A leprous man had come to Him and had said:

"If thou wilt, thou canst make me clean" (Mark 1:40). The Lord had touched and healed him.

A Roman centurion, described by the Lord Jesus as a man of great faith; had seen his paralysed servant set free. Such miracles however had more than merely physical implications, for they constituted a challenge to Satan, and were an attack upon his kingdom which provoked an immediate Satanic counter-attack.

The Lord Jesus and His disciples were to be entertained by Peter's mother-in-law, but when they arrived at the house, tired and hungry after a long period of ministry, they found that their hostess was very ill because of a fever.

I wonder if you have noticed something which, on the surface, seems to be very strange. As soon as we seek to serve the Lord and to do His will, things appear to go wrong. Perhaps we have been convicted concerning the way in which the Lord wants us to go, but we have been unwilling to do what He tells us. Finally, when we yield to Him, instead of everything then falling smoothly into place, we run into trouble. So often our reaction is to say: "Why has the Lord allowed this to happen to me, when I only wanted to serve Him?"

Have you ever considered that it may in fact, be Satan who hates what you are doing, and he is making things difficult? After all, everyone who serves the Lord is attacking Satan and his natural response will be to try to discourage us. This is the constant testimony of the word of God to Christians.

Paul wrote to Timothy:

"All that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12).

Peter said:

"Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Peter 4:12).

Thank God, the final word is not of Satanic triumph but of the victory of our Lord. When the Lord Jesus touched Peter's mother-in-law she was healed and restored and began to minister to her guests. This is a prophetic word for every trusting and tired believer, for the Lord will overrule the malice of Satan for our good and for the glory of God (Romans 16:20; 1 Peter 4:13-14).

FAITH IS THE SUBSTANCE

(Hebrews 11:1)

by **Alan Renshaw**, *Rhodesia*

TOWARDS the end of 1974 we prayed for good rains, and praise God, He has answered our prayers, exceeding abundantly above all that we asked or thought. Our river has been in flood day after day, and rivers in the Reserve have been flowing for weeks, where over the last few years there has only been a trickle. Springs which had been so dried up that they had been almost forgotten, have now broken forth. Whilst we are glad to see the water in abundance, it has caused problems as well. Roads have collapsed – one of our staff had to leave the Land Rover when it sank to its axles, and he walked back to the Mission to ask us to dig it out. Other roads have been cut, stopping the normal running of buses; bridges were swept away because of the great volume of water; villages have been isolated, crops damaged, roofs have been leaking and people have been lost. In short, we had not prepared ourselves to receive what we had asked for.

Let us consider our cries to God for the outpouring of His blessing and revival. Are we ready to receive that for which we cry?

Seekers will need to be shown the way. Can we show them and lead them to Christ? People will bring their problems to us. Will we be in touch with Him so that we will have wisdom to deal with these problems? Will we be prepared to do our part? Surely to be prepared for such a time as this is the substance of things hoped for, the evidence of things not seen?

"Goodies and Baddies"

–who are they?

by **SYNZYGUS**

BRITAIN'S GARTER PRINCIPAL KING OF ARMS, Sir Anthony Wagner, has written a surprising book. It contains statements and conclusions about human nature which Christians should find useful. This unlikely source is *Pedigree and Progress:* Essays in the Genealogical Interpretation of History, Phillimore £8.75.

Sir Anthony has researched into the beginnings and course of English names and traced the ups and downs of our forefathers. Sir Anthony appears to be dealing scientifically with the nonsense about an alleged "ruling class". There are supposed to be specially bad groups who always breed the top dogs, barking their orders at everybody else and keeping the biggest shares for themselves. It is either explicit or implicit in a vast amount of talk today, political talk and especially revolutionary and communist talk.

This book demonstrates that this theory is not historically supportable. The descendants of once powerful families often become just part of the ordinary mass. Tyrants, kings and aristocrats do not establish genetic dynasties of their own kind. People whose forbears were royal oppressors are today's oppressed. Blue blood is a myth. Rulers also have often sprung from the humblest homes. Sir Anthony shows that pedigree means nothing.

This is important. There are dogmas, especially socialistic dogmas, which suggest for example that workers need no saving, except to be saved from the wicked capitalists. Some think of two separate species of men, the bourgeoisie ("baddies") and the proletariat ("goodies"). This outlook has filtered down into general attitudes, especially in industrial relationships. It comes out in subtle forms and prejudices. Bitterness and intransigence, disturbances and deadlock for which there seems to be no rational excuse, do actually arise from the confusion which exists about who is basically good and who is bad.

Humanism of course, regards man as essentially good and perfectible. Marxism considers the non-property holding class as so good that they really need no law to control them at all, and the capitalists as so bad that they must be eliminated. The dictum of Christianity is summed up by Paul *"God hath concluded all under sin"* (Galatians 3:22).

Christ's view of man is set out in John chapters two and three. John 2:23-35 refers to those who believed because they saw miracles, but Jesus did not believe in such men, for *"he knew what was in man"*. The next verse (unfortunately disconnected because Bishop Stephen Langton made it the first verse of chapter 3), says, talking of such men, *"There was a man, named Nicodemus"*.

Jesus said to this man *"Ye must be born again"*. The word "ye", used here is not singular, to Nicodemus, but plural – to the Jews, who are all like Nicodemus. The Jews had one thought constantly, the coming kingdom and power.

It was obvious what Nicodemus, as a Jewish ruler, had in mind in coming to Christ. It was the coming to power of the Jews, the kingdom of their second David, the Messiah. It needed no discernment on Christ's part to know this.

From two unlikely new books, our anonymous writer **Synzygus** *clarifies the issue of whether society is like the curate's egg "good in parts", or wholly infected, and why we now have the "permissive age".*

Speaking to this political and religious leader, Christ came immediately to the core of Jewish thinking. He declared they could not see the kingdom unless they were born anew, of the Spirit. Human nature needs total renewal: whether man is a politician, an educationalist, or even religious – and Nicodemus was all of these – he still needs the new birth.

Dimly, confusedly, everybody sees something should be done with human nature. Educate it? Let it loose to find self-fulfilment? Discipline it? Eliminate some specific group regarded as the baddies as in the French Revolution, or as when Hitler tried to "solve the Jewish problem", or, as the Bolsheviks killed the aristocrats? Level all classes, as now seems the experiment in Britain, with extra bright boys seen as a possible dangerous class who might get above their fellows and are to be kept at the pace of the average? We get "social engineering" and a lot of debate as to what treatment is best, and a lot of meddling with the community which we resent.

Clear above this confusion rises the Christian message of the fall of man and the good news of a Saviour. The contortions and illusions by which we try to lift ourselves are self-defeating, but *"The Lord's hand is not shortened that it cannot save"*.

Another new book by Christie Davies, lecturer in Sociology at Reading University, entitled *Permissive Britain*, (Pitman £3.25), and a paragraph on page 12 particularly shows the concrete reality of our moral weakness.

This book looks at the reasons why traditional morals have been challenged in the last two decades. The writer suggests that our "permissive society" is not so remarkable because permissiveness has been fairly normal all through history.

Incidentally, when Christians today try to defend the old moral attitudes, they appeal on the practical grounds of social effects. We used to prove something was bad purely because it was morally wrong – by which we meant it was a breach of the accepted moral code.

Now we try to prove our moral standards are right by showing they have good social effects. This is a dangerous recourse to pragmatic values. Mr. Davies reminds us that on the strength or weakness of such arguments that laws have been changed.

Governments fumble with the insoluble difficulty of human nature, though oddly they still don't really admit the problem exists, or outrightly deny it. Our British authorities are in such confusion that they give licence to harlots, homosexuals and abortionists, and adopt gambling as part of official money-raising fiscal policy, yet they impose very heavy penalties on those who paint their private front door the wrong colour or put a bow window instead of a flat one. Such interfering tyranny reflects the muddle the law makers are in about the nature of man today since the abandonment of absolute Christian standards.

Coming to the outstanding paragraph in *Permissive Britain*, Christie Davies says that there is no need to find out why Britain is permissive, because that is its normal condition. People are like that. The thing that requires an explanation is why sometimes Britain has *not been* permissive.

The author refers to the periods of the Reformation, to the Puritans, Calvinists, Methodists, Victorians and the Welsh revival. These were the unusual times which are so "baffling". In fact he thinks it would be important to know "the mechanisms" by which such changes happen, so that we could "control and if necessary halt or reverse the permissive society".

It might appear simple to believers. These changes come because of prayer and revival. The Spirit of God moved on the face of the waters and God said *"Let there be light"*. Of course! How else? But a sociologist can only seek explanations inside his own discipline – every social effect must only have a social cause. This is the sad limitation of the modern academic. The plain causes and meanings of historical events can sometimes remain outside his viewpoint: He cannot take God into academic account. Scholars often have to exercise a special facility for missing the obvious, especially when the obvious is God.

Christians should not be discouraged by supposing that the former days were better than these. True, late Victorian England experienced a time of revival, which lasted until about 1914. We think those days were the normal. In fact early Victorian times were too foul almost to contemplate. It was unquestionably the build-up of evangelical forces, and the "Nonconformist Conscience" which cleaned things up temporarily.

England is now reverting to its natural condition with its mindless round of pleasure seeking and greed. We may not any longer amuse ourselves at cock fights or by watching petty thieves being hanged in public. But the tastes of many are pathetically low judging by the most popular television shows. Those who get 'high' on drugs are as low as they can get.

We stand today where men of faith have often stood, contemplating nature with a lot of the beast in view, yet with hope for our generation. The preaching of Christ is like a blinding light in a dark alley full of rotting human derelicts. They object to it – they see themselves for what they are. Until then there is no chance of change, and when any of them wish to rise up and walk there's a power to enable them to do so.

"He is able also to save them to the uttermost that come unto God by him" (Hebrews 7:25).

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Elim Church re-opens with thanksgiving

AFTER a four week closure for repairs and renovations, Elim Pentecostal Church, Armagh, has now been re-opened.

While the church was closed the roof was reslated and the interior of the building restored.

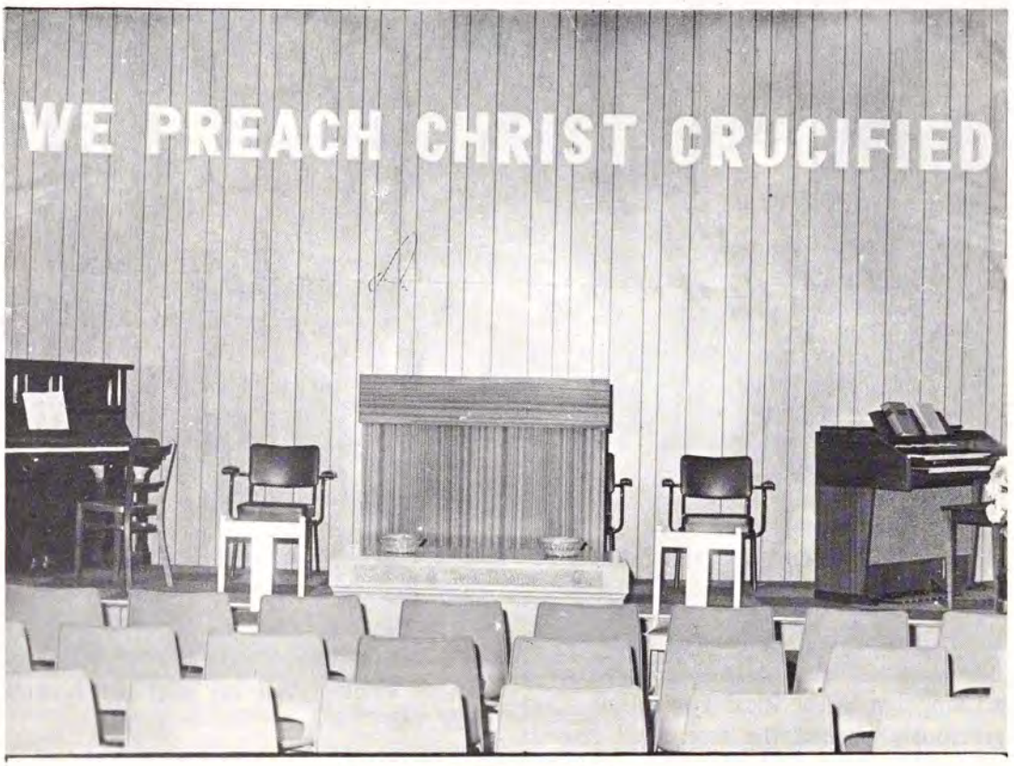
Pastor Ken Phillips, conducted a service of praise and thanksgiving to celebrate the re-opening of the church.

Pastor William McCandless, a former pastor of the church led the Lisburn Elim Youth Team in songs and testimony, and he preached the closing message.

The Sunday night service was conducted by the "Gospelairs", a youth team from Bangor.

The work of this revival actually began in Monaghan in 1915. The work in Armagh, having already started at Milford, began in the present building in College Street in 1920, when a Mission conducted by the late Principal, George Jeffreys, was held.

The Armagh Guardian



Armagh Elim Church platform

A special day!

SATURDAY, JANUARY 24th, was a very special day for members of our Cheltenham Church.

A service of thanksgiving and dedication was held to mark the opening of a lovely Minor Hall extension to the church, built and financed by members and friends themselves.

The key to the new hall was handed for the official opening ceremony to Mrs. N. Magee, widow of the late Pastor Albert J. Magee, under whose pastorship the building fund was initiated.

About 200 members and guests followed Mrs. Magee across the threshold into the new hall and through into the main church for a short service; an opportunity for praise to be given to our great God who had wonderfully provided for and prospered the project.

The need for a church extension to accommodate youth meetings, Bible studies, children's creche, Sunday school and special events had long been felt, and it was in April last year that the base and drainage for a hall was laid at the rear of the church as a step of faith.

In July, members of the church began working in teams in their own spare time, evenings and Saturdays. The hall was completed just seven months later, and at a saving of £8,000 on professional estimates. The hall, seating 75 to 100 and with a kitchen and toilets, was opened with the majority of the £8,000 cost having been entirely raised in church offerings during the construction months.

The thanksgiving service was followed by an evening of fellowship and refreshments in the new hall. There was, however a touch of sadness during all the celebrations, as this was John Smyth's last weekend as pastor of the church. He has ably and lovingly served the church for a year at the same time as continuing his very demanding full time position as Elim's Administrative Secretary in the headquarters which is next to the church. Pastor Smyth handed over to a full-time pastor, Lionel Currie, from Long Eaton, Derbyshire, at an induction service on February 7th.

LINDA BALL

The opening ceremony, carried out by Mrs. N. Magee. Left to right: Edwin Hayward, Terry Spiller, Ian Drake (deacons), Paul Menikedes, Mrs. Magee, Pastor John Smyth, Ray Faiers (church elder) and Ken Hopkins (builder).

Golden Jubilee of the Elim Pentecostal Church in ILFORD

Fifty years of witness

FIVE DECADES have passed since the Elim Pentecostal witness was launched in Ilford, when George Jeffreys conducted a Campaign in the local Town Hall. God graciously bathed the assembled crowds in a real Holy Ghost revival, which for weeks created quite a stir in the neighbourhood. The late E.C.W. Boulton writing of that time said: "The year 1925 was destined to be one of much progress: plans were laid for a series of campaigns in various parts of the provinces, and also in some of the Metropolitan districts. Consequently before the year was very far advanced campaigns were in progress in the north and east of London. These two thickly populated centres were being bombarded by 'the Foursquare Gospel guns'; 'shell after shell' was bursting in their midst, causing no little consternation in certain religious quarters where anything in the nature of a spiritual upheaval was regarded with repugnance. The capacity of the enquiry rooms was over-taxed by the large numbers who sought Christ". The Ilford Pentecostal revival certainly had its roots in this East London awakening.

The *Ilford Recorder* of November 6th 1925, gives a description of the revival services:

18 Year's deafness cured. Huge crowds and Wonderful Scenes at Town Hall.

"Pastor George Jeffreys, the Elim Revivalist, held healing services at the Town Hall . . . The crowd was being controlled by half-a-dozen policemen. Men arrived with children lovingly held in their arms, with bandages on their heads, hands and legs. There were also cripples, and others who obviously were suffering acutely from maladies of divers forms.

A few minutes past six the crowd immediately outside the hall in the High Road began humming a Revivalist hymn, and before long there was a chorus of voices singing 'All my sins are blotted out'.

Well over a thousand people were waiting. . . . One of them observed casually: 'A lot here, aren't there?' to which one of the policemen replied, optimistically, 'Oh, no – another 3,000 to come yet'.

A woman of 35 years of age came before the Pastor. A minute passed, she had been healed of deafness. 'It is very strange to hear my voice', she said afterwards, 'I have been cured of deafness after 18 years. I cannot believe it'. Others were healed, and the meeting closed with testimonies given by men and women, who had been cured at previous meetings".

Buildings

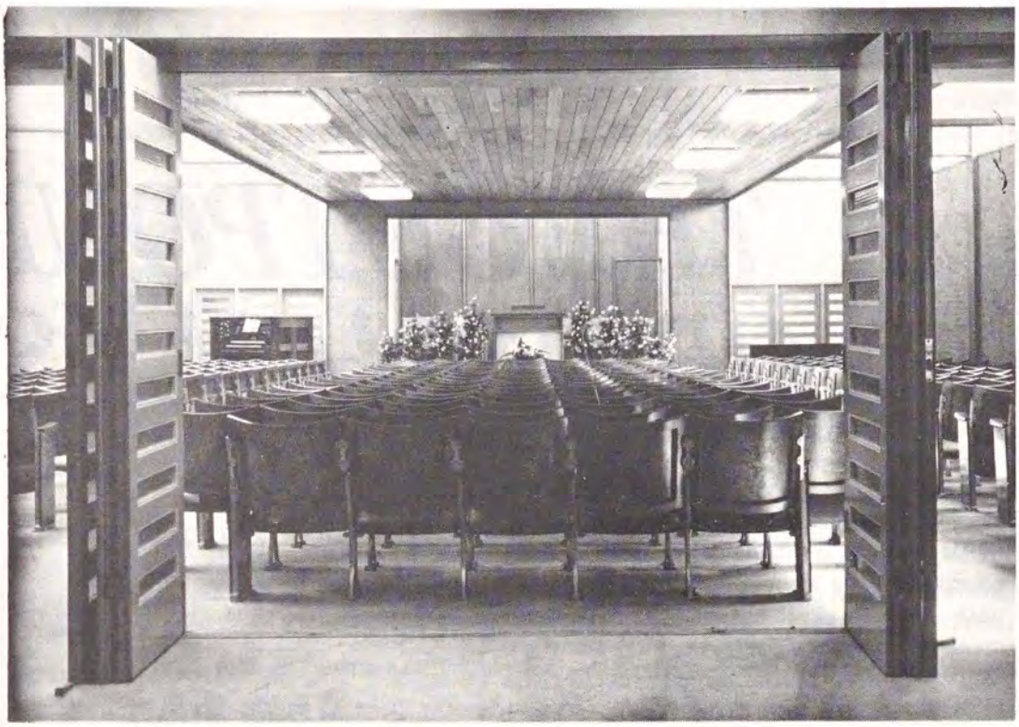
The converts of the Campaign worshipped in nearby Elim assemblies for quite a number of months, until a building was erected in Scrafton Road which was officially opened on the August Bank Holiday 1926. Herbert A. Court was the first pastor. This remained the spiritual home of our members for thirty-four years. These were years of blessing and consolidation.

This building was sold to the local Council and a lovely new building was erected on a nearby site in Clements Road which was opened on April 9th, 1960.

During the past fifty years hundreds have been saved and many others have been healed and baptised in the Holy Spirit: many have been "promoted to glory", including seven former

A contemporary picture of a motor van used for advertising campaigns. This photograph was taken in Forest Hill.

Scrafton Road – the first building. Opened in 1926, it was in use until 1960.



The interior of the new building.

ministers. Throughout these years God has blessed us with the ministry of faithful pastors, including H.A. Court, Miss Adams (later to become Mrs. Stoneham), J.J. Morgan, J.T. Bradley, Miss Kennedy, W.W. Kelly, W.G. Hawkins, W.A. Nolan, John Scott, J.C. Kennedy, Jack Tetchner, A.J.K. Magee, T.H. Stevenson and R.B. Chapman.

The present minister, James F. Hardman and his wife came to Ilford in July, 1968. Some twenty months or so ago, he celebrated his 40th Anniversary in the Elim ministry when a large crowd gathered for the occasion, and P.S. Brewster was the preacher. Mr. Hardman has been the District Superintendent for the East London Presbytery for the past three years.

Blessings

In recent years the members have shared many times of spiritual blessing together. The Lord continues to anoint the ministry of His Word; many are receiving Christ as Saviour, bodies are being healed and believers filled with the Spirit. Indeed we are proving that the God of fifty years ago is the same wonderful, living God who is working miracles in our midst today. Truly God is moving by His Spirit in our church and He is leading us into fuller pentecostal blessing and power.

The Ilford Church has always been a very missionary minded assembly, and in recent months with the influx of people from overseas in the area, we have found a missionary field on our doorstep. There have been many converts of various nationalities, and this has given quite an international flavour to our fellow-

We commenced our Golden Jubilee celebrations with a Crusade of Spiritual Life and Healing in October. God honoured His Word with signs following. Special events with visits of former ministers are planned during the next twelve months.

The future

As we look back over the last fifty years our hearts are filled with gratitude for all that God has done, transforming lives and hearts. We praise Him for all that He is doing now, truly fulfilling His Word: *"It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour in those days of my Spirit; and they shall prophesy . . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved"* (Acts 2: 17-21).

A recent Sunday morning congregation, photographed outside the church.

THE OUTPOURING OF THE HOLY SPIRIT

An official statement issued on behalf of the Elim Pentecostal Church

by **P.S. Brewster**
Secretary-General

ELIM has always believed that the outpouring of the Holy Spirit in the twentieth century is an act of God, a fulfilment of prophecy, and destined for the whole Church, i.e. all who know Christ as Saviour, who are born again. "All flesh" is the Bible statement and we take this literally, in the sense that the effusion of the Spirit will cover the whole world. We believe that there is plentiful evidence that the distribution is ever-widening in its scope and influence. To us, this is an indication that it is harvest time and that our Saviour's second advent cannot long be delayed.

As is apparent in every activity in which human beings are involved, some manifestations are causing queries and problems. We believe that God can and will guide us into truth.

One of our sister fellowships – probably the largest Pentecostal denominations in the world, viz, the Assemblies of God of U.S.A. – has issued an excellent statement. We reproduce it as being eminently wise, far-seeing and Scriptural:

An American statement

"There is thrilling evidence that God is moving mightily by His Spirit throughout all the earth. The winds of the Spirit are blowing freely outside the normally recognised Pentecostal body. This is the time of the greater fulfilment of Joel's prophecy. Thousands of people have prayed for years that this would come to pass. The coming of the Holy Spirit upon so many and in such a broad sweep of the church world is God's way of counteracting the liberalism, secularism, humanism and occultism that plagues our present-day society."

"Marks of the genuine moving of the Holy Spirit include the following:

1. Emphasis on worship in Spirit and in truth of Almighty God.
2. Recognition of the person of Christ –His deity, His incarnation and His redemptive work.
3. Recognition of the authority of and the hunger for the Word of God.
4. Emphasis on the person and work of the Holy Spirit.
5. Emphasis on the second coming of Christ.
6. Emphasis on prayer for the sick.
7. Emphasis on sharing Christ in witnessing and evangelism.

"The Assemblies of God wishes to identify with what God is doing in the world today. We recognise that no existing organization fully represents the body of Christ. Neither do we believe that for all true Christians – whether Pentecostal in doctrine and practice or not – to align themselves with an existing organization or a new one, will bring the unity of the Spirit. We do believe in the institution of the Church. We trust the Holy Spirit to bring the members of Christ's body into a true unity of the Spirit. If there is yet a truth to be revealed to the Church, it is the essential unity of the body of Christ, which transcends, but does not destroy existing organizational bounds.

"The Assemblies of God does not place approval on that which is manifestly not scriptural in doctrine or conduct. But neither do we categorically condemn everything that does not totally or immediately conform to our standards. No genuine spiritual movement in church history has been completely free of problems or above criticism. The Pentecostal Movement of this century has experienced its problems relating both to doctrine and conduct. Spiritial maturity leads to a balanced life which will bear the fruit of the Spirit while displaying the gifts of the Spirit.

"We place our trust in God to bring His plan about as He pleases in His sovereign will. It is important that we find our way in a sound scriptural path, avoiding the extremes of an ecumenism that compromises scriptural principles and an exclusivism that excludes true Christians".

The Elim position

In Elim we deem it necessary to add the following restatement of our position:

1. We believe that no-one can receive the Baptism in the Holy Spirit without first receiving Jesus Christ by faith as Lord and Saviour.

2. We believe that a positive acceptance of the inspiration of the Scriptures is essential to a Spirit-filled life.

3. As the Holy Spirit is the Spirit of Truth, we feel very strongly that, once a person is born again and baptised in the Holy Spirit, he must consider prayerfully whether he can remain in error or should withdraw from the error within the framework of his previous church life.

(continued from previous page)

8. Our stand with regard to Roman Catholicism, modernism and other errors remains, as always, that we recognise that individuals within their orbit can come to a personal experience of Christ and the Spirit. We expect that the Holy Spirit of truth will lead them out of error and that signs of their receiving truth will soon be evident.

9. We further believe that no power will be able to stand against the sovereign will of God. Since we believe that the modern outpouring of the Spirit is an evidence of the divine authority, we are sure that the current move of the Spirit will continue and increase.

10. We underline the overall importance of the work of the Holy Spirit, who leads into truth, produces holiness, and glorifies the Lord Jesus, and these are the visible evidences which authenticate a genuine visitation of the Spirit of God.

11. We pledge ourselves to pray and and to believe that God will continue to use the Pentecostal Movement as a whole and Elim as an integral part of it to be in the vanguard of the proclamation, teaching and experiencing of the mighty power of the full Gospel.

4. We are fully aware of the names that are being used today, e.g. the word "charismatic". The word itself causes no offence, because it is merely a Greek word for "Gift", or, better, "grace-gift". The name has become linked with the Roman Catholic Church in some areas so that we feel that it is becoming unwise even to use the term.

5. The assembly life in Scripture is of paramount importance and the Elim Pentecostal Church firmly believes that, since they have been born again and baptised in the Holy Spirit, then all the wisdom of God in Christ and in the Word of God is poured through the members of Christ's Church. It follows therefore, that believers should take up close loyalty to a church which is founded on Scriptural principles, especially as to believing that the Bible is the inspired Word of God.

6. The Elim Pentecostal Church categorically states that we must hold firmly to the apostles' doctrine, retain our identity as a Movement, and at the same time extend our hand as a Movement to all born-again believers.

7. We accept unreservedly that God said that He would pour out His Spirit on all flesh in the last days. We accept whole-heartedly this outpouring of the Holy Spirit upon hungry believers everywhere and not on denominations, recognising that God is baptising individuals and not institutions and denominations.

Waiting for the sunrise

by **Gordon Wright**

In a back room, small and dingy,
Spake the spendthrift with his mother.
His evil deeds had brought her down
To this, yet no remorse he bore.
"What does she need with more than this?"

"I see the sunrise every morning",
She sweetly said. "The dawning light
Dispells the darkness, soft'ning the crags;
Then turns the stony brooks to gold.
A faint chirp, like the whisper of a child
Cautioned not to wake his brother,
Receives an answering call – and another–
Then the full burst of welcome song.
The cattle stretch themselves and feed,
And in the meadows, decked with flowers,
The children play and sing . . ."

"Hush! Hush! Mother! Only
A sparrow flutters on the wall,
Grinding out his tedious chirp.
A concrete yard is to the left
And factories lie on the right.

What blindness is in earthly sight!
What ignorance in worldly wisdom!
A tear rolled down her wizen face;
Such dark clouds he always brought.

He gently wiped away the tear,
And softly kissed her fevered brow.
He struggled hard to force a smile;
His heart was pounding with regret.

"All that from **that** little window", he teased.
"From **my** little window", she gently sobbed.
That subtle change of emphasis
Struck deep in his materialistic mind.

He cast an anxious look at her –
He had never seen death before –
And waited, trembling, for that last
Frantic, desperate bid for life.
Instead, she lay serene and calm.
Peaceful in the shades of evening,
Confident of a cloudless morning.

"My God, is that what faith can do?
Such confusion I am in?
What worth my wisdom 'gainst her foolishness?
She is the sage; I, the fool.
If foolishness can give bright hope,
Give me the wisdom of the fool".

He said it louder than he aught.
Her eyelids gently twitched, like petals
Responding to the rising sun.
Bending low, he cupped his ear,
Praying for a word of hope.
"He came back yesterday . . .
With that little brown bird . . .
I fed so long . . .
I shall wait . . for him . . .
Over there".
A faint smile flickered on her face;
Then all was still – beautiful as the dawn.

May Osman's Page

POPE PAUL VI has certainly caused a stir by the publication of his latest decree on sexual morality, and I was glad to see the whole of his decree published in the daily papers. At least, here is a man who is seeking to uphold the sanctity of marriage and he has been fearless in his declaration. The Protestant denominations are now taking this subject up in their publications. Some are for and others against this decree.

The Bishop of Leicester, Chairman of the Church of England's Board for Social Responsibility had this to say: "I thought it said a lot of things that badly needed saying – and saying in a clear and unequivocal form. But, I think Anglicans tend to be rather more gentle and perhaps a little more understanding in some situations. However, the general point of the location of sex within marriage is one that I personally welcome, and I think it is a very good thing that it has been said in plain English".

So the bishop thinks Anglicans are a little more understanding in some situations! The Bible plainly states right from wrong, and sex outside of marriage contravenes God's law *"Thou shalt not commit adultery"*. 1 Corinthians 7, and Ephesians 5 have a lot to tell us about the married state, and it is plain that husband and wife should have a regular relationship within the bonds of marriage. The Pope says that sex should only be used for the procreation of children, but I believe that the relationship between husband and wife is beautiful and sacred and is not to be entered into lightly. The Marriage Service says, "It is a type of the union between Christ and His Church".

"Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge" (Hebrews 13:4).

That is plain enough for anyone, and every Christian should work at making their marriage a success. There are a lot of adjustments to be made if Christians are to live a happy married life, but the great essential is for husband and wife to be able to talk to each other about every aspect of their married life. If there are problems that arise in your personal lives then talk to each other and pray over your difficulties, and you will find that the rough places will become plain and the hills and mountains will be removed.

The family

Mr. Steve Stevens, Secretary of the National Festival of Light said, "Such a declaration is vital at a time when family life is under attack by those who publish and promote ever more degrading and corrupting pornographic magazines, now stocked by most of the newsagents in our land; and under attack by those who are corrupting society by distributing ever more violent and sexist films which are being shown in cinemas throughout Britain; and indeed under attack by the deliberate emphasis on an anti-social morality on our radio and on TV screens. All this corruption of community standards by moral pollution makes it imperative for all church leaders throughout Christendom to speak out in the strongest possible terms for love, purity and family life".

The Pope's Decree

The *Methodist Recorder* states that there was a recent private meeting of "Homosexual Church of England and Roman Catholic priests and Nonconformist ministers and the 'Gay' Christian Movement was formed. None of the clergymen was willing to be named and there was a feeling of anger that they were unable to admit their homosexuality. The group was also said to be incensed by the recent Vatican statement on sex. A statement from the group is to be sent to all the major denominations within the next few days".

The State of the Country

Is the present state of our country any better than Sodom which God destroyed? God hates this particular sin and it is nauseating that the word Christian should be applied to such a group. The word Christian means a follower of Christ, and He was the only sinless man, pure in thought and deed. We may indeed feel sorry for these people, but we must not lose sight of the fact that their deeds are sinful. It is only the power of Christ that can deliver then from their bondage, so pray for the young people of our land that they will not be caught up in this pernicious practice.

"Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5).

"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Romans 15:6).

If we will seek to carry out the words of these texts then our marriages will be secure and our walk will be pleasing to God. Some of you may think this article too outspoken, but in the light of Romans 1, these things need to be said. It is not easy to write on such subjects, but the burden lies heavily on my soul when I think of the grief that must be brought to the heart of Jesus by such conduct.

"Know ye not that the unrighteous shall not inherit the kingdom of God? . . . And such were some of you: but ye are washed . . . sanctified . . . justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Corinthians 6:9-11).

The Family Altar

Scripture Union Portions

Notes by G.R. Knight

Monday, February 23rd

LUKE 6:12-26

"Continued all night in prayer to God" (v.12).

ALTHOUGH Jesus was the Son of God yet as a man He needed to pray. If He did not, then His prayer life was one of pretence which would make Him as guilty as the Pharisees whom He condemned (Matthew 23:14). Before choosing His disciples He spent all night in prayer. Even after a long day in which He performed many miracles Jesus was *"up a great while before day.... . and departed into a solitary place, and there prayed"* (Mark 1:35). If Jesus, the perfect man needed such a time of communion, how much more do we?

Tuesday, February 24th

LUKE 6:27-38

"Give, and it shall be given unto you" (v.38).

WE MUST be careful that whatever we give, be it love or substance, that we give for giving's sake, and not for the hope of any return that our gift may bring. Nevertheless, God is no man's debtor. Spurgeon was once exercised to give £100 to George Muller's Orphanage, even though he needed the money for his own Childrens' Home. Shortly afterwards Spurgeon himself received a gift of 100 guineas. The Lord had repaid his servant in good measure. Jesus said, *"It is more blessed to give than to receive"*. Someone has said, "The Dead Sea is dead because it only takes in but it never gives out".

Wednesday, February 25th

LUKE 6:39-49

"Why call me Lord, Lord, and do not the things which I say" (v.46).

WHEN Peter said, "Not so, Lord!", he contradicted himself. Likewise when we call Jesus Lord but fail to let Him have His say in our lives, we are equally inconsistent. Unless Christ is in absolute control we cannot truly call Him Lord. Before we can call Him Lord we must make Him Lord of our lives. *"As ye therefore receive Christ Jesus the Lord, so walk ye in Him"* (Colossians 2:6).

Thursday, February 26th

LUKE 7:1-10

"So great faith" (v.9).

ON THE subject of faith, an anonymous author has penned the following.

"Faith is deaf to doubts, dumb to discouragements, blind to impossibilities, knows nothing but success. Faith lifts its hand up through the threatening clouds, lays hold on Him who has power in heaven and on earth. Faith makes the uplook good, the outlook bright, the inlook favourable and the future glorious".

Friday, February 27th

LUKE 7:11-23

"He had compassion on her, and said unto her. 'Weep not'" (v.13).

JESUS felt deeply for those who suffered. When He saw their need He was moved with compassion towards them, and did something to alleviate their suffering. We would have sympathised with this bereaved woman, but Jesus offered her more than sympathy. He gave her more than comfort. He could say, "Weep not", because He is the Christ of every crisis. He had the power to raise her dead son, and He did.

Saturday, February 28th

LUKE 7:24-35

"A friend of publicans and sinners" (v.34).

THE PHARISEES regarded John the Baptist as a mad hermit and they rejected his message. Jesus was likewise rejected because of His association with what they, in their religious pride, considered the dregs of society. Thank God, Jesus *is* the friend of sinners. His love stoops to the lowest that He might lift to the highest. As Fanny Crosby put it, "The vilest offender who truly believes, that moment from Jesus a pardon receives".

Sunday, February 29th

LUKE 7:36-50

"For she loved much" (v.47).

A LOVING HEART is proved by loving action. This unnamed woman, a noted sinner, loved Jesus. Why? Because He didn't despise her, but offered to her love, forgiveness, cleansing and hope. The proof of her gratitude is seen in her action. She gave her best and she gave it willingly, for she loved much. If we really love Jesus our affection will likewise be translated into loving action.

Editor's note: This is our brother's final contribution to the Family Altar. We thank him for his helpful comments. Our next contributor will be Gordon Neale, who has recently taken over the pastorate of our Peterborough Church.

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.

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BIRTHS

BLAKE. On December 31st, to Stephen and Jane Blake of Ealing. God's gift of a daughter Ruth Mary-Jane.

JACKSON. On November 24th, to Mike and Janet Jackson of Ealing. God's gift of a son, Benjamin Owen, a brother for Daniel.

WITH CHRIST

LEONARD. On November 20th, Mrs. M.H. Leonard, aged 76 years, a faithful and loved member of our Pontlottyn Church. Officiating ministers at funeral: D. Upham, C. Davies and D. Richards.

Coming Events

ABERDARE. March 6-7. Elim Pentecostal Church, Monk Street. 40th Year Anniversary. Saturday at 7.15. Sunday at 11 and 6. Preacher: D.W. Cartwright, Editor of Evangel, former minister.

BALLYMENA. February 21-24. Elim Pentecostal Church, Castle Street, 1916-1976 Diamond Jubilee Celebrations. Preacher: P.S. Brewster. Saturday at 7.30. Sunday at 11.30, 6.30 and 8.15. Monday and Tuesday at 8. Guest choirs, groups and singers.

BARNSLEY. March 6-8. Elim Pentecostal Church, Nelson Street. Annual Convention. Saturday at 7. Sunday at 11 and 6.30. Preacher: T.W. Walker. Monday at 7.30. Preacher: E.J. Thomas.

BIRMINGHAM, Stirchley. March 5. Elim Pentecostal Church, Hazelwell Street. Pat Boone in "The Cross and the Switchblade" at 7.30. Tickets 40p. s.a.e. John Coleman, 43 Manilla Road, Birmingham B29 7PZ.

BRADFORD. March 13-18. Elim Pentecostal Church, Wakefield Road. Church Anniversary and Bible Week. Saturday at 7. Sunday at 10, 11 and 6.30. Monday to Thursday at 7.30. Preacher: D. Rees-Thomas (Springfield, Mo., U.S.A.). Convener: Ian R. Hall.

EAST HAM. February 28-29. Elim Pentecostal Church, Central Park Road. Tenth Anniversary of Men's Fellowship. Saturday at 7. Sunday at 11 and 6.30. Preacher: A. Harris.

GLOUCESTER. March 6. Elim Pentecostal Church. West of England Presbytery Rally. Business session at 11. Public meetings at 3.30 and 7 with Ron Jones and the New Creation Singers. Tea provided between services at nominal charge.

LANGLEY, Warley. February 28-29. Elim Pentecostal Church, Westmead, off Langley Road. Ministers Anniversary. Saturday at 7.30. Preacher: David Woodfield. Sunday at 6.30 Preacher: Ken Smith. Sunday, March 7 at 11 and 6.30. Preacher: T. Richardson, Malton.

LEEDS. March 13-14. Foursquare Gospel Church, Bridge Street. Visit of Harthill Choir (Scotland) Saturday at 7. Sunday at 10.30 and 6.30.

PORTH. March 5-7. Elim Pentecostal Church, Pontypridd Road, Annual Convention. Preacher: Alec Johnston. Friday and Saturday at 7.30. Sunday at 11 and 6.30. Convener: Raymond Jones.

ROMSEY. March 13. Elim Pentecostal Church, Middlebridge Street, at 7.30. Visit of Rev. C. Spicer (Kendal Avenue Pentecostal Church, Southampton).

SALFORD. February 21-22. Elim Pentecostal Church, Liverpool Street. Ministers 10th Anniversary. Saturday at 7.30. Sunday at 10.45 and 6.30. Preacher: Sam Penney. Special singing items.

SHEFFIELD. February 28. Elim Pentecostal Church, Lee Croft, Campo Lane. Film "Sound of the Trumpet" at 7.

WESTCLIFF ON SEA. March 7. Elim Pentecostal Church, Electric Avenue. Pastors 4th Anniversary at 6.30. Preacher: Leslie Wigglesworth.

WIGAN. February 28-29. Elim Pentecostal Church, Station Road. "Chord of Love Choir" and "Rising of the Son" group (Edinburgh). Saturday at 7.30. Sunday at 11.30 and 6.30. Preacher: Brian Hayes. Convener: Terry Jacobs.

WINSON GREEN, Birmingham. February 21-23. Elim Pentecostal Church, Handsworth New Road. Anniversary services for Stanley J. Brown, 30 years in the ministry and 6 at Winson Green. Saturday at 6.30, Kingstanding Choir. Preachers: R.J. Morrison and J. Williams. Sunday at 11 and 6.30. Preacher: J. Williams. Monday at 7.30. Testimony of healing. Speaker: Richard Lighton.

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D.5071

Itineraries

The President, (Leslie Wigglesworth):
February 26-29, Ulster Missionary Convention; March 6, Rayleigh; 7, Hadleigh a.m, Westcliffe p.m; 8, Maldon; 9, Laindon; 13, Motherwell; 14, Coatbridge a.m, Alloa p.m; 15, Glasgow; 16, Kirkintilloch; 17, Clydebank; 18, Greenock; 19, Aberdeen; 20, Dundee; 21, Carlisle.

London Crusader Choir, with Douglas B. Gray:
February 15, Chiswick; 12, Broadmoor; 28, Sittingbourne; March 6, Brixton; 7, Wormwood Scrubs and Kensington Temple; 20, Hammersmith; 28, Croydon. April 4, Clapham; 10, Royal Albert Hall.

John MacInnes:
March 3, Newcastle-on-Tyne; 4, Jarrow; 6, South Shields 7, Sunderland; 9, Darlington; 10, Stockton-on-Tees; 11, Bishop Auckland; 13 and 14, Teesside.

Catherine Picken:
February 12, Ashingdon; 23, Chelmsford; 24, Westcliff; 26, Laindon; 28-29, Southend.

Wavelength

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United Kingdom
Radio Brighton 202M 95.3 VHF "QUEST" with F.A. Hodge Sundays at 11.02.
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.
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.
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Come travel with me

by Morris Chalfant

PENTECOSTAL EVANGEL

BEDOUINS are content to dwell in tents; they actually prefer their collapsible shelters to permanent housing.

Most of us find tent life a bit distasteful. We may be willing to rough it for a camping trip but we are always glad to get back to the comforts of home.

Life is like that. It's a camping trip of limited duration. It's a transitory experience, as Paul pointed out in his letter to the Corinthians:

"The visible things are transitory; it is the invisible things that are really permanent. We know, for instance, that if our earthly dwelling were taken down, like a tent, we have a permanent house in Heaven" (2 Corinthians 4:18 to 5:1, Philips).

Paul knew about tents, for he had made them. He knew the feel of the fabric in his hands and knew the best of it would get frayed and worn out in time. So it was natural for him to compare our earthly human bodies to tents.

The fabric of "our earthly dwelling" does wear out. It cannot withstand the ravages of time for ever. The day will come when our "tent" will be folded and laid away. "For this corruptible must put on incorruption, and this mortal must put on immortality".

And tents are so uncomfortable—hot in summer and cold in winter, unstable in the wind and unpleasant in the rain. Disease, pain, sorrow, burdens, and various circumstances of life beat upon these bodies which house our souls. We pamper them with vitamins and lotions; we resort to diets and a thousand other things to extend their usefulness, for we know there will not be any new tent for us here on earth. We must make the present one last a lifetime.

But eventually the tent must come down. Moving day must come when the soul changes its place of residence for eternity.

If we have trusted in Christ here, we may look forward to a "permanent house in heaven, made, not by man, but by God". There's something better than a tent at the end of the road.

Is there a traveller anywhere on the road of life, footsore and weary, cramped in a fraying tent, who is not refreshed and encouraged by the thought that home awaits at the end of the journey?

The Prince of Life pitched His tent among men for a little while to redeem us from sin. He extended to us the invitation, "Come, travel with me", and has also given this wonderful promise: *"In my Father's house are many mansions . . . 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).

Our new home will be in an immaculate city where there will be none of the inconveniences of camp life. There will be no more curse, no more decay, no more death. Our Lord Jesus Christ will be there, and we shall see His face.

"See! The home of God is with men, and he will live among them. They shall be his people, and God himself shall be with them, and will wipe away every tear from their eyes. Death shall be no more, and never again shall there be sorrow or crying or pain. For all those former things are past and gone" (Revelation 21:4, Philips).

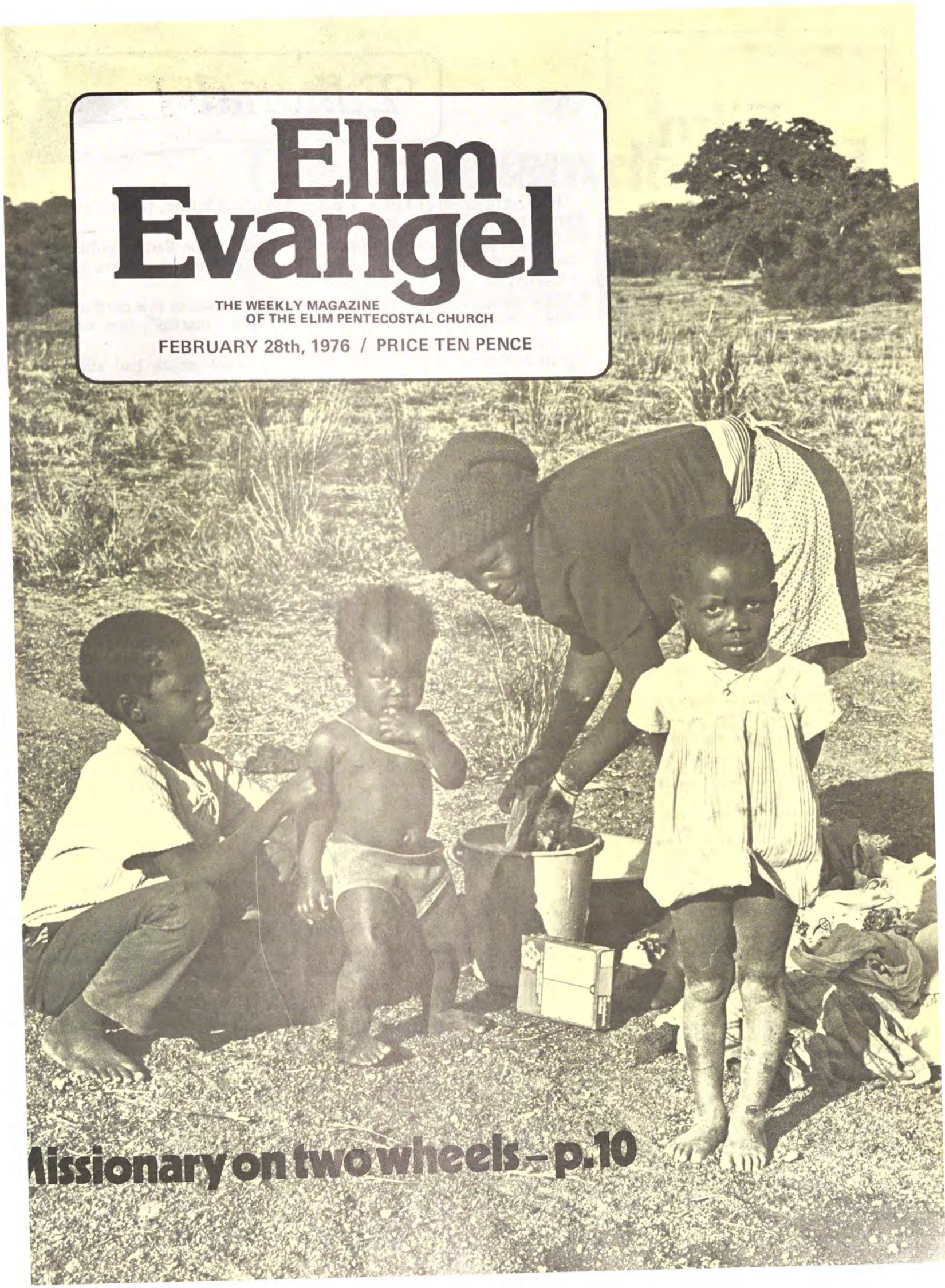
This marvellous Saviour is saying to you, "Come, travel with me". He offers you His companionship while camping on earth, and His companionship in heaven when your tent is folded and put away.

What thinking person would refuse such an invitation as this?

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

FEBRUARY 28th, 1976 / PRICE TEN PENCE



Missionary on two wheels – p.10

Elim Evangel

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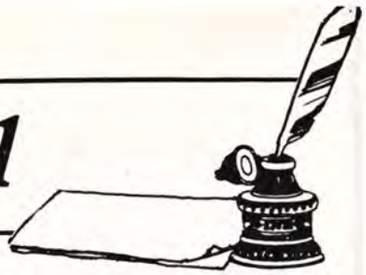
Editorial



THE recent death of Frank Stagg in Wakefield Prison, raises a number of important issues.

In the first place it draws the attention of the British public to the length that some men are prepared to go in order to achieve a political objective.

We have even heard the word martyr being used in this particular case. The word martyr is taken from the Greek "**martus**", one who bears witness to a truth.

In the modern political situation, a word which had such noble associations is now being applied to men who really are only terrorists and thugs. Whatever the cause of their discontent might be (and who can deny that some very violent and even sadistic things have been done in an attempt to change some fairly minor grievances) it seems that some very ordinary men are being elevated to the status of heroes. Some have managed to earn a greater degree of fame (or rather notoriety) by the manner of their death than they ever would have done if they had continued to live.

Christian believers must pray for all men, even for men of violence (no matter how hard we may find this to be). We must also pray for those who govern us. As much as lies within our power, we are to live peacably with all men (Romans 12:18).

Yet the Bible tells us more; we are not only to pray for peace, we are to "seek peace, and pursue it" (Psalm 34:14).

The really frightening thing about the present outbreak of violence is that we do not know where it will end. When the death of one man fails to achieve the desired objective, then even more violent actions result. Every action triggers off a further reaction.

When we pray for those who are guilty of such acts of violence, let us not forget the innocent victims who have to live in daily contact with such violence. In particular let us remember our brothers and sisters in Northern Ireland, who have to try and live a normal life, sometimes in very trying circumstances.

The amazing thing is that they are not only able to maintain the witness that has been established, but under the blessing of God they are seeing a measure of success.

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COVER PICTURE: *Wash day!* PHOTO BY DAVID BUTCHER.

The Covenant of GRACE

by **Julian M. Ward, B.D., M.Sc.,** *Director of Studies, Elim Bible College*

THE fact that our Bibles are divided into two parts called the Old and New Testaments or Covenants indicates that the covenant concept is fundamental to our salvation. We first meet the word "covenant" in Genesis 6:18, where God promises to deliver Noah and his family from the judgment that is to come upon an utterly evil and corrupt world. After the Flood, God establishes His covenant with Noah and his descendants. He will never again judge the world in this way, and the rainbow is set as a sign of this covenant (Genesis 9:8-17). As the Ark typifies the salvation we have in Christ, so the covenant with Noah prefigures the covenant of grace that God has made with His people (Isaiah 54:9, 10).

Covenants in the form of treaties between emperors and their vassals were common in the ancient Near East, and there are frequent parallels to the form of these in both human and divine covenants in the Old Testament. It was natural that God should have used a commonly understood concept when entering into relationship with His ancient people.

The Covenant with Abraham

The redemptive covenant begins with the covenant that God made with the patriach Abraham. The covenant-making ceremony is recorded in Genesis 15, and the covenant is renewed in Genesis 17, when Abraham is ninety-nine and his wife Sarah well past child-bearing. It occurs again in Genesis 22, when Abraham shows that he is willing to surrender Isaac to God.

In the divine covenants it is important to note that it is God, not man, who lays down the terms. God most High, the maker of heaven and earth, promised to be God to Abraham and his descendants. Miraculously, Abraham and Sarah would have a son and through him a vast multitude of descendants, including even kings. After 430 years' absence and oppression, Abraham's descendants were to possess the land of Canaan, and through them God would bless all the nations of the world. The permanence of this everlasting covenant is stressed, and God swears by Himself, for there is none greater, that this covenant would be fulfilled (Genesis 22:16; Hebrews 6:13-18).

Grace

This covenant with Abraham is a covenant of grace. God both initiates it and ensures its fulfilment. God called Abraham from a family of idolaters in Ur in Babylonia and led him to Canaan. He revealed Himself to Abraham and providentially controlled his life. Abraham's own attempt to provide an heir, namely Ishmael, is rejected by God (Genesis 17:18, 19). By divine power Isaac is born to Sarah and God fulfils His own promises.

The covenant required obedience and the blameless living of Abraham (Genesis 17:1; 18:19). Its sign was circumcision, which signified the moral purity which is indispensable to communion with God (Genesis 17:17; Exodus 6:12, 30; Leviticus 26:41; Deuteronomy 10:16; 30:6; Philippians 3:3; Colossians 2:11).

Foundation

God's covenant with Abraham is the foundation for the subsequent history of redemption. Later covenants of God in the Old Testament are based on it and do not replace it, as is indicated in Exodus 2:24; 6:4-8; Psalms 105:8-11; 37:45, and by Paul in Galatians 3:17, 18. The Mosaic and Davidic Covenants may be regarded as an exposition and implementation of the Abrahamic Covenant. By this covenant Abraham was constituted the *"Father of the Faithful"* (Romans 4:11, 12). His faith was reckoned to him as righteousness for he trusted in the power and faithfulness of God to fulfil His promises (Genesis 15:6; Romans 4:22). True faith results in the imputation of God's righteousness to the believer (Romans 4:23, 24) and also in the actual righteousness of obedience to God's commandments (James 2:21-24). Abraham stands as the head of all who are justified by faith.

The Covenant with Israel

This was mediated through Moses at Mount Sinai, and so it is commonly called the Mosaic Covenant. Israel was sovereignly chosen by God to be His people. *"I will be your God and you shall be my people"* expresses this covenant relationship (Exodus 6:7; Leviticus 26:12). It was based on God's mighty saving acts that delivered the Israelites from salvery in Egypt (Exodus 6:6-8; 20:2; Deuteronomy 9:26; 13:5; 21:8). God would be a Father to Israel, who thus became His adopted son (Exodus 4:22, 23; Deuteronomy 8:5; 15:1; 22:6).

Obedience

This covenant with Israel was wholly of grace and undeserved. God did not choose Israel because of their greatness,

(continued overleaf)

power or righteousness, but only because He had set His love on the patriarchs and was keeping the covenant that He made with them (Deuteronomy 4:37; 7:6-8; 8:17, 18; 9:4-6; 14:2). The terms of the Mosaic Covenant were never to be regarded as earning for Israel the privileges of the covenant but only as expressing the nature of the relationship into which they had been brought. Obedience was required for people to enjoy the blessings of the covenant, but it was never the cause of the covenant itself. True enough, holiness was to characterise Israel, for Israel's God was holy (Leviticus 11:44, 45; Deuteronomy 6:4-15), but the Mosaic Covenant was not a covenant of works wherby an Israelite might earn his salvation. That could only be a gift of God's grace and mercy.

It was the late Judaism of Jesus's time that degraded the Mosaic law into a mere casuistic legalism whereby one sought to gain merit before God by external observance. In Galatians 3:10-12 Paul quotes Leviticus 18:5 to show that those who "rely on the works of the law" for their acceptance with God are condemend by that law, for none have been perfectly obedient to all its commandments. The law was given to expose man's desire to sin, to show up sin for what it is, to restrain human evil, to awaken the conscience, and to show our need of grace and a Saviour (Romans 7:7-25; Galatians 3:13-26).

The Mosaic Covenant was ratified by the sprinkling of the people with sacrificial blood after their acceptance of its terms, for atoning sacrifice to cover their sins was essential for communion with God (Exodus 24:8). The covenant was made primarily with the *nation,* not with individuals, and required a collective response from them. God chose Israel to be *"a kingdom of priests and a holy nation"* (Exodus 13:6). These were to be His agents for bringing salvation to the whole world in fulfilment of the promise made to Abraham, that through him all the nations of the world would be blessed. The Mosaic Covenant strongly stresses that obedience by the people as a whole would bring God's blessing to the nation, while collective disobedience would result in judgment and even exile from the land of Canaan. Repentance would result in the return of the nation to its homeland (Leviticus 26:27-45; Deuteronomy 29:16-30:10). That this actually happened to Israel in the Babylonian Exile and return to Palestine in 538 B.C. shows the great longsuffering and persistence of God's covenant love for Israel. God did not terminate His covenant. His grace is greater than all of man's failure.

The Covenant with David

After his rise to power and the establishing of Jerusalem as the nation's capital, David wished to build a temple, there to house the Ark of the Covenant. Through the prophet Nathan, God replied that, instead, He would build a house for David, namely a dynasty, with his throne established for ever (2 Samuel 7:12-17; 23:5). The grace of God would ensure the perpetuity of this covenant. That the Davidic Covenant is Messianic in character is evident from the Messianic Psalms, e.g. 2, 18, 45, 72, 89, 132, and the Messianic prophecies, e.g. Isaiah 9:7; Jeremiah 23:5, 6; Ezra 34:23; 37:24; Malachi 3:1. David foresaw and spoke of the resurrection of the Messiah who would reign on his throne for ever (Acts 2:31).

This Davidic Covenant may be related to the suffering servant of the Lord described by Isaiah (e.g. Isaiah 55:3) and the Messianic Psalms 22 and 69 of David. The servant has a ministry not only of restoring Israel, but also of bringing God's salvation to the whole world (Isaiah 42:1; 49:6). In fact, the servant is given by God as His covenant to all people (42:6; 49:8). Thus, the Messiah Himself is to be the personal embodiment of God's covenantal blessings, and will represent the gracious presence of the Lord with His people that the covenant ensures. Moreover, it is the substitutionary and sacrificial death of the Servant of the Lord (Isaiah 53:5) that establishes God's covenant of peace with restored Israel (Isaiah 54:10), with her supernaturally born children (54:1; 53:10 "His offspring"), to whom righteousness is imputed (54:14; 53:11 "make many to be accounted righteous").

The New Covenant

Because Israel had broken the Mosaic Covenant (Jeremiah chapter 31, 32), the prophets predicted the everlasting New Covenant God was to make with His people (Isaiah 53:21; 61:8; Jeremiah 31:31-37;32: 38-41; Ezra 16:60-62; 34:20-31; 36:24-30; 37:21-28; Hosea 1:10, 11; 2:18-23; 3:5). They will be cleansed, forgiven, and know the Lord, who will dwell in their midst. God's law will be written not on tablets of stone, but on their hearts and they will be empowered by His Spirit indwelling them to keep it. The Davidic Messiah will rule over them in perpetuity.

The three major covenants of the Old Testament find their fulfilment in the person of our Saviour, Jesus Christ. In Galatians 3:16 Paul sees Jesus as the ultimate objective of the Abrahamic Covenant, for it is through Him that salvation has come to the world. Jesus said that He had not come to abolish the Mosaic law, but to fulfil it (Matthew 5: 17, 18). He became our spotless sacrifice and perfect High Priest, for which the Mosaic Covenant (Hebrews 9:11-14), and the Mediator of a new and better covenant (Hebrews 8:6, 7; 9:15; 12:24). When at the Last Supper Jesus said, *"This cup is the new covenant in my blood..* (Luke 22:20; 1 Corinthians 11:25), His disciples would be reminded of the Passover lamb of the Exodus, the ratification of the Mosaic covenant when Moses sprinkled the people with sacrificial blood (Exodus 24:8), and of the New Covenant predicted by the prophets. The communion service is a covenant meal that expresses Christ's saving work and His presence among His people (cf. Exodus 24:9-11; Revelation 3:20).

Jesus is also the suffering Servant of the Lord (Luke 22:37) who became the sin-offering for His people (Isaiah 53:10). He is the embodiment of the New Covenant (cf. Isaiah 42:6; 49:8), for as the God-man He is the Saviour, Redeemer, Resurrection and indwelling Life of God's covenantal people. The Law-giver has become the Law-keeper in the hearts of believers (Romans 3:21; 8:4; 13:10). He is their Good Shepherd (Ezekiel 34:11-16, 23; John 10:11-14), and pours His Holy Spirit on *all* of His people, not just on select leaders as in the past (Joel 2:28, 29; Acts 2:33, 38-39). He now reigns as the Davidic King for ever (Luke 1:32, 33; Acts 2:34-36). The Abrahamic, Mosaic and Davidic Covenants are summed up in the New Covenant and are different administrations of the one eternal covenant of grace (Hebrews 13:20).

The Church is now the new Israel, the covenant community of God (1 Peter 2:3-30). Christ dwells in its midst (Revelations 1:13, 20). As the local church as a whole keeps the commandments of the covenant in love (John 14:15; 15:10, 12, 14, 17; Romans 13:8-10), so will it experience the full blessings of the New Covenant in forgiveness, salvation, healing, fellowship, deliverance from evil powers, answered prayer, the outpouring of the Holy Spirit, and effective witness (John 13:34, 35). It is the obedient believer who knows the manifestation of the presence of God (John 14:21, 23), and it is the obedient and united church that knows what it means to be *"filled with all the fulness of God"* (Ephesians 3:13).

PRAYERS FROM PRISON

by **Alistair Forrest**

THE APOSTLE PAUL wrote these prayers at the beginning of three letters that he sent out from a prison cell:

". . . that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of our hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power in us who believe . . ." (Ephesians 1:17-19).

". . . that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent, and may be pure and blameless for the day of Christ, filled with the fruits of righteousness which come through Jesus Christ, to the glory and praise of God" (Philippians 1:9-11 RSV).

". . . that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, to lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light" (Colossians 1:9-12).

So often our prayers have a "God bless everybody" shallowness to them. They do not mean anything to us or God because they do not come from the heart but rather out of ritual and habit.

When Paul prayed, he prayed relevant prayers. Not sentence after sentence of flowery waffle, but meaningful relevant, prayers, that were always to the point. They were not drawn out as if length and wordy phrases added some kind of mysterious spirituality to them, but they expressed what was in his heart. No more and no less. And as such they moved God.

When Paul was imprisoned late in his ministry, probably at Rome, he wrote the Ephesian, Philippian and Colossian letters – letters which are unsurpassed in their exaltation of Christ and their account of His work and dealings with men as the glorified Son of God. At the beginning of each of the epistles, the apostle prays for his readers. The first glance at these prayers seems to show that Paul is praying for the same thing in each letter . . . that Christians should know their God.

An intellectual affirmation that God exists is not enough. Neither is an appreciation of the way He has worked in history. A mental assent to live according to the ethics of the New Testament, or any effort to living the way that a Christian should still falls short of what God requires. It is only the people who know their God that shall *"stand firm and take action"* (Daniel 11:32 RSV).

A closer study of the prayers reveals that on each occasion Paul took a slightly different slant, emphasising the knowledge of God and its connection with the believer in a different way. When all three prayers are read at the same time, we can see something of the great depth of Paul's own knowledge of God and something of the will of God for Christians today. We are not to be robots going about a daily ritual called Christianity, but rather partakers in a vibrant faith centered around a personal and conscious communion with the Lord Jesus Christ, made possible by his redemptive life, death and resurrection.

The main emphasis of each of the three prayers is that we should have a spiritual knowledge of God. The sort of knowledge that allows us to feel God constantly working and moving within us, prompting, leading and guiding. In other words, having the eyes of our hearts enlightened. This knowledge is a revelation, according to the Ephesian's prayer, and is something with which we are to be filled (Colossians). In Philippians it is knowledge "and all discernment", as if the Holy Spirit within us will guide us in assessing people and situations, but more important it is linked with love which should "abound more and more". To know God better must mean to love God more.

(continued overleaf)

PRAYERS FROM PRISON
(continued)

Each of the three prayers has a second point to it, showing the benefits or offshoots of a close walk with God.

In the Ephesian letter it is an understanding of the mysteries of the Christian experience, yet who can possibly say they fully understand the hope to which God has called us, or the riches of his inheritance in us (the saints), and the immeasurable greatness of His power? We have to confess that we do not know Him in the way that Paul has prayed we should.

In the Philippian letter the result is purity and good living. When we know the Lord in this way we naturally repel evil and approve what is excellent. We must be "pure and blameless" in this place of knowing God, because when even the smallest sin comes in we lose that close communion.

In the Colossian letter it is power to lead a life which sets a glowing example to others. What is "a life worthy of the Lord" but a life in which we "walk humbly with (our) God" (Micah 6:8)? A life which is so yielded to Him that it "FULLY pleases him" and bears much fruit.

This knowledge comes by revelation: All that we have is given by God. But that revelation comes when we seek God as Proverbs 2 shows. Do we really *know* our God? Are we seeking Him on our knees to really get to know Him? Or are we kidding ourselves that everything is fine between us and God and we can sit back and relax, leaving the praying to the "ultra-religious" folk? God's word to His people today is that "the people that know their God shall be strong and do exploits" (Daniel 11:32).

We can only know God like Paul did when we are prepared to pray like Paul did. And we can only pray like Paul did when we understand the need of a dying world the way he did – or better still the way Jesus does.

"I am with you always..."

by **John Bristow** *(Luton)*

HENRY'S pulse reacted to the anxiety he felt, as he walked heavily down Castle Street in Luton. He keenly wanted this job, but first he had to undergo a test at the National Bus Company depot, and try as he would he could not conjure up any confidence in his ability to pass. His concentration was not helped by his sleeplessness during the night, nor by his empty stomach which refused to acknowledge food. Henry noticed with casual interest that he was passing the Elim Pentecostal church – with interest because he attended an Assembly of God church in his town. This tall Victorian building stood halfway between the bus stop at which Henry arrived and the depot.

Henry suddenly became aware of heavy footsteps striding directly behind him. He instinctively moved aside, thinking to let this person, who sounded in a hurry, to pass him by. Nobody passed. He turned his head to see why, but there was no one there. He paused momentarily perplexed as he surveyed the empty pavement, and then he looked on the other side of the street in case this person had crossed over the road, but there was no one there. He continued his walk, and as he passed the corner by the church he found himself looking straight at an attractive poster bearing the words, "Jesus attends this church regularly". The words stunned him. It was Jesus who was walking behind me", he said to himself. He felt that it was the same Jesus who many years ago assured His disciples *"Lo I am with you always, even to the end of the age"*.

It was then that all the anxiety vanished, and with joy and confidence welling up inside, Henry marched cheerfully to the nearest cafe for a hearty breakfast. At the appointed time he underwent the test and passed without difficulty, – he knew the Master was with him. It was a few weeks later that Henry visited the Elim Church and told this story.

Science v. Religion

WERNER VON BRAUN, father of the American space and rocket programme, which put men on the moon, feels it is futile to look for God through a telescope. "You find God in yourself, in your soul, in your convictions, in your faith", he stated in a radio interview.

"The evidences of a Creator are so overwhelming to me. I just can't envision this whole universe to come into being without something like a divine will", he said. "I cannot envision the creation without the concept of a Creator"

Discussing the apparent conflicts between science and religion, Von Braun said that science is "searching for the laws of creation and faith. Religion is searching for the intent of the Creator".

Questioned about the remarks of a Russian cosmonaut who said he did not see God in space, Von Braun referred to the comments of American astronaut Frank Borman. "Borman said he didn't see God either", Von Braun said, "but Borman said he saw God's evidence there".

Von Braun discussed the reality of his own faith. "I think you can have a very personal relationship with God, with the Saviour. You can be on first-name terms with Him".

Thank you!

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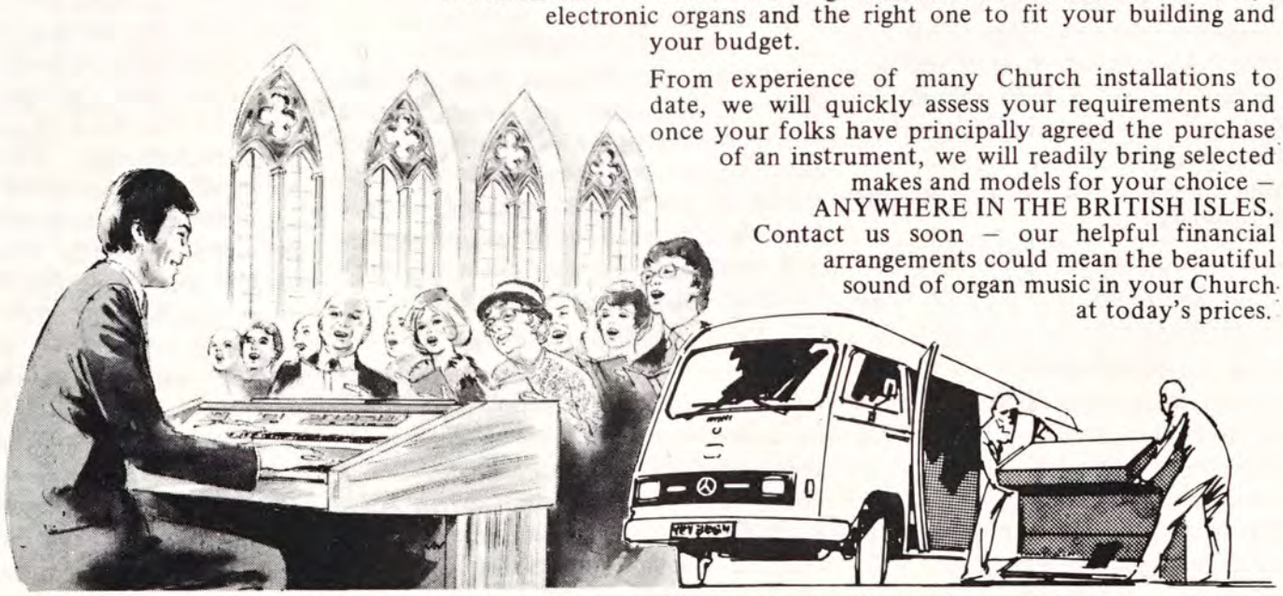

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What happened at Pente

by **FRANK LAVENDER**
Pastor of the Elim Pentecostal Church at Croydon

AS A RESULT of the latter day outpouring of the Holy Spirit there are multitudes of believers in many churches who have a deep, natural interest in the happenings of the Day of Pentecost. We chiefly think of that day as being the occasion when certain men and women were baptised in the Holy Spirit and spoke in languages which they had not previously learned. Yet we should also consider their new understanding of the Word of God, their desire for the salvation of sinners, and the fellowship which they enjoyed.

Three things are recorded in connection with the giving of the Holy Spirit on the Day of Pentecost.

The Sound

Firstly, there was a sound from heaven like the rushing of a mighty wind. We remember that the Lord Jesus told Nicodemus that the wind is a symbol of the Holy Spirit coming in regenerating and saving power (John 3:8).

The Sight

Secondly, there appeared tongues like as of fire which parted and rested upon each of the disciples. There are several incidents in Scripture which indicate that fire is a picture of the Holy Spirit in sanctifying power. For instance, when the consecration offering was made on the brazen altar in the newly erected Tabernacle, fire came from the Lord and consumed the offering (Leviticus 9:24).

The Speech

Thirdly, the disciples were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance. The wind and the fire, therefore, were symbolic and showed that the disciples had been regenerated and sanctified – wholly set apart – by the Holy Spirit.

Signs

As the wind and the fire are to be regarded as being symbolic, it is not necessary for them to be repeated every time the Spirit is poured out (although there have been occasions when these symbols have been reported as accompanying such outpourings). The essential experience of the Day of Pe cost, which will always accompany coming of the Holy Spirit, is that t were all filled with the Holy Spirit began to speak with other tongues. T baptism with the Spirit is for *all* belie (Acts 2:38-39). In fact, this was recor as being repeated on several occasi in the Book of Acts (10:44-46; 19:

The first consequence of the com of the Holy Spirit was in relation to Word of God. The Lord Jesus had s that when the Holy Spirit, *"The Spiri truth"*, (John 14:17), came He wo guide the disciples into all truth. purpose of His ministry was to reveal truth concerning Jesus (John 16:13-1 We notice how the attitude of the ciples to the Word of God was imm iately transformed. Things which t had read many times, but which they not understood, suddenly became vi alive and startlingly clear; this was pecially true of the Old Testament Sc tures relating to the Messiah. instance, when the crowd gathe around, they were mystified confused by the sight and sound of th "ignorant Galileans" who were fluer declaring the glory of God in langua which they had never learned (A 2:7-12). Peter had no hesitation declaring that they were witnessing

ost?

lfilment of a prophecy spoken by el hundreds of years previously (Acts 16-18).

A puzzled people

The Jews had been puzzled for nerations by the apparently con- cting prophecies relating to the essiah. Some scriptures spoke of Him ring, but others declared that He would ign over the whole earth. How could oth be true? Some thought that ere must be two Messiahs, one to suffer d the other to reign; others said that ophecies of suffering must refer to rael's afflictions. But Peter, under the ointing of the Holy Spirit, took the key ophecy of the resurrection of the essiah in Psalm 16:8-11, and showed at it could not have referred to David mself, and he declared that Jesus the essiah had been raised from the dead cts 2:25-32). In this way the Lord ed Peter to make clear that the essiah who died is the same One who is reign, and that the resurrection was the e great factor which all the Jewish achers had missed.

In the same way, Peter was able to derstand the prophecy of David in alm 110:1 which relates to the heaven- position of the Messiah; such a position uld only be achieved as a consequence His resurrection and ascension (Acts 33-35). Many of those Scriptures ich had puzzled the Jews became cry- l clear to those Spirit-filled men.

A further consequence of the receiving the Holy Spirit was seen in the new ncern which the disciples had; their sire was that others should share in the blessings which they had received. Previously, they had been chiefly interested in their own position and status in the kingdom of God; even after our Lord's resurrection their main interest was in whether the kingdom was to be restored to Israel at once, or at a later date (Acts 1:6). When they were filled with the Spirit however, they became concerned about the men and women around them. Peter and the others faithfully declared and explained the message of salvation, urging their hearers to repent of sin, and be baptised; they told this congregation that when they were cleansed from sin that they too would receive the gift of the Holy Spirit. On this occasion some three thousand people responded to the Gospel, turned to the Lord and were added to the Church.

Steadfastness

One further thing is recorded as a direct result of the sending of the Spirit at Pentecost. The believers were steadfast (Acts 2:42). The word "steadfast" speaks of faithfulness, consistency and love. Their steadfastness was shown especially in the joy with which they met together; those meetings of the believers became the source of their strength. The purpose of these gatherings was for the exposition of the Apostles' doctrine, mutual fellowship, the breaking of bread and prayer. These same basic meetings have come down to us today as the Bible Study, the Communion Service and the Prayer Meeting.

These three meetings sprang out of the steadfast fellowship of the believers. Those outside the Church found it impossible to ignore such a loving fellowship, and they exclaimed, "See how these Christians love one another".

There were wonderful manifestations of divine power in signs and wonders. The believers were characterised by their kindness and generosity toward each other – they could not conceive of a Christian society where one had an abundance and another was desperately deprived; they so cared for each other that they were ready to sell their possessions in order to meet the needs of the other believers.

Then, and now

Clearly, the happenings associated with the original Pentecostal outpouring ought to be true also of Pentecostal Christians today. We must know in our own lives the essential experience of the Baptism in the Holy Spirit and the liberating of heart and tongue in praise and worship to God. The Word of God will be exceedingly precious to us, the Holy Spirit will make it a living Book whose pages constantly point us to Jesus, and cause us to love Him more. As the Spirit sheds the love of God abroad in our hearts (Romans 5:5), we will also love the dying souls of men and women, and we will earnestly desire and seek their salvation. There will be a deep desire for fellowship with other believers; we will no longer need to make excuses for missing the Bible Study, Prayer Meeting and Breaking of Bread. The constraint of the Holy Spirit will cause us to find ways and means of attending these meetings. What is more, our Spirit-dominated fellowship will produce miraculous results, to the amazement of the onlookers and to the glory of our Lord. The godly generosity of the believers will ensure that the work of God has abundant provision, and needy believers are adequately cared for. Are these things true of the fellowship where you worship? Or more important still, is this true of your life and mine?

MISSIONARY ON TWO WHEELS

Jennifer Quirie, *Elim Missionary in Zaire*

AT MY farewell meeting in the Bradford Church they gave me money to buy a Peugeot moped to make it easier to visit the local churches. The following is an account of my first journey on the new vehicle to a village called Kabwa-Lomani, about 30 kilometres away. A secondary school pupil, who was returning home for the weekend, accompanied me.

8.30 a.m. We leave Kipushya while it is still quite cool. The road is very sandy and this causes the wheels to skid.

8.45 a.m. I have to stop to secure and balance the load on the back of the moped. As we continue, people shout "Good morning" from all sides of the road, but I do not have enough courage to look up to reply. Several hens run in front of me, zig-zagging frantically to get out of the way. They can't understand the unusual noise which disturbs the sleepy morning. A dog dashes out and runs alongside, snapping at this strange "animal" who was seeking to invade his territory. He soon gets tired and is left behind.

Learner

Next, we pass a house where children are playing. They all run out shouting "Nakwimuna! Mandamo!" (Good morning Madam!). They catch up with me and run behind or at the side shouting and laughing gleefully, while I yell, "Go away, I'm only a learner!" But the rocky movement of the bike makes it even more exciting to watch!

9.00 a.m. We stop at the cross-roads, as Mtanbwe's load of a camp-bed and blankets begins to slip.

9.10 a.m. I feel myself swaying, and on looking down I discover that I have a flat tyre. I call to Ntambwe who is at the bottom of the hill by now, and we retrace our steps to the nearest village. According to my guide it is "Just around the corner", but that proves to be a couple of kilometres away, all uphill!

When we arrive at a house of some of Ntambwe's relatives, I flop gratefully into a chair which has been borrowed from a house farther up the village. Ntambwe goes to look for someone to mend the tyre and I sit in the shade to recuperate, watching the lady of the house doing the daily chores. She has been out early to gather mushrooms. Some are at least six inches in diameter. After cleaning them, she begins to pound the manoic and sieve the flour. The children sit in the dust staring at me. I try to talk with one of them but he starts screaming. He's probably never seen a white woman before! It does not help the situation any when his mother tells him to be quiet or Mandamo would chop his ears off!

10.15 a.m. The puncture is mended so we begin again. As we turn on to the road, we meet the choir members who are also going to Kabwe for the special week-end.

"Good for burns!"

All goes well until we turn off the main road on to a bush path which is only about two feet wide and which has been badly eroded by rain and wind. I decide it is safer to push. It is hard going, and after about ten minutes I have to lean the moped against a tree trunk in order to have a rest. Unfortunately it falls over, and when I bend to pick it up, my foot touches the exhaust pipe. My skin melts like plastic over an area about three inches by two inches. Everyone gathers around, but without doing anything, until someone has the bright idea that soap is good for burns! As I am the only one with any, Ntambwe is commissioned to look for it.

From now on, one of the choir members helps me push, or to be exact, he pushes, and I walk on behind.

A soft landing

11.30 a.m. The road now is much better, so Mutamba becomes my chauffer: five minutes later we hit the root of a tree protruding from the path, and we both fly through the air, landing in a bed of sand. After that I decide that it is safer to walk. I begin to sing "When the road is rough and steep, fix your eyes upon Jesus".

When the road widens again we mount up and come without further incident to Ntambwe's home. I am treated like a celebrity; grandfather's chair is offered to me and a bowl of water brought so that I can wash my sore feet which are covered with dust.

After a short rest we continue our journey and arrive at our destination about 2.45.

POSTSCRIPT

Despite a difficult beginning, we really had a wonderful weekend. On the Saturday evening seven young people received Christ as Saviour during the camp-fire meeting in the village street. Three more made decisions during the meetings in the church on Sunday. The believers were encouraged and thrilled by our visit as well as being sympathetic about our bad journey.

Thank you Bradford for your generosity that made my journey possible.

Points for Preachers

by J. Alexander Wright

AN OUTLINE

"My times are in thy hand".
(Jeremiah 18:1-19:13; Psalm 31:15; Romans 9:20-24; Isaiah 64:8).

1. **God's absolute power and our dependence.**
2. **God's plan for us and our discipline.**
3. **God's intelligent and rational being may otherwise determine**, by contrast with the insensate clay.
4. **God's readiness to reshape our destiny.**
5. **God's patience presumed upon may cause our final defeat.**

"Thou art the Potter, I am the clay".

AN EXHORTATION

"No retreating, hell defeating"

AFTER Adlai Stevenson's unsuccessful bid to become President of the U.S.A. a well-meaning friend said how sorry he was that he had failed. Answering in a flash he said that he certainly had been defeated, but he had not failed. The distinction is a crucial one. He had conducted a campaign of which he was not ashamed. He had made no cheap promises, and there had been no political gimmicks. He had kept his integrity and fought honourably.

Failure and defeat are not synonyms. Many a man has pulled out from the Christian ministry because his feeling of failure and a false idea of what constitutes success. The opposite of "success" is not failure. He had not failed, but was in temporary trial. Up then, brothers and sisters!

Thou shalt never know defeat, Christ
for thee has won the day,
Thou shalt never know defeat, He is
with thee all the way,
Thou shalt never know defeat, He will
be thy guide and stay,
Thou shalt never know defeat, only
trust Him and obey.
Elim Chorus No. 755

A POEM

"Still, Still with Thee. . ."
(Psalm 139:18).

BEGIN the day with God, kneel down to
Him in prayer,
Lift up thy heart to His abode, and seek
His love to share.
Open the Book of God and read a portion
there,
That it may hallow all thy thoughts, and
sweeten all thy care.
Go through the day with God, whate'er
thy work may be,
Where'er thou art, at home, abroad, He
still is near to thee.
Converse in mind with God, thy spirit
heavenward raise,
Acknowledge every good bestowed, and
offer grateful praise.
Lie down at night with God, Who gives
His servants sleep,
And when thou tread'st the vale of death,
He will thee guard and keep.

Thoughts from the Gospel of Matthew

by Frank Lavender

18. The Tempest
Matthew 8:23-27

WHEN we read this incident we are often inclined to condemn the disciples for their panic in face of the unexpected tempest. To be honest, I must confess that I am afraid that if I had been with them I would have been just as terrified as they were!

The disciples had been totally involved in the exciting ministry of the Lord Jesus and they had seen the powers of darkness challenged and defeated; the multitudes who came to see and hear were amazed when they saw that the sick and afflicted were healed and delivered. At the end of the day Jesus was exhausted; the disciples themselves were undoubtedly weary; yet when Jesus led them to the boat without question, they began to row toward the farther side. It was at this point that a violent tempest struck the boat and threatened to capsize it.

There are several points which we must observe. First, that the Lord must have been aware that the storm would come, yet He led the disciples into the boat. Second, that the Lord Jesus did not leave the disciples to face the storm alone, but He went with them. Third, that because the Lord was with them, the disciples were safe, no matter how fierce the storm might be. Fourth, that even when their panic revealed their lack of faith and understanding, the Lord Jesus did not refuse to help and succour them. Finally, it was in the tempest (or rather the stilling of it) that Jesus revealed His power and glory, so that the disciples had a new experience of Him which caused them to ask, *"What manner of man is this, that even the winds and the sea obey Him!"* (Matthew 8:27).

Believers are told to rejoice when trials and tribulations come upon them (Romans 5:3; 1 Peter 4:12-13). Paul says that tribulation is a means in the Lord's hands of perfecting the work of grace begun in us. Peter tells us that it is by trials that we become partakers of the sufferings of Christ.

The incident of the tempest gives us other reasons to rejoice when we undergo trials for Christ's sake. First, because the Lord not only leads us into the storm, but He stays with us for as long as the tempest rages. Second, because of the evident fact that as He is with us it is impossible for the storm to destroy us.

"No waters can swallow the ship where lies
The Master of ocean, and earth and skies".

Third, because the violence of the tempest will provide the opportunity for us to prove His power and glory. Fourth, because if we behave with patient trust and Christian dignity in the trial, then the world will know of the reality of our faith in Christ.

May Osman's Page

PROPOSALS

THERE is a lot of leg-pulling going on this year because it is leap-year which occurs only every four years, and one day is added to February to give the year 366 days. Tradition has it that on February 29th any single young lady can propose marriage to the man of her choice without losing face;so, many young ladies are being teased about this just now. Seeing that we have equality of the sexes now I think leap-year makes very little difference, and what matters who proposes as long as the marriage *does* take place and the couple don't just live together without the marriage ceremony.

An old letter

Last week one of our church members, who is an octogenarian, showed me a fragile faded letter which is over 100 years old. It was a proposal of marriage that her mother received. I'm sure you would like to read it.

Dear Sarah,

Please pardon me for making so bold as to address you as such, but will you please allow me to lay open before you the present state of my feelings. I am so convinced of your good sense, that I feel assuredly you will deal candidly with me in your reply. But after being for some time so intimately acquainted with you, and after much prayer to Almighty God for the guidance and teaching of His Holy Spirit in the matter, I venture to lay open before you the hopes which I have for some time cherished that you would some day become my future partner in life.

Believe me Sarah, this is no sudden outbreak of passion but real heart love and what has been my desire for some time past: which I have sought the guidance of God in, ere I would venture to take the liberty I have now taken, and believe me your happiness will ever be my chief earthly study, should you accept my wishes. But I would implore you to consult your own heart and ask the guidance of God's Spirit in the matter before you would give me an answer to this, and doubtless He will bring all things right.

Now may God ever be with you to watch over and keep you is the earnest prayer of ever sincerely yours, but at present anxious friend.

T. Witt.

Even in this letter I can see the old male dominance because he addresses her as Sarah, yet signs himself T. Witt. Just imagine, some of the Victorian ladies used to call their husbands Mr. ..... The man who wrote this letter stresses the fact that it was "after much prayer for guidance" that he had written his proposal. You may be interested to know that his proposal was accepted. He did not enter into this venture lightly but I think the pendulum has swung to the other extreme nowadays. I've seen programmes on the TV in which the young man says something like, "Say Chick, How's about you and me getting hitched?"

I know I'm a romantic. I like a little bit of fervour in a marriage proposal. I look back to my own and I'm so glad he did it properly!

Only today we were brought face to face with a young man who was contemplating going to live in a flat with a young girl without marriage. Neither of them are Christians, and when my husband asked him why they were going to do this his answer was "We can't afford to get married because we can't afford to have children. We'll get married when we are ready to start a family". My husband pointed out what very wrong thinking this was and he made God's will quite plain to this young man. We have just received a phone call to say this couple are getting married in three week's time. God certainly does lead us in mysterious ways.

I can't stress too heavily that Christian young men and women should seek for Christian partners, or to seek to get the friend converted to Christ before allowing any personal relationship to develop. We have seen this happening in our own ministry when young folk have been encouraged to invite their workmates to church or Crusaders, and we have seen young folk born again through the prayers of interested Christians.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness?" (2 Corinthians 6:14).

There are three essentials to a happy marriage. The presence of the Lord Jesus at the wedding (John 2:2); in the home (Mark 2:1) and all along life's journey (Luke 24:15).

The Family Altar

Scripture Union Portions

Notes by G.H. Neale

Monday, March 1st

LUKE 8:1-15

"He went throughout every city and village, preaching. . ." (v.1).

WHAT an example we find in the life of Christ. We never find Him demanding anything of us that He Himself has not already shown us.

In this verse, the Lord Jesus sets the example of preaching the good news in the towns and villages – a method that caused the gospel to spread widely in the Early Church.

"They . . . went every where preaching the word" (Acts 8:4).

Tuesday, March 2nd

LUKE 8:16-25

"Master, master, we perish" (v.24).

THESE are very stormy days indeed. The winds and waves are not only battering the economic world and the very foundation of society, but all too often we find in our own personal lives that we cry "Lord, we perish". What strength and comfort it is to our hearts when we hear the Master say "Peace be still".

Wednesday, March 3rd

LUKE 8:26-39

"He went forth . . . and met . . . a certain man which had devils" (v.27).

THE earthly Ministry of Christ was perfect in every detail. The combination of the Human and the Divine causes us to stand back and worship. In this meeting between Christ and the Demoniac, we notice how that Jesus was never taken by surprise and there was never a situation that He could not deal with or a need that He could not meet. Many things take us by surprise but never the Lord Jesus.

Thursday, March 4th

LUKE 8:40-56

"Thy faith hath made thee whole" (v.48).

THERE are many things that are essential to our daily living – food, drink, clothing and shelter. In our Christian life also there are essentials, and faith is one of the most important of these. The healing of the woman with the issue of blood shows us the importance of faith if we are to receive anything from God. *"Lord, Increase our faith"* (Luke 17:5).

Friday, March 5th

LUKE 9:1-17

"He blessed them . . . and gave" (v.16).

IN these days when much of the world is starving; when some have too much and others not enough, this miracle of the feeding of the 5,000 has special meaning. If only the world could do what Christ did the problem would be solved. But the world cannot multiply the loaves and fishes as Christ did. All that Christ blesses, increases.

Saturday, March 6th

LUKE 9:18-27

"Whom say the people that I am?" (v.18).

IN OUR own day there are many different opinions as to who Christ is. Prophet, teacher, reformer, but all these are just scraping the surface. In Christ's day there were many different views as to His true identity, but it takes more than just observation to discover that Christ is Lord – it takes a revelation.

Jesus said to Peter: *"No man can say that Jesus is Lord, but by the Holy Ghost"* (1 Corinthians 12:3). *"For flesh and blood hath not revealed this unto thee, but my Father which is in heaven"* (Matthew 16:17).

Sunday, March 7th

LUKE 9:28-45

"As he prayed, the fashion of His countenance was altered" (v.29).

SO OFTEN our desire is to see Christ in His glory: to have a vision of His divine splendour, but for that privilege the disciples had to climb a mountain and they had to spend time in prayer with their Master. In those special moments, there is no place for the crowd, such intimate fellowship was reserved for the disciples who were prepared to live close to Jesus.

Gordon H. Neale, the new writer of these notes, has recently moved to Peterborough, where he is the minister of our Church.

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.

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MISCELLANEOUS

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WITH CHRIST

CAMERON. On February 3rd, Mrs. J. Cameron, foundation member of our Dundee Church. Officiating minister at funeral: Hugh B. McGowan.

HARRIS. On February 4th, Miss Lilian Harris, founder member of our Neath Church. Officiating minister at funeral: A.O. Johnson.

HUNT. On January 27th, Mrs. Alice Eliza Hunt, aged 80 years, faithful member of our Winson Green Church for 37 years. Will friends please accept this as an acknowledgement of all letters received.

KNOX. On January 26th. Suddenly at his home. John Christopher Knox, for many years a friend of Elim. Officiating minister at funeral: G.I. Clarke.

POSTLETHWAITE. On February 2nd, William Postlethwaite, aged 77 years, a faithful and devoted member of our Whitehaven Church. Officiating minister at funeral: S.C. Cain.

REEVE. On January 31st, Ernest Reeve, beloved husband of Marion, passed into the presence of the Lord. Former Superintendent of Southport and District Parks. Officiating ministers at funeral: W. Morris and Len Knipe.

ROBERTS. On February 4th, Mrs. Beatrice May Roberts, aged 75, beloved wife of Leslie, and mother of Hedley, of Oxford City Temple, "Forever with the Lord". Officiating minister at funeral: John Hyde.

TURNER. On January 13th, Mrs. Greta Turner, founder member of our Neath Church. Officiating minister at funeral: A.O. Johnson.

Coming Events

BIRMINGHAM. For three nights only. Hear International Evangelist Hans Koornstra. Tuesday to Thursday. March 23-25. Elim Pentecostal Church, Graham Street, at 7.30 p.m. All ministers and interested church leaders are invited to meet Hans Koornstra at 10 a.m. on March 24th in preparation for planning City Wide Crusade in Birmingham Town Hall during 1977. Info. 021-554-4789 or 021-472-0277.

COVENTRY. February 29th. Elim Pentecostal Church, David Road. Sunday school Prizegiving at 6.30.

EAST HAM. February 28-29. Elim Pentecostal Church, Central Park Road. Tenth Anniversary of Men's Fellowship. Saturday at 7. Sunday at 11 and 6.30. Preacher: A. Harris.

GLOUCESTER. March 6. Elim Pentecostal Church, Park End Road. West of England Presbytery Rally. Business session at 11. Public meetings at 3.30 and 7. Ron Jones and the "New Creation Singers". Tea provided between the meetings.

LANGLEY, Warley. February 28-29. Elim Pentecostal Church, Westmead, off Langley Road. Minister's Anniversary. Saturday at 7.30. Preacher: David Woodfield. Sunday at 6.30. Preacher: Ken Smith. Sunday, March 6th, preacher: T. Richardson, Malton.

MARKETHILL. March 6. Elim Pentecostal Church, Main Street. Opening of new Church. Saturday at 3 (March of Witness at 2.15). Rally at 6.30. Preachers: C.J.E. Kingston, A. Wilson, D.J. Ayling. Singing: W. Henning and J. McRoberts.

PORTH. March 5-7. Elim Pentecostal Church, Pontypridd Road. Annual Convention. Preacher: Alex Johnston. Friday and Saturday at 7.30. Sunday at 11 and 6.30. Convener: Raymond Jones.

RAYLEIGH. March 6-7. Elim Pentecostal Church, Castle Road, Golden Jubilee Anniversary. Saturday at 3 and 6.30. Sunday at 11 and 6.30. Preacher: John Lancaster. Singers: Ann and Moira (Leigh-on-Sea) and Chelmsford Choir.

ROMFORD. March 13. Elim Pentecostal Church, Wheatsheaf Road. Nineteenth Anniversary Services. Saturday at 7. Preacher: W.M.E. Plowright. Sunday at 11 and 6.30. Preacher: D.M. Provan. Convener: P.E. Streeter.

ROMSEY. March 13. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour. Saturday at 7.30. Preacher: C. Spicer, Kendal Avenue Pentecostal Church.

RUGBY. March 5-7. Elim Pentecostal Church, Windsor Street. Prophetic Convention. Friday at 7.30. Saturday (in Cambridge Street Methodist Church) Presbytery Rally at 7. Sunday at 10.30, 6.30 and 8. Preacher: W.J. Maybin.

SHEFFIELD. February 28. Elim Pentecostal Church, Lee Croft, Campo Lane. "Sound of Trumpet" film at 7.

SPARKBROOK. March 11. Elim Pentecostal Church, Golden Hillock Road. Induction service of D.A. Lambelle at 7.30. Preacher: S. Shaw. Singers: Trevor and Gaynor Harris. Convener: Richard Lighton.

STIRCHLEY, Birmingham. March 5. Elim Pentecostal Church, Hazelwell Street. Pat Boone in "The Cross and the Switchblade". Tickets 40p. S.A.E. John Coleman, 43 Manilla Road, Birmingham 29 7PZ.

WEOLEY CASTLE, Birmingham. March 13-14. Elim Pentecostal Church, Castle Square. Anniversary Services of opening of new church. Preacher: Stephen Cain. Singers: Hanley Elim Youth Choir and "Olivet".

WIGAN. February 28-29. Elim Pentecostal Church, Station Road. "Chord of Love Choir" and "Rising of the Son" group (Edinburgh). Saturday at 7.30. Sunday at 11.30 and 6.30. Preacher: Brian Hayes, Convener: Terry Jacobs.

* * *

Itineraries

The President, (Leslie Wigglesworth):
February 28-29, Ulster Missionary Convention; March 6, Rayleigh; 7, Hadleigh a.m; Westcliffe p.m; 8, Maldon; 9, Laindon; 13, Motherwell; 14, Coatbridge a.m; Alloa p.m; 15, Glasgow; 16, Kirkintilloch; 17, Clydebank; 18, Greenock; 19, Aberdeen; 20, Dundee; 21, Carlisle.

John MacInnes:
March 3, Newcastle-on-Tyne; 4, Jarrow; 6, South Shields; 7, Sunderland; 9, Darlington; 25, Sowerby Bridge; 26, Halifax; 27, Huddersfield; 28, Barnsley a.m; Knottingley p.m; 29, Leeds; 30, Wrenthorp; 31, Bradford.

London Crusader Choir, with Douglas B. Gray.
February 28, Sittingbourne; March 6, Brixton; 7, Wormwood Scrubs and Kensington Temple; 20, Hammersmith; 28, Croydon.

ISLE OF WIGHT CAMP

Senior Camp:
Friday, July 30th – August 13th . . .
14 years and over
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Commandant: Brian Richardson
Padres: Len Magee and Philip Streeter
Brochures from: Mrs. V. Heard, 46 Thong Lane, Gravesend, KENT.

Junior Camp:
Monday, August 16th – Friday, August 27th . . . 10 – 13 years
Cost £17 for period
Commandant: Len Rammell
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D.5086

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Another Birmingham Presbytery event !
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LIVERPOOL

May 29 – June 4
Elim Pentecostal Church, Jubilee Drive
Jubilee Year
Panel of speakers include: P.S. Brewster and John MacInnes
D.5035

TWO UNITED PENTECOSTAL RALLIES

To be held in
Mount Pleasant Baptist Church, The Kingsway, Swansea
on Saturday, March 13th
at 3 p.m. and 6.30 p.m.
Speakers: John Phillips A.o.G., Brian Garrard, Elim.
Singing items include the Rhondda Pentecostal Choir and the Swansea Christian Male Voice Choir.
Services arranged under the auspices of the Assemblies of God Churches, the Apostolic Churches and the Elim Churches. Cups of tea provided, all heartily welcomed.
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JESUS IS COMING AGAIN – HE SAID SO !

Hear Dr. F.A. Tatford, minister on the Second Coming of our Lord Jesus Christ, Elim Pentecostal Church, Fredora Avenue, (off Norfolk Road, via. Preston Old Road) Marton, Blackpool. Saturday 6th March at 7.30 p.m. Sunday at 10.45 a.m. and 6.30 p.m..
D.5081

The 1976
ORDINATION SERVICE
will be in
WESTMINSTER CHAPEL, BUCKINGHAM GATE, LONDON
on 30th OCTOBER, 1976
at 6.30 p.m.
Preacher: J.H. SAINSBURY
Chairman: THE PRESIDENT
Singing by the ELIM BIBLE COLLEGE CHOIR
PLAN TO BE THERE
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Wavelength

ELIM ON THE AIR

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

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.

Was one thief better?

WHEN Jesus was crucified, a thief hung on each side of Him. One was saved, the other lost. Was one thief better than the other?

Why did Jesus say, *"Today shalt thou be with me in paradise"*, to one and not to the other?

Both thieves were sinners. On the cross of each was list of the crimes for which he was dying.

Mark tells us that at the beginning of the Crucifixion, they that were crucified with Jesus reviled Him.

Matthew tells us what the chief priests and scribes and elders said. They finished with these words:

"He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God" (27:43).

And he adds, *"The thieves also, which were crucified with him, cast the same in his teeth"* (27:44).

So we see that at the outset both thieves taunted Christ. They identified with the crowd that raised their voices against Christ.

But in Luke 23:39 we read that only one of the thieves continued to rail on Him saying, *"If thou be Christ, save thyself and us"*. The other was watching silently.

While all the cursing and mocking is going on, Christ hangs there quietly: *"Oppressed . . . afflicted, yet he opened not his mouth"* (Isaiah 53:7).

Impact

The scene makes its impact on the other thief. He has seen Christ crucified; he has heard His prayer; he has seen Him refuse the drug; he has seen Christ take all the insults and mockery without retaliating – and now something moves in his dark, sinful soul.

He rebukes the other thief, saying, *"Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss"* Luke 23:40, 41).

Notice his thought processes. First he reminds his friend of the holiness of God; then he confesses his own sin and admits he is getting what he deserves. He stops blaming God and starts acknowledging his sin.

Next he openly testifies to the sinlessness of Christ. He stops thinking of himself and starts thinking of the Saviour.

Step by Step

Once a man begins to consider Christ, he is on his way to salvation.

We can see the wonderful grace of God at work in this thief, leading him step by step toward eternal life. He had not been baptized of confirmed. He had not received Communion or observed any other solemn rite. He had only exercised faith!

This thief certainly hadn't lived a good life, nor had he given great gifts to God; and yet Christ saved him. Why? Simply because he confessed his faith by saying, *"Remember me when thou comest into thy kingdom"* (Luke 23:42). He believed on Jesus, and he made his faith known publicly.

So Jesus said to him, *"Today shalt thou be with me in paradise"* (Luke 23:43).

Was one thief better than the other? No. But one confessed Christ, while the other didn't.

This divides all humanity into two classes – the saved and the lost. For the Bible says, *"If they 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).

Confess Him today!

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

MARCH 6th, 1976 / PRICE TEN PENCE

'If we do not go forward now then men will perish'

P.S. Brewster

Evangelistic Issue

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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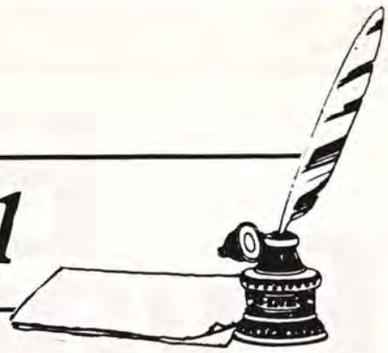
Editorial



THE THEME of this issue is the subject of evangelism.

We have not discovered any new method of winning the masses for Christ; as far as we can see the old method has not failed. The times may have changed – indeed the process of change is a constant one – that is why we believe that men still stand in need of the unchanging Gospel.

Paul declared: "the gospel . . . is the power of God unto salvation to every one that believeth" (Romans 1:6).

The story of the Wigan Crusade in 1945 that is related here shows that this was one of the turning points in the history of our Movement. At that time there was only about £70 in the Evangelistic Fund; the Fund was small, but there was no shortage of faith.

In the very beginning of the history of Elim the Gillespie brothers sent George Jeffreys three ten shilling notes (£1.50) to pay his fare to Northern Ireland; little did they realize what a tremendous harvest was to come from so small a beginning.

In these inflationary times it costs a great deal more to launch a pioneer campaign, or even to hold a limited series of meetings. We do not think that this is the time for us to count the cost of our evangelistic programme; we ought perhaps to ask ourselves what the cost will be in human terms, if we do not reach the present generation with the saving message of the Gospel.

There are so many opportunities at the present time that we cannot but believe that the Lord has brought us "to the kingdom for such a time as this".

During the past few months it has been my privilege to visit several churches where I have been the minister. In each place, I have observed with great pleasure that the work is stronger and better than when I was the minister. Unless this work of winning men and women for Christ is carried out in every local assembly then we will fail in our task. The work of evangelism has to continue in the life of every church.

It does not matter who the minister is; God forbid that any of us should ever be more concerned about our own prestige than we are about the kingdom of God. Our earnest desire, whether as ministers or administrators, should be to win men and women for Christ. Even if we feel that we have very few gifts, we can still pray and give so that the work of God can grow.

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Organising a Church Crusade

by **Eldin R. Corsie**
National Youth Director

WHEN considering this subject I was tempted to begin with a brief study of the theology of Evangelism. There are some positive principles in the Word of God which provide guidelines for all our spiritual activity. We must never separate evangelism from Biblical principles.

So many of our evangelistic endeavours are based upon the traditional well-worn paths. We have often narrowed evangelism down to the special effort in a public hall or church-centred event with an imported evangelist, a group or two, a few testimonies and the complete saturation of the district with handbills.

Much of this evangelism becomes an "initial spasm followed by chronic inertia". The evangelist comes and goes but the church continues where it left off, discouraged and disappointed. (Let me hasten to add that I am not sniping at the evangelist – it is often the fault of the church). This may be a dismal picture but it so often characterises what we call a Church Crusade. The "one-off" Crusade in this context is foreign to the on-going mission of a New Testament Church. If it is viewed as a rescue act to salvage a dying cause it is bound to fail. Evangelism is really the outflow and overflow of a spiritually vigorous church. Evangelism is not the cause but the result of a spiritual church.

1. Organising – The word suggests the need of Creative Leadership in the Church.

It has a leadership connotation.

1. The Pastor.

Evangelism must burn in the heart of the pastor. If he is lethargic the congregation will be indifferent to their responsibilities in this area. There are some men who abound with reasons why things cannot be accomplished. "The place is too hard"; "door-to-door work is unproductive"; "there are too many evangelical churches in the area"; "the church building is badly situated"; and so it goes on ad nauseam. It is not difficult to find reasons for not doing most of the things that make up life. Some folk never stop accumulating evidence and never cease to consider alternative possibilities when faced with spiritual responsibilities.

I can enumerate a number of reasons why folk should have second thoughts about getting married. But who wants to listen? I can give theological students many reasons why they should not become ministers. (Moses had four major excuses). One can be negative about most things.

I believe there is need to be positive when discussing evangelistic enterprise. Let us be decisive as the task comes into view.

I read a story about indecisiveness and vacillation. A mule stands in the centre of a circle; all around its circumference is a ring of fragrant hay. The mule is hungry. There is no wind blowing, no breeze to waft the fragrance more strongly from one direction than another. The goals, equally attractive, surround the mule. He remains in the centre and starves to death. Decisiveness demands faith, initiative and action!

Pastors must live in Hebrews 11. Faith is active.

2. The Church Session

Billy Graham was asked how he would begin evangelising a city. "I would find twelve men and share with them my burden for evangelism. I would spend time with them, talking and praying, until my vision became their vision. Then I would encourage each man to find another twelve men. There would be no end to such evangelism".

Billy Graham is not original. This is exactly what Jesus did! The Church Session is the measure of the evangelistic fervour of the local church. The late Billy Richards insisted that men could only hold office as elders and deacons if they had proved themselves as soul-winners. We must find ways and means of inspiring the hearts of our church leaders. Take a look at your next Session Agenda. Is evangelism included? We must educate the diaconate to the need of aggressive outreach, teaching, encouraging, challenging and informing them. We must have a good church administration, but not at the expense of evangelism. The diaconate cannot suddenly switch on evangelistic interest for a church Crusade. Evangelism must run in their blood.

3. The Church departments.

The leaders of these departments must be included in the church commitment to evangelism. These various sections will need to be altered to the role they must play.

The Church Session and departmental heads should sit down with the pastor and scrutinise the entire church programme. Let them examine and evaluate each and every facet of the structured life of the church and how they can gear their responsibilities to evangelistic ends. The leadership must be creative. Conducting a Church Crusade is not the work of the evangelist alone but also of the leadership of the whole local church.

It is useful to form a church evangelistic committee to ensure that church departments and organisations are involved in outreach. Broadening the base of responsibility can only improve efficiency. Such a committee would plan and prepare in the long term for the Church Crusade.

2. Church – This speaks of the corporate life of the church.

A Crusade will make a church realise its potential. The Crusade is not apart from the life of the church. It will derive its life and momentum from the spiritual life of the church. Maximum involvement by every member must be the aim of the pastor and his leaders.

1. List the ministries.

There are many aspects of Crusade work. Outreach teams, prayer groups, counselling and follow-up, ushering, finance committee, publicity, catering (refreshments), transport, sound and visual equipment, flower arrangements, cleaning, postal and telephone evangelism, secretarial work, music and musicians,, coffee bar and coffee mornings.

Plan to mobilise every church member to evangelise in every known way, to reach as many people as possible for the glory of God and the salvation of souls. This is more than just the statement of a fine ideal. Somehow, all the known methods have to be grouped into workable units, and all the hidden talents and skills of our members have to be discovered and harnessed. Members should be invited to enter into a covenant with God, and they should be asked to complete a questionnaire so that individual abilities can be discovered and then deployed to the greatest effect.

2. Train the workers.

The workers must be trained to pray. That means more than arranging for just another prayer meeting. It is an opportunity to teach the importance of specific prayer – prayer especially geared to the needs of the Crusade. A prayer list for every member will help to focus on the Crusade. There is need for intensive prayer sessions, both corporately in the church building, and domestically and individually in homes.

The members must be trained to win souls.

Instruction in soulwinning is essential with workshops to inform the congregation of the various methods of evangelism. Select a nucleus experienced in personal work to take one person and train them in the methods of soulwinning; the trainee will then become a teacher. This system will develop until the whole fellowship is involved.

The real evangelists are the church members themselves. *The pastor, therefore is to equip the Christians under his charge for this vital task* (Ephesians 4). He is a *bishop*, an overseer; he is an elder, a man of respect and honour; he is a *deacon*, a servant of the people; he is a *pastor*, one who feeds and guards the flock; he is a *preacher* and *teacher* to communicate the faith; he is an *apostle* one sent by God; he is a *prophet*, one who speaks in the power of the Holy Spirit; he is an *evangelist*, one who heralds good news. This is the spirit of the pastor's role as he attempts to lead his flock into fields of evangelistic ministry. Wilson Carlile, founder of the Church Army, has commented "I have got the biggest job I have ever tackled in my life. I am trying to open the mouths of people in the pews". This is the object of training.

3. Unite the people.

This is necessary, not only for the success of the Crusade itself but also for the integration of new converts into the church. This cannot be done after the Crusade.

New babies upset the routine of family life. They cry at unearthly hours, they have to be fed when everyone else wants to sleep. There is the endless line of nappies. The same problem obtains in the spiritual realm. New converts will tax our patience, demand our time, prove our love. The well-seasoned members must be trained to receive these spiritual babes.

The converts must have the atmosphere of a home. It is the family of God. Certain homes will be opened to receive new converts in order to impart hospitality and fellowship. God is impressing the importance of sharing upon the present-day Church. The Church is meant to be a company of people who are as committed to one another as they are to Christ. This was an essential part of the Methodist Class meetings.

John Wesley wrote in his *Plain Account of the People Called Methodists:*

> "It can scarce be conceived what advantages have been reaped from this little prudential regulation. Many have now happily experienced that Christian fellowship of which they had not so much as an idea before. They began to 'bear one another's burdens' and naturally to 'care for each other'. As they had daily a more intimate acquaintance with, so they had a more endeared affection for, each other. And 'speaking the truth in love, they grew up into Him in all things who is the Head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplied, according to the effectual working in the measure of every part, increased unto the edifying of itself in love'".

George Whitefield wrote similarly in his *Letter to the Religious Societies:*

> "My brethren . . . . . let us plainly and freely tell one another what God has done for our souls. To this end, you would do well, as others have done, to form yourselves into little companies of four or five each, and meet once a week to tell each other what is in your hearts; that you may then also pray for and comfort each other as need shall require. None but those who have experienced it can tell the unspeakable advantages of such a union and communion of souls . . . None I think that truly loves his own soul and his brethren as himself, will be shy of opening his heart in order to have their advice, reproof, admonition and prayers, as occasions require. A sincere person will esteem it one of the greatest blessings".

There are many "one another" verses in the New Testament. The commonest use of *alleloi,* "one another" is of reciprocal love. Take our Lord's statement in John 13:34-35, repeated in John 15:12, 17. We hear echoes of it in the letters of Paul, Peter and John. All the remaining "one another" verses of the New Testament are the outworking, negative and positive of this mutual love. If we love one another we shall not "judge" one another, nor "bite", "devour", "provoke" or "envy" one another, nor "lie" to one another, nor "speak evil about" or "grumble against" one another. True love for one another will express itself positively in a desire to build one another up. This will include "receiving" one another, "forbearing and forgiving one another", "serving one another", being "kind" and "tenderhearted" towards one another, practising "hospitality" ungrudgingly to one another, admonishing or instructing one another, submitting to one another, and comforting one another in bereavement.

This is the fellowship that new converts must feel and experience.

Note Acts 2:44-47. Soulwinning followed loving fellowship.

3. CRUSADE – The Community Link with the Church.

1. The significance of the church in the community.

The local church must come to terms with the fact that it exists to be of service to the community in which it operates. Its first concern is for the people that surround its walls. The geographical area and its influence on church life should be considered. The church does not exist for itself alone but for the community. Jesus said, *"A city that is set upon a hill cannot be hid".*

Is our church hidden in its parochialness? Are we so concerned with our

own church affairs that we forget the reason for our existence?

2. The strategy of the church in the light of the community.

Before the Lord began evangelizing the world He established a strategy. *"Jerusalem . . . Judea . . . Samaria, and unto the uttermost parts of the earth"* (Acts 1:8). The Acts of the Apostles is the record of how that strategy was worked out.

It is thrilling to realise that God has a strategy for my district. Our business is to discover what it is. This will involve much more than "praying about it". There is a certain amount of research that must be undertaken, particularly in this media-ridden age. So much of our evangelism is of the hit-and-miss variety. We are just hoping for the best. We must learn to adapt in order to influence. The Church's reluctance to change, and thus to speak relevantly to our day is preventing the world from hearing the message in the terms they can understand. We must update our evangelistic methodology and get away from Victorian concepts. Every generation has the right to hear the good news communicated in a fashion that genuinely addresses its message in current forms and to man in his present sociological environment. We must examine the sociology of our community, or to put it more bluntly the habits and interests of the fish.

This will involve someone in preparing a social survey of the area in which the church is situated. *What is the community like? What are the sub-committies and who are its people?*

Institutions. Schools, colleges, hospitals, old people's homes, hostels.

Its place of work. Shops, business houses, offices, factories, police stations, fire stations, and telephone exchange.

Its specialist groups. Immigrants, students, commuters, shoppers, holiday-makers, drop-outs.

Its places of entertainment and relaxation. Clubs, pubs, restaurants, coffee bars, hostels, cinemas, theatres, bingo halls.

By the people we mean their characteristic cultural patterns, their jobs and homes, their life-styles and standards, their attitudes, ideal, concerns and prejudices, how they spend their holidays, their leisure, their money. *To what degree is the church reaching this varied community?*

How can we penetrate the unreached sections of our community for Christ?

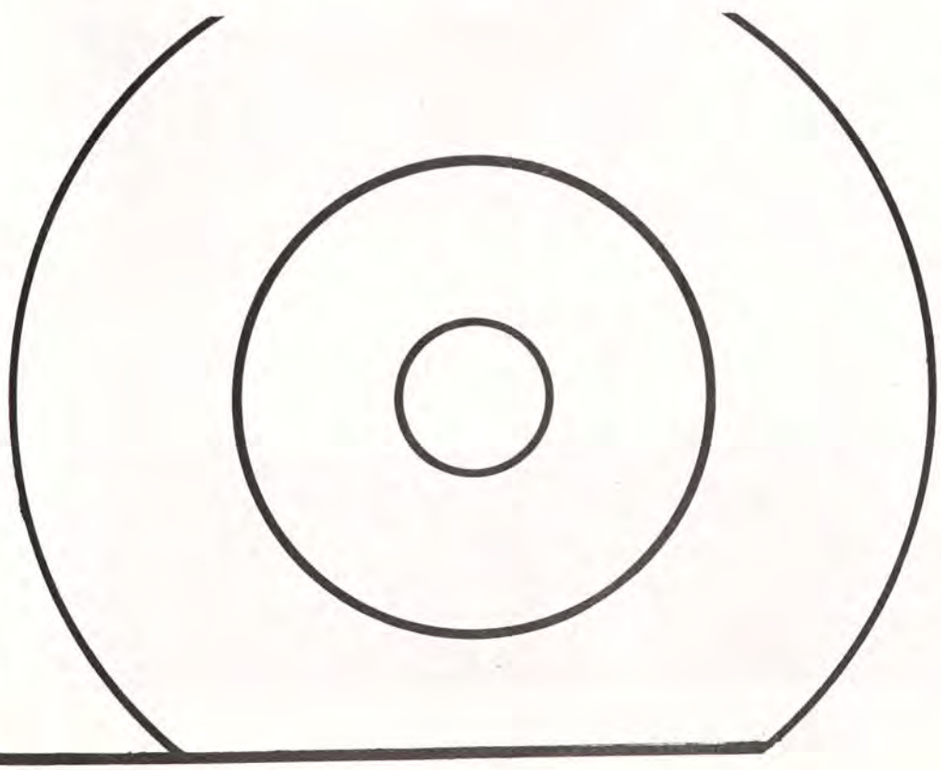
What should be our strategy? Which sub-committees and/or people should have priority? What personnel and plant are needed to reach them? Should groups of concerned Christians in the congregation be encouraged to specialise in outreach to different groups in the community?

Prepare a street map of the town or the area in which your church is situated. Mark on the map where your own members live, work, and spend their leisure. What does the map tell you about your mission in the area? Draw on the map a circle within half a mile radius of the church building. Note the streets where none of of your members live. How effectively are you presenting the Gospel in these streets?

Perhaps all this will lead to the conviction that a part of your evangelistic mission should be a Church Crusade. We must make a definite effort to reach those outside.

Oscar Wilde wrote of his Aunt Jane, who died of mortification when no one came to her grand ball. She died without knowing that she had failed to mail the invitations. This is the story of many a fine church which has wonderful worship services, a splendid programme – has everything, in fact, save a way of making some genuine connection with those outside who always assume that what the church has is for someone else.

Spotlight on Wigan



IN JANUARY this year our Wigan Church celebrated the thirtieth anniversary of the opening of the Central Hall and the establishment of a permanent meeting place in the town. The Wigan church was founded as a result of a crusade conducted by P.S. Brewster and party in 1945. This campaign was the first of a series of meetings after the second World War which led to the opening of several Elim churches throughout industrial Lancashire.

The first meeting of the Evangelistic Council, set up by authority of the 1944 Conference, was held at Headquarters on Thursday, December 7th, 1944, under the chairmanship of W.G. Hathaway. The minutes of that first meeting contained the following:

> "Particular stress was laid on the need for pioneer evangelism in towns where there are no Elim Churches . . .

(continued overleaf)

It was decided that at least six pioneer campaigns should be held during 1945 and that particular stress should be laid upon a contact in one district. Lancashire was chosen, and it was decided to explore the possibilities of campaigns in . . . . . Wigan".

The campaign began in a large tent on the site of a disused colliery. On the opening day of the campaign the heavens opened and there was a tremendous downpour of rain, and the conditions were so bad that part of the site was literally like a quagmire. In spite of these dreadful weather conditions almost 500 people turned up for the first meeting and about 50 were converted.

The campaign was to continue for many weeks; a description of the first month tells us that "Weather conditions had varied between more rain, high winds, and great heat, yet nothing has damped the ardour of the people or the fervour of the meetings. Every night of the week has seen splendid meetings. Indeed it has often been difficult to close even after the song-service, which is a popular nightly feature".

Another report declares "an interesting feature of the campaign is a large number of young people being won for Christ".

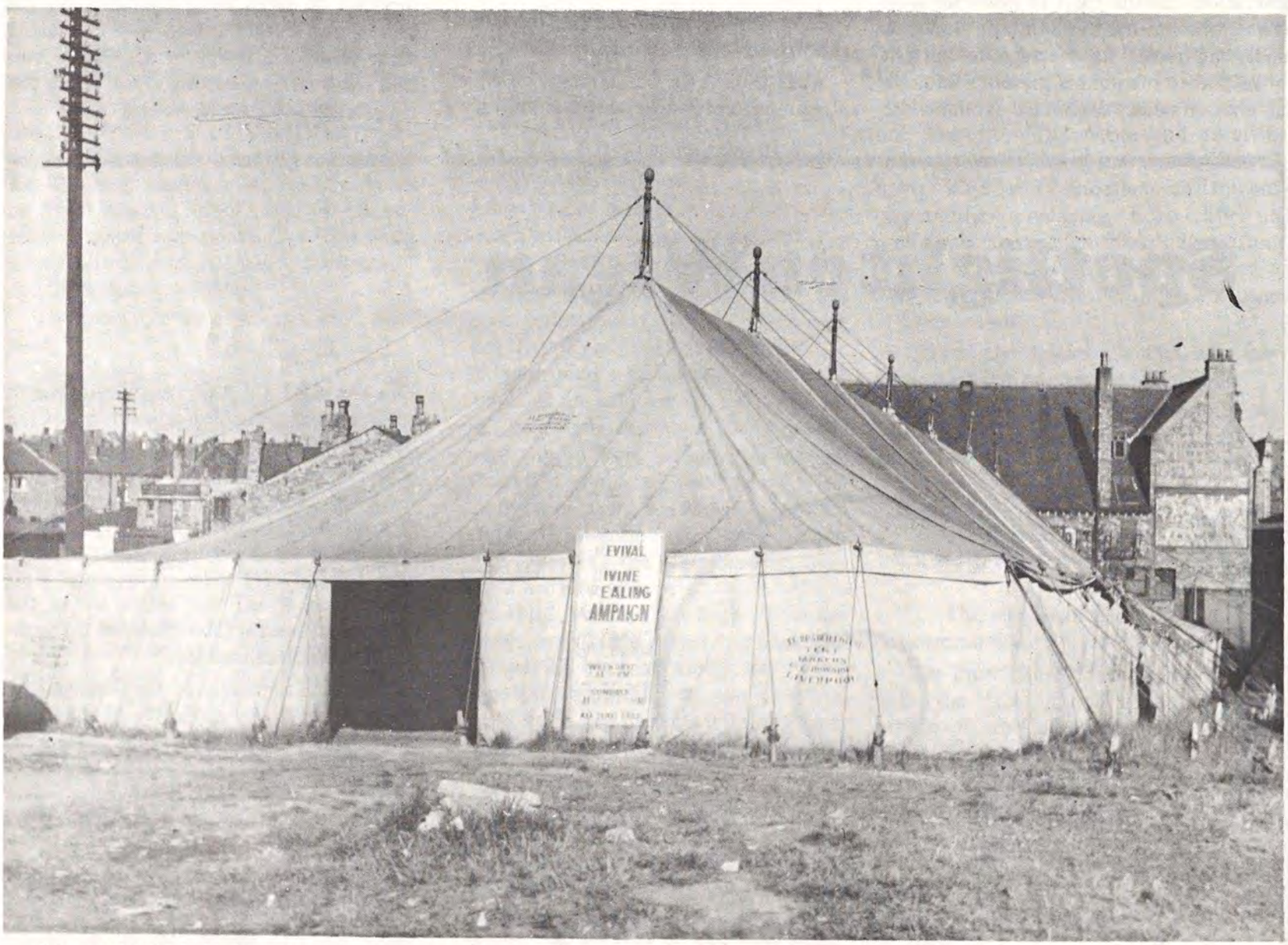
The meetings in fact continued for a total of seven weeks and the tent became the spiritual birthplace of many hundreds of people. Towards the end of this time Pastor Thomas Elvet Francis, who was minister of the Sparkbrook Church, was appointed as shepherd of this new company of believers.

At the end of the Crusade, very shortly after the tent had been taken down, there was some subsidence on the site when a hitherto unknown mine-shaft was revealed. A few weeks previously, hundreds of people had been sitting on the same spot.

The greatest problem that had to be faced was the finding of an adequate meeting place. During the next five months the congregation had to meet in a variety of different places including a dance hall, a cafe-lounge, a market hall and even a baths hall. Some of the rooms were totally inadequate to accommodate the eager converts. Eventually however the Old Methodist Central Hall, which had latterly been used as a warehouse was purchased. The whole place had to be cleaned and renovated before it was fit for use; this building was opened on January 1st, 1946.

Pastor and Mrs. T.E. Francis continued in Wigan for the next fourteen years and they were tireless in their efforts in establishing the work and setting it on a good footing. Later ministers continued the good work, including Henry Fardell, Fred Lomas, John Seaman and the present minister Terry Jacobs.

In the intervening period the area near the Central Hall in Wigan has had a considerable facelift, and the site which the church occupies is now surrounded by larger buildings. The present congregation eagerly await the start of their own new building which is the culmination of many years of waiting. The current delays have been caused by the discovery of a previously unknown mine-shaft on the site, and this has to be rendered safe before the new building can be erected.



The tent in which the Wigan Crusade was held in 1945.

Evangelism and you

by **P.S. Brewster**
Secretary - General

IT IS an accepted fact that God, in His Divine wisdom and planning, has set certain men in the Church and equipped them. In Ephesians we read that God has set in the Church evangelists. They are there for a special work, and in these days of sin and unbelief they have the task of pioneering and blazing the trail in the winning of men and women to Christ.

Because of the high calling and the tremendous task, miraculous signs and wonders have been promised to those who will believe. It is the prayerful anticipation of every evangelist that as he goes out he will be endowed with the necessary spiritual gifts as outlined in 1 Corinthians 12, and that miracles of Divine healing and outstanding conversions will accompany his ministry. Not only are they expected, but thanks be to God they are taking place!

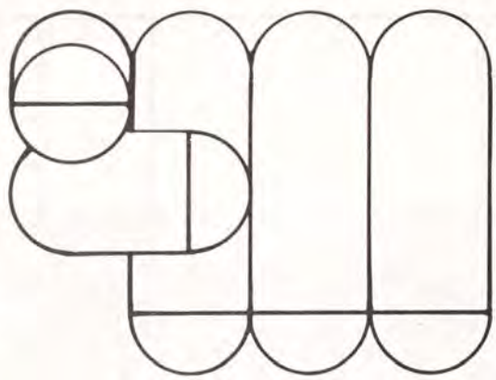
There is no doubt that this work is the work of a specialist; and only those who are engaged in it realise what is involved and the spiritual darkness that has to be fought and overcome. Large tents, and public halls are filled with unbelievers —oftentimes of a very critical character. Then the evangelist has to step in, make his own atmosphere, and preach until the Holy Spirit breaks through and begins His gracious work. The kingdom of Satan does not let go easily. There is a battle which only the strong can expect to win. By strong is meant strong in prayer, faith, and surety of calling.

Timothy received clear instructions from the Apostle Paul that he was to do the work of an evangelist. Thus it is the solemn duty and privilege of every minister and church leader, no matter what his particular personal calling may be, to include in his specialisation the leading of men and women to Christ and to bring the people to a personal decision Godward. Paul said, *"Knowing the terror of the Lord I persuade men"*. To him the prospect of anyone falling into the hands of the living God was a terrible thing, to be avoided at all costs. Thoughts of a soul being lost always filled Paul with terrible forebodings and fears, and proved an incentive to even greater energy and work.

Furthermore, not only the called-out evangelist, the pastors and leaders, but every department of church life should have as its priority vision the leading of precious souls to Christ. The Crusader meetings should periodically focus their attention on making sure that their ranks are increased by young people getting converted. In our Sunday schools boys and girls, as well as learning the Scripture, should be led to a personal knowledge of the Lord Jesus Christ as Saviour. Many of our great leaders who have accomplished much for God proudly date their conversion to childhood.

Every branch of Christian work should have as its goal the leading of souls to Christ.

Unfortunately, in many religious circles there seems to be so little hunger and soul-travail for revival and evangelism. There is so little passion and so few tears. The way to spiritual revival and evangelical success is no easy way. There is no such thing as an easy or cheap method. It can only come by much prayer, many tears, hard work and deep desire. If at all possible every Gospel service should have the atmosphere of prayer, and this can take place by a few getting together and praying through.



One man or woman on fire can soon electrify an assembly.

If at all possible each convert should be dealt with individually, preferably by the minister himself, or a few specially chosen workers. Their doubts, fears and background should be carefully looked into. Full assurance from the Scriptures should be given, then a personal confession from the lips of the convert. The results are most lasting when this is done, and the converts feel more sure of themselves. The New Testament speaks of those who love the souls of men acting as nurses and guiding the babes in Christ through the vital period when everything is so new and Satan so active.

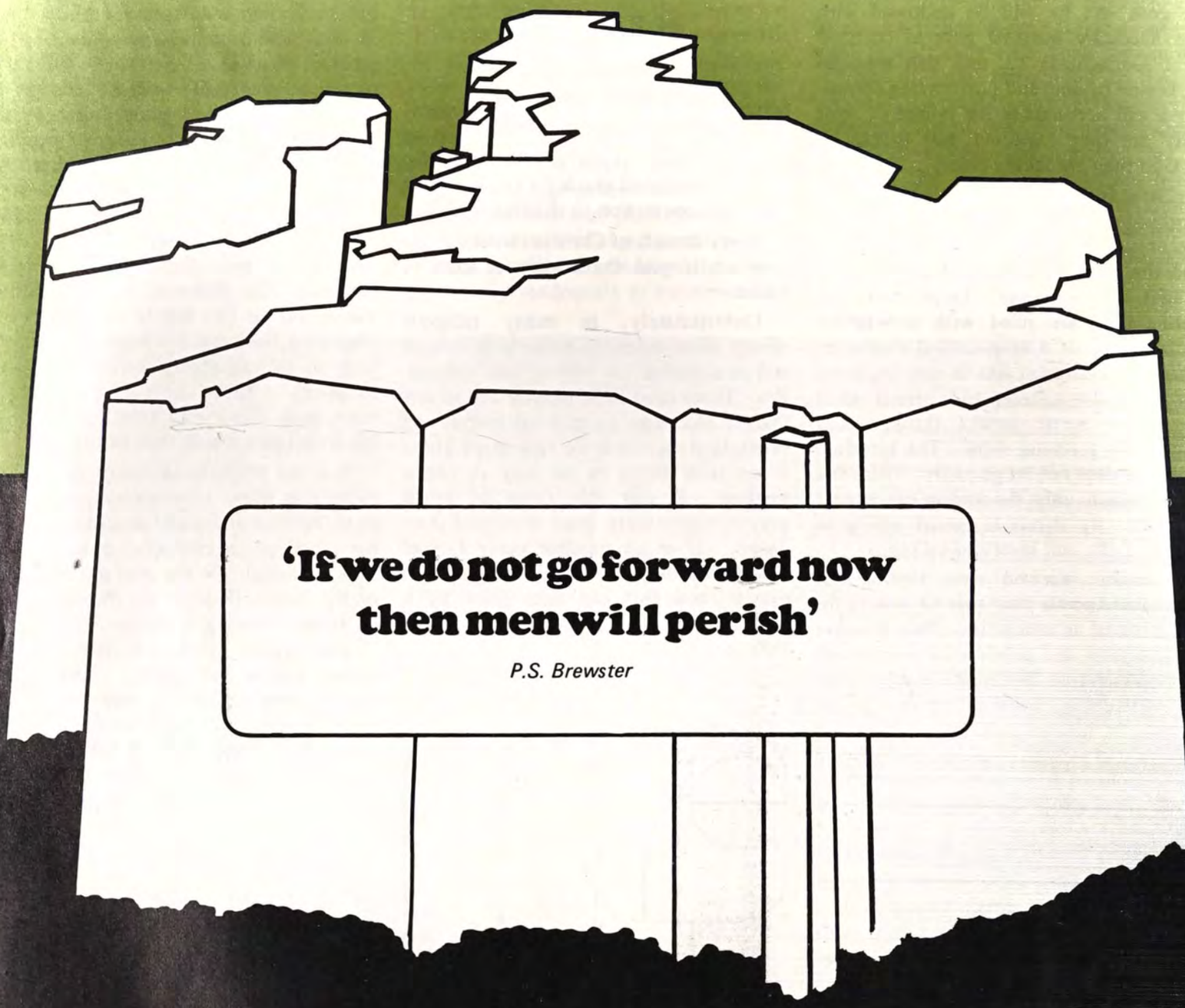
Paul the apostle, missionary, evangelist, and one who suffered so greatly for the cause of Christ, was able to say at the close of his busy life: *"I am free from the blood of all men"*. In his personal life he had so witnessed for Christ that all with whom he had any contact had a grasp of the way of Salvation. His very presence provoked thought and conviction. He was at perfect ease in all company and with all classes of people. He spoke of Christ without embarrassment and without fear. He was not apologetic for his conversion or for his passion and his fiery love for the despised Christ, the rejected Jewish Messiah. The Name of Jesus was constantly on his lips and in private life he magnified God and worshipped the Lord with an accompanying torrent of "other tongues". Those who contacted him went away filled with food for thought. His words penetrated their hearts.

It is the prayerful desire of our Movement that every Elim member scattered in all parts of the world should aim to do the work of an evangelist during 1976. This year might be the year of the return of the Lord. If this is so, then let us all be found winning souls for Jesus.

The losses in church life through varied causes are great. Unless the tide is stemmed in some way the Church must suffer and local assemblies die. During the year many Christians pass to their reward, some move out of the town, some lose their love and backslide, others are overwhelmed with sickness and are confined to home. It means this, that unless these losses are made up through live conversions or increases through the various branches of the local assembly, decline must set in. Our losses must be made up before we can say we are on the increase.

Increases must come from all branches of God's work. The pioneer evangelist does his part and adds new churches. The pastors and church leaders do their part by the maintaining and feeding of the flock. Then every branch of the Church must make some contribution. Only then can we qualify for the smile of God and anticipate the, "Well done", from the lips of the Saviour.

Britain for Christ



Fifty Million Need The Saviour

Help Us To Reach Them

ELIM'S EXPANSION PROGRAMME 1976-77

Our Plans... 1976 Pioneers.

*	West Kirby	Crusade now in progress. Welsh Presbyterian Church being purchased to house converts.
*	Airdrie	Crusade commences March 28th. "Brethren Hall" purchased for follow-up.
*	Wednesbury	Public Hall. Population of this area 310,000!! Crusade commences June 6th.
*	Whitley Bay	Negotiations under way for purchase of "Baptist Church".
*	Chester-le-Street	Negotiating for purchase of Salvation Army Citadel.
*	Redditch	Crusade commences June. "Christian Science" building purchased.
*	Witney	Roman Catholic Church purchased with the aid of 'Helps'. Meetings now commenced.
*	Keighley	Negotiating for a Church.
*	Newark	Negotiating for Salvation Army Citadel.
*	Runcorn	Possible purchase of building.
*	Ormskirk	Negotiating building.

1977

BATLEY
LANCASTER
KIRKALDY
DUNFERMLINE
WALLASEY
OLDHAM
GAINSBOROUGH
ETC. ETC.

Quote from E.C.W. Boulton
1947 Conference when retiring as President

. . . "THE CALL OF THE HOUR IS FOR CHRISTIAN ADVENTURERS, GOD-INTOXICATED SOULS FIRED WITH THE PASSION OF A GREAT AND NOBLE PURPOSE CLAD IN THE ARMOUR OF TRUTH, AND PREPARED TO STAND IN THE GAP FOR GOD; GREAT HEARTS WHO WILL NOT ONLY RECORD HISTORY BUT MAKE IT

Thank you Elim Members for your great interest in Evangelism.

*** For a good annual evangelistic offering.**
*** For record giving to the 'Helps' appeal.**
*** For the tremendous response to the "Penny-a-Day" fund.**

Support your evangelists daily with prayer.

We must not fail our generation.
We must Evangelise
and because we MUST we CAN.

The Church . . . . . photo taken at night.

West Kirby Crusade

The interior of the new church.

THE WIRRAL NEWS
29.1.76

Mayor To Re-Open Redundant Church

MEMBERS of Birkenhead's Elim Church will spend the next few weeks on an evangelical "rescue" mission.

Their aim will be to save a redundant church from demolition, and give their movement another base in Wirral. They have already acquired the former Welsh Presbyterian Church in Grange Road, West Kirby, and have started renovating it.

They hope to have the church ready in time to start a six week long special event on February 8. On that day the Mayor of Wirral, Coun. Ken Fox, will launch the church.

DURING the nineteenth century, a great number of Welsh people migrated to the industrial sections of England in search of work. One of the areas that felt the impact of the Celtic influx was Liverpool and the Wirrall. To cater for the expatriates' need for a measure of "Hwyl" in their worship, scores of Welsh churches came into existence. These sanctuaries were crowded to capacity.

Today, sadly, as successive generations have lost their national and cultural distinctiveness, the need for these 'Homes from Home' has diminished and many of these churches have been made redund-

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THE WIRRAL NEWS
12.2.76

Mayor Opens Divine Healing Church

SUNDAY afternoon saw the former West Kirby Welsh Presbyterian Church packed full for its reopening as the Elim Pentecostal Church.

The new church was opened by the Mayor or Wirral, Coun. Ken Fox, who welcomed the Rev. Alexander Tee and his team of ministers.

The mayor said he had only once before seen a church so well attended.

Mr. Tee detailed the crusading aims of the church, stressing the importance of Bible prophecy and divine healing. Every night this week sick people have been invited to the church for laying on of hands and prayer.

The Mayor and Mayoress join Alex Tee in the singing of the 23rd Psalm prior to the official opening.

The Mayor opens the new Elim Church.

nt. However, this misfortune on the ne hand has proved to be a blessing on the ther. Elim has always specialised in open- ıg disused churches. In 1973, we purchas- d a Welsh Presbyterian Church in Birken- ead to house the converts of the Crusade onducted by Alex Tee. Under the enter- rising leadership of Paul Epton this church going on from strength to strength, and or some time now has felt the stirrings f 'spiritual maternal instincts' to bring o the birth another new Elim cause in ıe Wirrall. Negotiations for the use of redundant Welsh Presbyterian church in nearby West Kirby proved successful and this town was chosen to spearhead Elim's new evangelistic thrust.

The vandals had a field day in the building, however, zealous Elim workers from Birkenhead and Southport trans- formed the place in a short time, and on Sunday February 8th the Mayor of Wirral, Councillor K. Fox officially re-opened the beautifully decorated church and inaugur- ated another Elim Pioneer crusade. To a crowded church, the Mayor expressed his sincere desire that this church would in- deed be a veritable 'Oasis' in this twen- tieth century desert. At the end of the first day through the faithful ministry of Alex Tee and his team over 40 people drank from the wells of salvation.

The rear wall of the church, houses a beautiful stained glass window. In Welsh, underneath the Biblical scenes were the words, Faith, Hope and Charity. The vandals have knocked 'Hope' out of its setting, and a plain window has replaced it. The Elim evangelists are working hard and we have great 'hope' that a strong work will be established here for the glory of God.

Some of the young people at the Youth Gathering on the first Sunday.

On our Doorstep

by **Tom Walker**, *Field Superintendent*

THREE startling items of news came into my office within a few days. Firstly, I learned that a child who had been murdered in Northampton had connections with our church there through the grandparents, and the child had attended our Sunday School. Then I had a line from some good friends in Glasgow telling me of the death of a brother who fellowshipped with the Glasgow church and who has also attended our Clydebank Church. This poor man was murdered in his own home. On top of these I had news that two children had been burned to death and their mother seriously injured. They had connections with one of our Birmingham churches. These events have made me stop and consider.

Deaths and injuries on the road now do not make very startling reading, indeed, some family may be robbed of their father, but the only mention, if there is any at all, is two or three lines in a local newspaper. Road deaths and injuries only become worthy of notice if they take place in startling numbers, such as would be the case in fog on a motorway. The daily carnage is something that we just accept. If those killed and injured on our roads had been the victims of disease we would long ago have been worried about an epidemic.

Yes, road accidents are just part of life, until they happen to you or yours. Then they are shocking. A loved-one loses a limb. A cherished elderly relative loses the sight of an eye. A young man, as indeed happened some years ago in one of our churches, sets off for work. He is only in his early thirties and life is full of promise. A large piece of metal falls from a lorry on top of his car and he is immediately called into eternity.

When this kind of thing happens to someone belonging to you, the effect is traumatic.

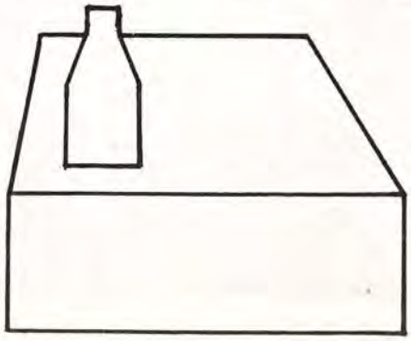
Fires take place in other people's houses, but I can well remember the time when one took place in mine. My wife and I were thankful to God that the damage was fairly small, but the nauseating smell of burning lingered around our home for many days. It served as a reminder of what could have been. We looked at our then young children with gratitude that the Lord had seen fit to spare us, for the fire brigade told us that it could so easily have been a serious fire.

Unemployment figures are just a line in a newspaper heading, or one of those woeful news items on radio or television, until it happens to you. Then it can be absolutely shattering. Whatever our politics may be, we must consider the suffering of individual families, and the demoralising effect upon individuals when they want to work and cannot find the means so to do.

We live in violent days. They are surely days of opportunity, but it cannot be denied that the pressures of life today are enormous. If ever there was a time when we should rise as one man to support the cause of evangelism, that time is now. There are signs of an increasing moving of the Holy Spirit and news reaches us of blessing among young people here and there. It is also marvellously encouraging to hear from our ministers of souls being saved. All of us, however, without exception, realise that the need of our nation is tremendous.

As a backdrop to the modern pressures we must never forget the manipulating effect of advertising and the incalculable demands made upon us by the mass media. Young people brought up on a continual background of Radio One beat music are endangering themselves without realising it. It is undeniable that the continual beat type music, with its pronounced rhythm has very serious dangers. Then we also must cope with the fact that our minds are continually bombarded visually and aurally by the many means of reaching us with news items and also with the various outputs of radio and television. It could readily be proved that the standards in this country have been seriously depressed, especially since the advent of independent television.

We feel very strongly that we must evangelise. We are thrilled with the glorious gospel of our Lord Jesus Christ. We have sung many times, "Christ is the answer to our every need" and it is marvellously true! Our Executive Council and our Evangelistic Committee are absolutely united in a determination to seek by the grace of God to win men and women and boys and girls for the Lord Jesus Christ. We want to keep before all of our beloved Elim friends the enormous need, and this article is seeking to bring home to every one of us that we are not talking about something that is remote. The need is on our doorsteps. There are souls who are without Christ all around us.



At every level we want to seek to reach out to win men and women for Christ. We plead with you in the name of our Lord Jesus to pray and, as the Lord guides, to fast. The only way by means of which we will reach more and more of our fellow-citizens is as the result of heartfelt intercession. As our Pentecostal fathers laboured in prayer before the Lord, so must we.

It is refreshing to move around our churches in areas of high immigrant population and to share fellowship with our brothers and sisters who have come to us from Sri Lanka, Pakistan, Bangladesh, India, West Indies, Uganda and elsewhere. The proportion in our churches of our friends from overseas is so far small, but we welcome every one in the name of the Lord. In our evangelism we must not forget that, in a sense never before in our history has it been so true, that we have the world on our doorstep.

There are practical ways in which many of the beloved Elim friends are helping, but we could do with many more members in our "Helps" scheme. This simple method of giving a minimum of one pound only twice a year is of very real assistance to a new church. Our Evangelistic Secretary will gladly give you details. As to the "Forward The Faith Foundation", our Administrative Secretary will be pleased to send you details of this.

Above and beyond these financial matters, however, is our enormous desire for there to be a continued, fervent intercession that the Lord in His mercy, will graciously grant our nation, forgiveness, and that He will be pleased to pour upon us the power of the Holy Spirit in ever greater measure. Your personal prayer for our full-time pioneer evangelist Pastor A.B. Tee, for our Evangelistic Secretary, Pastor I.W. Lewis, and for Pastor George Canty, who will be evangelizing mainly through our presbyteries, will be deeply appreciated.

The Family Altar

Scripture Union Portions

Notes by G.H. Neale

Monday, March 8th

LUKE 9:46-62

"Which of them should be the greatest" (v.46).

THE GOSPEL WRITERS portray the disciples as being very human. They show them in a true light, and here they are seeking to know which of them is the greatest. For schoolboys to discuss which of them is the greatest player at some game can be excused, but for the disciples to discuss such a matter, especially when we consider whose company they were in is inexcusable.

Tuesday, March 9th

LUKE 10:1-16

"He that heareth you heareth Me" (v.16).

WHAT a responsibility there is in being a Christian. So often we look for blessing and avoid responsibility. How sobering these words of Christ are; they leave no room for exaggeration, neither do they give place to the opinion of man. It must be Christ's words which we speak. How can we speak effectively for Christ if we do not know His Word? "Lord, speak to me, that I may speak".

Wednesday, March 10th

LUKE 10:17-24

"Rejoice because your names are written in Heaven" (v.20).

AS Pentecostal believers we can rejoice, as the disciples did in the power and authority given to us by the Lord through the Holy Spirit. Our prayer is constantly, "Use us more", but we should remember that the Lord Jesus had to remind the disciples of the greater blessing of forgiveness, salvation and eternal life. This is the blessing that we should seek to bring people into.

Thursday, March 11th

LUKE 10:25-42

"A certain man . . . fell among thieves" (v.30).

THE FIRST responsibility of the Christian to the world is that he should preach Christ. We also have an example from Christ that we must really feel for the need of others. This is more than a mere "social gospel"; such actions spring from a loving and concerned heart that will preach a clear message of God's love.

Friday, March 12th

LUKE 11:1-13

"Ask and it shall be given" (v.9).

THIS is one of the most exciting verses in Scripture; it contains not only three words; "ask", "seek" and "knock" but three promises as well. As with all God's promises, we have to fulfil the conditions in order to receive. In this we can see God's promises and man's responsibility; we must ask, seek and knock, then God will respond.

Saturday, March 13th

LUKE 11:14-26

"Every kingdom divided against itself is brought into desolation" (v.17).

THIS portion of Scripture teaches us many things concerning the spiritual world, but for the Christian the main lesson to be learned is that we must have a life filled with God. Our lives are likened to a dwelling place, and our constant prayer must be "fill my life with Thyself dear Lord".

Sunday, March 14th

LUKE 11:27-36

"This evil generation, they seek a sign" (v.29).

THE great condemnation of the people of Jesus' day was that they would not trust God, but sought signs and miracles. Graciously, Jesus tells them of the sign of Jonah the prophet; as the prophet was three days in the great fish, so Christ would be buried for three days before He would rise again. There could be no greater sign. Such a sign is given to every generation.

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.

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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 parks, close to Fistral Beach, conference and coach parties welcome. S.A.E., Mr. and Mrs. E.J. Bate. Tel: 3259. C.5005

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DEVON. "Keswick House" Lower Torrs Park, Ilfracombe. Warm welcome, excellent catering, happy fellowship. Free car park. Tel: 63929. C.5025

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MISCELLANEOUS

ADVERTISING PENCILS, ball pens, combs etc. Gold stamped church name, raise funds quickly easily. Details: Northern Novelties, Bradford. BD1 3HE. C.5000

COOK and other domestic staff required for Christian Hotel in the Highlands. Season, March – October. Please write to Mrs. MacPherson, Dunringell Hotel, Kyleakin, Isle of Skye. C.5079

LOW FARES FOR CHRISTIANS travelling to worldwide destinations, individual and group travel available. Write or phone: Missionair, 17, Meadow Road, Southall, UB1 2JE. Tel: (01) 571 3355. C.5019

THE WORDS FROM THE CROSS. A series of Easter meditations by Barry Blake-Lobb; available on free loan on tape or cassette. List of 100 Easter titles. 10p. New Life Recordings, 40 Fairfield Road, Barton-on-Sea, Hants. C.5099

WITH CHRIST

BOLITHO. On February 5th, Lily Edith Bolitho, aged 74 years, faithful founder member of Elim Full Gospel Church, Falmouth. Officiating minister at funeral: E.A. Cole.

BURKE. On February 6th, Clifton Burke, aged 19 years, of Ealing met with a tragic death in a car accident. Officiating minister at funeral: Frank F. Frost.

GATER. On Thursday, February 5th, Mr. J.T. Gater, for many years member, and one time deacon, of our Clacton-on-Sea Church, passed into the presence of the Lord. "With Christ which is far better". Officiating minister at funeral: P.K.G. Rose.

MANLEY. On January 3rd, William (Bill) Manley "passed into the presence of His Lord". Beloved husband of Elisabeth and father of Denise, Garth and Sharon of Kidderminster. Sadly missed by all. Officiating minister at funeral: H. Jeffery.

DEDICATIONS

BLAKE. Ruth Mary-Jane Blake, daughter of Stephen and Jane Blake of Ealing Elim Church was dedicated to the Lord on January 18th. Officiating minister: F.F. Frost.

CARTWRIGHT. On February 1st, at Elim Pentecostal Church, Cradley Heath. Luke James Cartwright, son of John and Cynthia, and brother of Matthew, was dedicated to the Lord. Officiating minister: M. Jones. C.5107

Coming Events

BIRMINGHAM. For three nights only. Hear International Evangelist Hans Koornstra. Tuesday to Thursday. March 23-25. Elim Pentecostal Church, Graham Street, at 7.30 p.m. All ministers and interested church leaders are invited to meet Hans Koornstra at 10 a.m. on March 24th in preparation for planning City Wide Crusade in Birmingham Town Hall during 1977. Info. 021-554-4789 or 021-472-0277.

BIRMINGHAM, Stirchley. March 19. Elim Pentecostal Church, Hazelwell Street, Children's Campaign with Reg and Grace Tomlinson. Sunday at 10.30, 11.50 and 6.30. Weeknights at 6 p.m.

CROYDON. March 6-7. Elim Pentecostal Church, Stanley Road. South London Presbytery Rally. Saturday at 7. Sunday at 11 and 6,30. Preacher: L.P. Cowdery.

GLOUCESTER. March 6. Elim Pentecostal Church, Park End Road. West of England Presbytery Rally. Business session at 11. Public meetings at 3.30 and 7. Ron Jones and the "New Creation Singers". Tea provided between the meetings.

ILFORD. March 20-21. Golden Jubilee Celebrations. Elim Pentecostal Church, Clements Road. Special visit of Pastor J. Tetchner (former minister). Saturday at 7, Sunday at 11 and 6.30.

MARKETHILL. March 6. Elim Pentecostal Church, Main Street. Opening of new Church. Saturday at 3 (March of Witness at 2.15). Rally at 6.30. Preachers: C.J.E. Kingston, A. Wilson, D.J. Ayling. Singing: W. Henning and J. McRoberts.

PORTH. March 5-7. Elim Pentecostal Church, Pontypridd Road. Annual Convention. Preacher: Alex Johnston. Friday and Saturday at 7.30. Sunday at 11 and 6.30. Convener: Raymond Jones.

RAYLEIGH. March 6-7. Elim Pentecostal Church, Castle Road, Golden Jubilee Anniversary. Saturday at 3 and 6.30. Sunday at 11 and 6.30. Preacher: John Lancaster. Singers: Ann and Moira (Leigh-on-Sea) and Chelmsford Choir.

ROMFORD. March 13. Elim Pentecostal Church, Wheatsheaf Road. Nineteenth Anniversary Services. Saturday at 7. Preacher: W.M.E. Plowright. Sunday at 11 and 6.30. Preacher: D.M. Provan. Convener: P.E. Streeter.

ROMSEY. March 13. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour. Saturday at 7.30. Preacher: C. Spicer, Kendal Avenue Pentecostal Church.

RUGBY. March 5-7. Elim Pentecostal Church, Windsor Street. Prophetic Convention. Friday at 7.30. Saturday (in Cambridge Street Methodist Church) Presbytery Rally at 7. Sunday at 10.30, 6.30 and 8. Preacher: W.J. Maybin.

WEOLEY CASTLE, Birmingham. March 13-14. Elim Pentecostal Church, Castle Square. Anniversary Services of opening of new church. Preacher: Stephen Cain. Singers: Hanley Elim Youth Choir and "Olivet". March 21st. Minister's First Anniversary. Preacher: T.J.S. Harris. March 28. Special Mother's Day Service. Speaker: Mrs. E.F. Cole.

* * *

Itineraries

The President, (Leslie Wigglesworth):
March 6, Rayleigh; 7, Hadleigh a.m; Westcliffe p.m; 8, Maldon; 9, Laindon; 13, Motherwell; 14, Coatbridge a.m; Alloa p.m; 15, Glasgow; 16, Kirkintilloch; 17, Clydebank; 18, Greenock; 19, Aberdeen; 20, Dundee; 21, Carlisle.

John MacInnes:
March 3, Newcastle-on-Tyne; 4, Jarrow; 6, South Shields; 7, Sunderland; 9, Darlington; 25, Sowerby Bridge; 26, Halifax; 27, Huddersfield; 28, Barnsley a.m; Knottingley p.m; 29, Leeds; 30, Wrenthorpe; 31, Bradford.

Charles J.E. Kingston:
March 6, Markethill; 7-11, Armagh; 13-15, Portadown; 16-18, Dublin; 20-24, Banbridge; 25, Bangor; 27-30, Beersbridge Road, Belfast.

David Butcher:
March 6, Nuneaton; 7, Longton; 8, Hanley; 9, Silverdale; 10, Macclesfield; 11, Stafford; 13, Crewe, (Presbytery Rally).

A Call to every Elim Church and member

Be a Prayer Partner

"Every Day – Let us Pray"

at 1.0 p.m.

for Pastor Stanley Shaw and Team

Plan to support Birmingham's ERDINGTON CAMPAIGN, Elim Pentecostal Church, South Road, Erdington, (outer Circle No.11, 64 from City) commencing Saturday, March 27th, at 7 p.m. Sunday 6.30 p.m. Weeknights (except Friday) 7.30 p.m.

Write to your friends in Sutton Coldfield/ N. Birmingham district.
PRAYER for the SICK.

D.5072

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Tuesday, Wednesday, Thursday
23rd – 25th March, 1976

at 7.30 p.m.

Elim Pentecostal Church,
Graham Street, B.1
Come and share in these exciting meetings

Preparing for
HANS KOORNSTRA
CITY WIDE CRUSADE
BIRMINGHAM TOWN HALL, 1977.

D.5106

SWITZERLAND 76

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Details: Go Ye,
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Whitwick,
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D.5090

JESUS IS COMING AGAIN – HE SAID SO !

Hear Dr. F.A. Tatford, minister on the Second Coming of our Lord Jesus Christ, Elim Pentecostal Church, Fredora Avenue, (off Norfolk Road, via. Preston Old Road) Marton, Blackpool. Saturday 6th March at 7.30 p.m. Sunday at 10.45 a.m. and 6.30 p.m..

D.5081

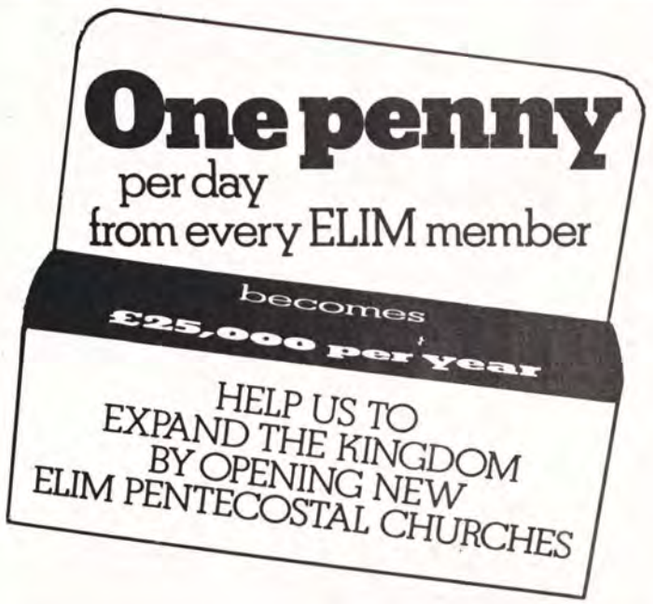
Wavelength

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

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.



Expansion News

THE 1p PER DAY FUND issued through the small cardboard boxes has brought in, to date £8,170. We praise God for this initial magnificent effort. The final emptying of the boxes for this worthy cause will be in six months' time.

The money will be used exclusively for expansion in opening new Pentecostal Churches for our Movement.

Has your box been emptied yet?

Have you received a box?

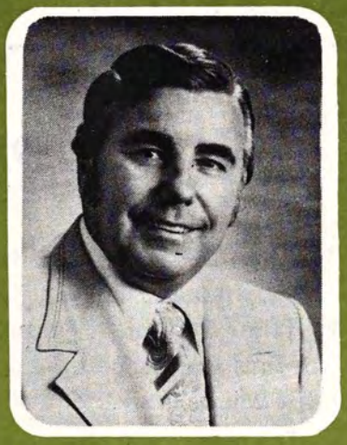
P.S. Brewster

Great Soul-winning Outreach Services

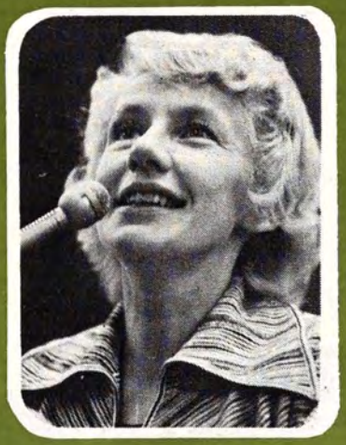
in the ROYAL ALBERT HALL
on EASTER MONDAY April 19th, 1976
at 2.30 and 6.00pm

Special DIVINE HEALING Service During The Evening Meeting

* Home and overseas evangelism
* Thrilling choir singing – United youth choir – London Crusader choir – led by Douglas B. Gray
* Radio Gospel singer from Sweden – Birgitta Edström
* Special guest evangelist – Rev. Bernhard Johnson
* Elim President – Leslie Wigglesworth
* Rev. W.R. Jones



Rev. Bernhard Johnson



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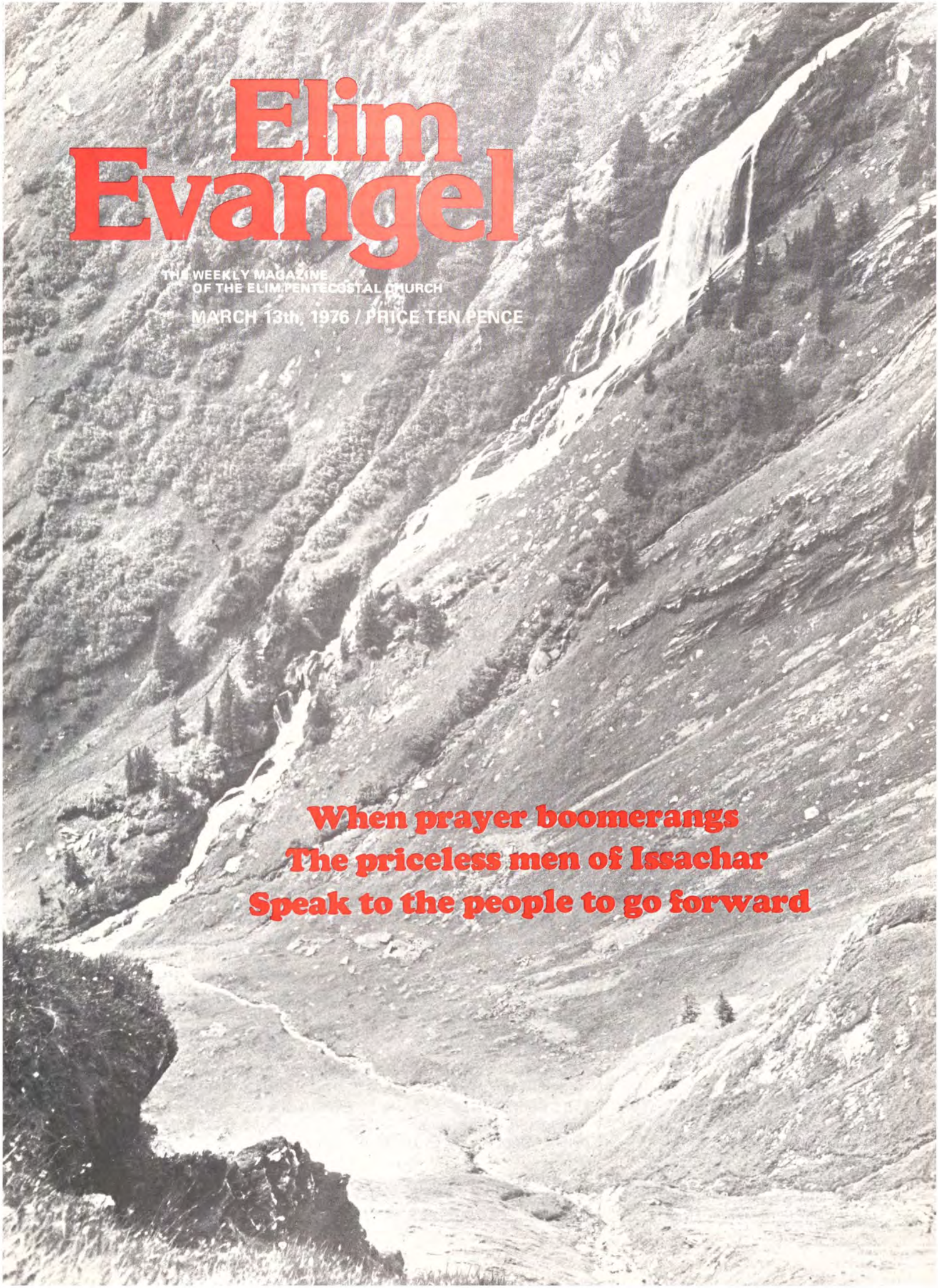

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

MARCH 13th, 1976 / PRICE TEN PENCE

When prayer boomerangs
The priceless men of Issachar
Speak to the people to go forward

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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Editorial

THE RECENT case of the Plymouth vicar who was given seven years for a series of crimes brings us once again face to face with the problem of the "bad press" that the Church so often receives.

We are not pleading that the folly of this unfortunate man should not be treated as an ordinary news item, but the very unusual nature of such a case gives it a greater degree of interest than we would expect, (ministers do not normally live such double lives).

Anyone who cares to study the history of the Early Church will perhaps be surprised by two apparently contrasting pictures which emerge.

The first is a picture of multitudes of men and women crowding into the churches. The expression *"And the word of God increased; and the number of the disciples multiplied greatly"* (Acts 6:7) is repeated at regular intervals (about every five years) throughout the narrative of the Acts of the Apostles (9:31; 12:24; 16:5; 19:20; 21:31).

In such places as Corinth, Jerusalem and Ephesus, at least, the Christian believers would represent a sizeable proportion of the total population. How extensive they were in the rest of the Roman Empire is still a matter of debate among historians. There can be no doubt however, that they represented more than a small minority.

When we come to examine the Roman and Jewish historians however, we find that the number of Christians hardly occupies more than a few lines; even in Pliny or Tacitus they are only given a passing reference – their very existence is thought to be somewhat of a curiosity.

No, the world is never likely to count us for very much; it is unlikely that we will ever get front page treatment in the national press (unless we do something wrong!).

Our aim should be not to "Win friends and influence men", but to "preach the Word" and win men for Christ.

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When Prayer Boomerangs

by **Gordon Wright**

A BOOMERANG is a deadly weapon, which is designed to return to its thrower after killing its quarry. The wise keep out of its flight path on its return! The act of prayer has something in common with the throwing of the boomerang: what is intended for somebody else returns on our own heads and there is no dodging its flight path – God sees to that.

You will recall Paul's probing questions to the Jews. One will suffice: "... *thou that preachest a man should not steal, dost thou steal?*" (Romans 2: 21-23). Prayer can hold the same rebuke. You who pray that others may give, do you give? You who pray that others may serve, do you serve?

Have you prayed for love to prevail in the assembly and been convicted for your own unloving thoughts? Have you prayed for the deepening of the spiritual life of the church and suddenly realised that you are only splashing in the shallows? Have you prayed for the burden of prayer to grip God's people and been alarmed at your own spasmodic praying?

When Moses prayed for the bitter waters of Marah to be healed, God showed *Moses* a tree to throw into the waters for their healing (Exodus 15:25). God did not answer Moses' prayer by influencing somebody else to meet the need – the prayer boomeranged on Moses. In the act of healing God required the co-operation of Moses.

Hearing of the plight of the remnant in Jerusalem, who had escaped the captivity, Nehemiah was so deeply distressed that he interceded for them with fasting and weeping. Such deep feeling opened the way for God to use Nehemiah to answer his own prayer. His sorrow was detected by King Artaxerxes, who acceded to Nehemiah's desire to assist his impoverished countrymen. And he went about his task with a quiet confidence and a dogged determination reminiscent of a man of destiny (Nehemiah chapters 1 and 2).

The challenge to service

Many a Christian who has prayed that the Lord would sent labourers out into the harvest as instructed by Jesus (Matthew 9:38) has himself been challenged to serve as a missionary, or a minister, or in his own locality in one of the innumerable ways that contribute to the gathering in of the harvest. Is it not significant that Matthew immediately follows this exhortation to pray for labourers to be sent forth into the harvest with the sending forth of the disciples? Even if these events were not chronological, they were certainly linked by association in Matthew's mind, suggesting that one was the sequence of the other: those who prayed were themselves sent.

The disciples were taken aback by our Lord's reaction to their "prayer" for the hungry multitude. *"They need not depart"*; said Jesus, *"give ye them to eat"* (Matthew 14:16). It seemed almost a rebuke as if He expected them to use their own drive and initiative to solve the problem. That was the last response they had expected. But we must never think of prayer as the easy way out: it is more likely to rope us in. Even when Jesus supplied the need by working the miracle, the disciples were set the task of organising the distribution and of clearing up afterwards (Mark 6:39-43). They sought Mary's role and were given Martha's task! Their responsibility for the needs of the multitude could not be discharged by a few moments of "prayer". No! Prayer involved them in hard work.

There can be no doubt that the church at Antioch felt pride in having Paul and Barnabas amongst them again, but as they prayed together, perhaps for the regions beyond, God did not answer their prayer by sending a man from the other side of the world, but by disturbing their cosy set-up.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

No escape

Jesus warns us that even our act of worship may turn in upon us, stimulating our conscience and making us aware of our imperfections:

"Therefore if thou bring thy gift to the altar, and there remember that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23, 24). Our attitude to our fellow-Christians is more important than our material offerings however beautifully and worshipfully they are presented. God is not building a vast international commercial empire: He is rearing a family in which His main purpose and joy is to see each member becoming more like Himself. So we can expect our worship to boomerang if our actions have alienated a brother from us.

Think for a moment of the prayer our Lord taught us to pray. "Our Father" not only reminds us of our relationship with God but of our relationship with all fellow-believers. How can we think of ourselves as belonging to God's great family and remain indifferent to the needs of one another? We cannot stop at prayer for them. Our relationship, our love for them, our desire to be like our Father will compel us to do all we can to meet their needs.

How can we pray seriously "Thy kingdom come" without living according to the standards of that kingdom and without seeking to extend its influence in every possible way? How can we pray

"Thy will be done" without seeking to do God's will ourselves? How can we pray "Give us this day our daily bread" without being challenged to help to meet the needs of others? How can we pray "And forgive us our sins; for we also forgive every one that is indebted to us" without facing up to our Christian obligation to forgive? And when we come to the end of the prayer, do we feel the need to stop at the word "glory" to confess that we have taken some of it to ourselves? Those who truly pray know that prayer has a most searching effect on the supplicant.

"Go and do"

It is evident that God uses prayer to help us to adjust to His will and to the needs around us. If we pray for the sick we may be given the prayer of faith or the gifts of healings; but we may also witness a road accident, and as we watch the doctor and the nurse alleviate the victims' suffering we may hear a voice behind us saying, "Go, and do thou likewise", especially if we are young and have the required ability. A similar challenge may come if we pray for the needy, the lonely, the handicapped. God may want *us* to do something about their needs. If we pray for the homeless, God may direct us to support Shelter; if we pray for the starving millions, Tearfund or similar organisation. If we pray about the state of the nation, God may direct us into the local council or into Parliament. If we pray about delinquent youth, God may ask us to work in a youth club. If we are deeply concerned about broken marriages, God may suggest we serve on the Marriage Guidance Council. If we pray for those with suicidal tendencies, God may direct us to link up with the Samaritans. And so we could continue.

"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 lips but our lips
To tell men how He died;
He has no help but our help
To bring them to His side".

God must use people to do His will, and who better than those who are observant enough to recognise the problems and interested enough to pray? It is unwise to pray seriously if we want a lazy life or prefer not to get involved!

Moody was well aware that prayer boomerangs on those who pray. During one of his crossings of the Atlantic when a fire broke out in the hold of the ship, he joined the volunteers, who formed a line for the passing of buckets of water. A friend came up to him and suggested that they should go to the other end of the ship and engage in prayer. "No, sir", replied the Evangelist, "we stand right here and pass the buckets, and pray hard all the time". Moody's prayers had boomeranged so often when he had been in the position to meet the need that he saw no point in wasting time waiting for it to happen in such a desperate situation.

When we have the ability to meet the challenge, we should think twice before accepting that it is God's will for us to do nothing more than pray. We must not make God's will an excuse for laziness or complacency – God has little time for triflers. But if our circumstances withhold from us the opportunity of doing more than pray, or if God clearly shows us that our part in the matter is to be limited to prayer, we can rest assured that our prayers will contribute to the outworking of God's purposes.

Thoughts from the Gospel of Matthew

by Frank Lavender

19. Spiritual Discernment

Matthew 9:2

FRIENDSHIP is a precious gift. The paralysed man was greatly blessed in that he had four friends. These were concerned about his terrible physical condition, and they longed for his restoration to health. They had heard the stories of the remarkable healing ministry of Jesus of Nazareth, and when they heard that the Healer was in the district, they determined to take their friend to Him.

When the man's friends lowered him through the roof to the feet of Jesus, both they and the onlookers naturally anticipated his physical healing. The first words of the Lord Jesus therefore must have surprised them all, for He said: *"Son, be of good cheer, thy sins are forgiven thee"*. It was clear that the paralysed man had a deeper need and a less obvious problem; the others did not recognize nor understand that something was troubling him even more than his physical condition. The man was aware of having done wrong, of *being* wrong, and that a barrier of sin stood between himself and God; he was distressed because he could not find a remedy. When the Lord Jesus looked at the man, He was immediately aware of his deeper need, and gave to the man the best news of all – that his sins were forgiven. In fact, this whole incident is concerned with forgiveness; the man's healing was simply a confirmation of the power of the Lord Jesus to forgive and cleanse sin.

We are aware that in spite of the enormous advances in medical science, there are many grievously sick people around us today. Yet we should remember that among those sick folk, and also among people who are not ill are those who like the paralysed man, are distressed by a far deeper problem. Some of them are aware that there is something wrong inside and they are conscious of their need of forgiveness. Let us who are Christians, give ourselves so completely to the Lord and become so sensitive to the leading of the Holy Spirit, that we will become more aware of the cry for help from the hearts of sin conscious men and women. We possess the message that can set them free, we have the word that can bring them spiritual cleansing and physical release.

United Pentecostals in the Rhondda

by D.E. Evans

THE ASSEMBLIES OF GOD, Apostolic, Elim and other Pentecostal groups invited the television preacher-painter George Canty and team to the Rhondda recently for a United Evangelistic Crusade.

Plans for evangelism here were in themselves an act of faith, defying the chill of this valley. The very glory of the Welsh Revival has left the subconscious thought that anything less is not the real thing. "This", it is said, is not "that".

George Canty's entire approach successfully answered that criticism. His stress was always on the undecaying permanence of the presence of the Spirit of God. This grew daily into a reality in everyone's heart. He said that the Revival had never stopped, but had only moved on as the world-encircling Pentecostal Movement, which could return again and flood the valley.

Aware of travel costs for congregations into Tonypandy from outside, no offerings were taken and costs were met by donations from supporting churches, love offerings and private gifts. The expensive newspaper column could therefore be used only sparingly for publicity. Nevertheless such was the enthusiasm of the people that 20,000 leaflets, 500 card invitations and posters were distributed. Open air meetings were held on Saturday afternoons, a seventy voice mixed choir was formed, and there were united pre-crusade meetings and prayer.

From the first night people were saved and healed. A young minister testified to healing of a lame leg early in the campaign. A young woman with kidney trouble and internal inflammation told publicly that the hospital had declared her fit. A letter came stating that an elderly lady was now walking without her crutches. And so on.

Attendances generally rose as the Crusade proceeded. One terribly wet night with only about 250 present, proved to be one of the highlights of the series as the blessing of God fell. Many decided for Christ and among those seeking healing was a polio victim, a 15 year old girl who immediately walked and ran to the applause and joy of a crowd of her school friends.

Three nights each week, a coffee bar attracted as many as ninety teenagers nightly. Contributory to its success were visits by the team to the local 1500-pupil comprehensive school. This activity, chiefly undertaken by Mark Drew with Michael Sherwood and his wife Elizabeth, reached nearly 1000 teenagers, and was described by the headmaster as "an exciting event".

Such things created great interest and brought scores of young people into the main services and to the enquiry room for salvation. It was a breakthrough, and may prove to be the beginning of great things for future Pentecostal outreach in the Rhondda.

Between them the campaigners fulfilled some thirty speaking engagements. George Canty gave away nearly £200 worth of his colourful "sermons in oils".

As the Crusade progressed the 726 seats of the Central Hall began to fill up, and very few remained empty. The last service was memorable. Its Pentecostal tongues, praise and singing were unforgettable. That evening is likely to prove historic, releasing many from their discouragement and creating a new positive outlook for the work in the Rhondda for the future. The evident anointing of God upon this wonderful two weeks' effort by so many hard working people, and the increasing fellowship between pastors and churches has proved invaluable.

Report from LOUGHBOROUGH

ON Sunday December 28th, members of the Elim Pentecostal Church bade farewell to their minister and his wife who were leaving for their new appointment at Winton, Hampshire.

Pastor and Mrs. James Hunt came to Loughborough with their daughter Rachel just five years ago. Much blessing has rested on their ministry.

The musical talent of Mr. and Mrs. Hunt expressed in singing together has been of great benefit to the church.

Words of appreciation were given by the church-secretary at an after-church buffet, and gifts chosen by the minister and his wife were presented.

It was with much pleasure that the members of the church welcomed a large company of visitors on the occasion of the induction service of their new minister, Pastor David J. Brown, who was accompanied by his wife.

The service was led by Lionel Currie, the message being given by the District Superintendent, Brian Edwards, of Derby.

Seven Presbytery ministers and their members supported the local church for this special event. Words of welcome were given by Mr. S. Partridge on behalf of the church and by Pastor Barry Killick, on behalf of the Presbytery. Items in song given by the girls' singing group were enjoyed.

Pastor Brown was born and educated in Birmingham. He has been an ardent committed Christian for many years, the last five of which he was the minister of the Bible Pattern Church in Burton-on-Trent.

The new minister, D.J. Brown being greeted by Brian Edwards, district superintendent. Others in the group (left to right) are David Beresford, Ron Morrell, Cameron Crawford, R. Gordon Tweed, Lionel Currie and Mr. Sidney Partridge.

The church looks forward to a period of blessing and expansion under the ministry of their new pastor.

Loughborough and Shepshed Echo

The priceless men of Issachar

by **Harry Palliser,** *Dundee*

"And of the people of Issachar . . . that had an understanding of the times, to know what Israel ought to do . . . two hundred . . ." (1 Chronicles 12:32).

As one reads the two books of Chronicles one becomes aware of the fact that the author (possibly Ezra) was not writing merely as a historian, outlining political and military events, the rise and fall of royal dynasties, and the like; but rather that he was writing history from a *spiritual* viewpoint so as to emphasise that behind Israel's rise to her golden age, and her subsequent disastrous decline and fall were spiritual causes and reasons. Having mentioned that, you will probably deduce the line of thought we purpose to follow. The Bible is very up-to-date!

The background.

The battle of Gilboa was Israel's Flooden Field, for at the end of it her king (Saul), his three sons, and the flower of her army lay dead; and the nation was humiliated. Confronted with the question of the kingship, there was immediate division, with Judah choosing David, (2 Samuel 2:4) and the rest of Israel accepting Abner's nomination of Ish-bosheth, (2 Samuel 2:8-9). Over the next seven years a state of hostility and guerilla warfare existed between the two kingdoms, and the crisis built up. What crisis you may ask? An extremely vital one! On *the human plane* we see a nation at "sixes and sevens", and a growing realisation that unification was essential if the nation was to survive.

But on *the spiritual plane* there was the purpose of God. God's intention was that David should be king, and the Royal line was to be established which, 1,000 years later would lead to the coming into the world of *"great David's greater Son"*. In other words, the crisis had implications which were both earthly and heavenly, human and spiritual. Now, we know from the Word what the eleven tribes did in that crucial hour when they had to decide whether to link up with Judah under David, or "go it alone", for in 1 Chronicles 23 we are told of the coming to David of the tribes with their leaders – including these remarkable words about the men of Issachar.

What does this verse have to say to us? A great deal! In the words of J.B. Phillips: "It is hardly surprising that the chronicler should make particular note of this, for he also was a man who had an understanding of the times. His interpretation of his people's history makes it plain that not only had he an inner discernment of the spiritual principles which were at work in the nation, enabling him to see beyond second causes, and subsidiary factors to the basic issue; but also that he knew the only real remedy to restore the lost glories of the nation". So let us look at these men of Issachar and see what we may learn.

They had an understanding of the times.

Look at the .state of that northern kingdom of Israel. There was controversy, argument, debate; some were for David, some against; political parties were at variance with each other, and so on. The men of Issachar saw all this, but I suggest they saw far more. Under the surface, behind all the political arguing they saw the plan of God on the one hand, and the activity of Satan on the other. *"They understood the times . . ."* Now, before we look at this more particularly, are there not *times* in history which are of special significance and importance? *"Who knoweth whether thou art come to the kingdom for such a time as this?"* said Mordecai to his niece, Queen Esther. And then our Lord as He wept over Jerusalem: *". . . Thou knewest not the time of thy visitation"*. Or our Lord again to His followers: *"Can ye not discern the signs of the times?"*

With this in mind I suggest there are two questions facing us:

Do we understand what Satan is doing? Lack of space forbids a global survey; and so let us think of our nation only. We think of the permissiveness and immorality; the drink and drugs menace; the violence and callousness; the varied interests in the occult from the ouija board to Satanism; the selfishness and materialism; the legislation for sin, and the

spiritual bankruptcy. Have you noticed the word "anarchy" being used increasingly by politicians as they speak of our problems?

Now here is the tragedy: many in our nation are worried, but they are making the wrong diagnosis. We hear about the need to check inflation, to have industrial harmony, greater productivity, a correction in the balance of payments position, more (or less) nationalisation. But, with all due respect, they have only looked at the symptoms, *not* the disease. An illustration may help. Some three years ago Brian Moore, a godly Irish Presbyterian, preached in Aberdeen on the Ulster tragedy. After dealing with the broad background and the many groups which were – and are – active, he went on to say: "But having said that let me go on to say somewhat paradoxically that all that has happened has one single cause; there is a trouble maker at work in our world today, and in N. Ireland, Jesus' parable of the tares in the wheat makes it clear: AN ENEMY HATH DONE THIS. This is the diagnosis of the situation". That, I suggest, is diagnosis in depth. Now, do we see the real enemy? Do we have "an understanding of the times?"

But, secondly, do we understand what GOD is doing? Oh, God is busy too, let there be no mistake about this; and yet we may fail to see this because He works so quietly and unobtrusively. In Faber's words:

"He hides Himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.
Thrice blest is he to whom is given
The instinct that can tell
That God is most upon the field
When most invisible".

Yes, God is working. Let me mention a few matters to show this (and you will doubtless think of many more). There is the way God has been quietly placing men after His own heart in the ministry across the land in most of the denominations – and they need our prayers! There are the groups of people who meet for prayer because of their deep concern for their own area, and for the nation. We think of the call of the Archbishop of Canterbury to the nation in general and the Church in particular: "Moral and spiritual issues must come in. Only if we start here are we likely to begin to find the right answers to our problems". There is the fact of the growing awareness of the need of the power of the Spirit in the ministry, and a turning away from the gimmickry of recent years.

But there is another aspect of divine activity to be taken into account, and it is a grim one. There is the fact that affluence, and all that goes with it is proving boring and unsatisfying. The Utopia of more money and possessions is turning out to be a mirage. In sheer frustration there has been a turning towards the occult and mysticism – and, by way of contrast, – vandalism and violence! And what of the further fact of folly replacing wisdom? How often in recent years as we have read of the passing of some law in Parliament, or a decision by "the powers that be" in an industrial crisis, or the pursuit of some policy by government, have we said, "How stupid can people be?" "Whatever made them come to such a decision?" Now, a piece of home-work for you: please read the whole of Deuteronomy 28, and notice particularly verses 1-8; and 15-25. Now, verse 28: "The Lord will smite you with *madness,* and *blindness,* and *confusion of mind;* and you shall *grope* at noonday (note the imagery) as the blind grope in the darkness, and you shall not prosper in your ways; and you shall only be oppressed and robbed continually, and there shall be no one to help you". What remarkable language, and how up to date!

In other words, God is at work on two fronts – stirring up His people, and chastising the nation.

These men of Issachar knew what Israel ought to do.

The duty of the eleven tribes was to get into line with God's will, and submit to God's chosen king, David. And to their credit, they did. Do we who are Christ's really know what the nation ought to do? Do *we* see, as Dr. Coggan sees, that "moral and spiritual issues must come in?" Do *we* see that the supreme need is repentance? And that repentance will have its beginnings within the Church? Here is a further piece of homework involving two scriptures. The first is Deuteronomy 30:1-3 and 7-9, and the second is 2 Chronicles 12-14 with its pointed "IF . . . THEN . . ."

How did those men acquire such insight?

I find myself asking the question because of our need today. Matthew Henry points out that there were only 200 such men, suggesting such men of insight were few and far between. Oh the need today of men who "understand the times, and who know what Britain ought to do!" How do we attain to such a place? Where is the key which will unlock the door and give us the answer?

The key

What of this key? *"The secret of the Lord is with them that fear Him".* We don't tell our secrets to all and sundry; neither does the Lord.

One of the fascinating features of the Old Testament records is the close, intimate relationships between the Lord and His prophets. And this is to be found time and again in the lives of many of the Covenanters and Puritans, and more recently, in the Lewis Awakening. Duncan Campbell often referred to the instance when, during the work of God he went to the home of the two aged sisters, Peggy (who was blind) and Christine Smith (who was arthritic). God had revealed to Peggy that He was to save seven men in a village some distance from Barvas. When she told Mr. Campbell that he should hold a meeting there, he said he had no leading to go. Her response? "Mr. Campbell, if you were living as near God as you ought to be, He would reveal His secrets to you also". They prayed, and as they did he, too, felt the constraint of God, and went to the village where there was a mighty move of God – and those seven men were saved.

And what of this key – *"He made known His ways unto Moses; His acts unto the children of Israel".* Israel only saw what God *did;* but Moses was shown the reasons, the motives behind the acts.

We are left with the challenge of a closer walk with God. And in that closer walk there is a growing sensitivity to the movements of His Spirit, and a greater awareness of what God is doing, and even of what God is going to do. As a result of such an insight, there will be far more intelligent praying, that Britain too may come to know what God would have her do.

SPEAK TO THE PEOPLE

THE CHINESE CHARACTER for crisis is made up of two symbols, one meaning danger and the other opportunity. Surely it was an hour of crisis for the Israelites at the Red Sea. The danger was terrifying. The opportunity was sublime.

The people had followed Moses' inspired leadership and had packed up bag and baggage after 400 years in Egypt. The plagues, climaxed by the visit of the Death Angel, persuaded Pharaoh that it was the better part of valour to let Israel go. In fact, the Egyptians were so glad to see them go that they loaded them with gifts to help them on their way.

But Moses had scarcely got his army of slaves to the border of the country until Pharaoh had some second thoughts. He sets out in hot pursuit with his chariots and panzers, to head off the fleeing slaves and bring them back.

Helped Hitherto

Now I want you to keep certain facts in mind. The Israelites had been chosen, preserved, protected, redeemed, enriched and led. They were the chosen progeny of Abraham. They had been preserved by Joseph's corn and sustained for 400 years amidst oppression. They had been redeemed by Passover blood. They had been enriched by the largesse of their captors. They had been led by God's servant Moses. But now the jig seems to be up. The Sea is before them, the wilderness on either side and the military might of the most powerful nation on earth breathing hot down their necks!

Three Choices

They could do any of three things. And these are timeless alternatives, still confronting men and churches. They could surrender and go back to slavery. They could stand still and perish. Or they could go forward and prove God.

What Did They Do?

There were five reactions. Some indulged in nostalgia, saying: "We were better off as slaves. Why did we ever start out on this wildgoose chase? It's better to be serving the taskmasters of Egypt than living this life of faith". Others murmured against God and against God's leader. They said that God had tricked them and that Moses was a visionary and unrealistic. They called for more miracles. "If God is for us, why doesn't He do something?" They were living in the midst of miracles and yet they called for more and blamed God for being too niggardly in His working of miracles. Sounds familiar!

Still others speculated and theorised about divine providence and why God allows His people to face such problems. There are always the theologians around spinning their webs of speculation! Others prayed, Moses among them, until God protested, "Wherefore criest thou unto Me?" Still others were simply petrified. All they could see ahead was certain doom and death.

Now, what I want you to see is that the nostalgia, murmuring, theorising, praying and stark terror, were all out of place. God's Word for this hour was: Go forward!

Human nature hasn't changed at all across the centuries. How up-to-date all this is! In a time of crisis, when great forces are arrayed against us, when the stakes are high and it is time for high courage and strong faith, how much time is wasted, still in nostalgia, murmuring, theorising, praying and cold fear! I hear them all in a typical week! The good old days. Preachers not what they ought to be! We cannot expect great things today: "falling away" you know! What we need to do is pray more! Armaggedon is on the way, better batten the hatches to ride out the storm!

Can't you hear them? Our only hope now is the Moabites! Let's not be dogmatic. We need to learn to compromise with the Egyptians. They have their good points you know.

Forward March

That was God's Word for the people. "Speak to the people that they go forward".

Forward: away from Egypt and its heathensim, its idolatry, its immorality.

Towards Canaan, type of the Spirit-filled life: rest, warfare, victory.

In utter faith, despite human reasoning, into the face of the impossible.

As a witness to unbelievers. The world is watching.

Towards conflict. You are redeemed to war a good warfare.

To worship the Lord without compromise.

What Happened?

The impossible took place. The sea opened up. They marched through dryshod. The enemy was confounded. God led them forth in triumph.

You can never be defeated when you go at His command. No power on earth can defeat the man who trusts in God and

TO GO FORWARD

ER

obeys the voice of God.

To say that we live in an age of crisis is to state the obvious. Great issues hang upon our responses. We can complain about the situation. We can sit down and waste our time harking back to the "good old days". We can give up and say that nothing can be done against such odds. We can come to terms with Pharaoh. Or we can go forward to attempt great things for God and to expect great things from God.

A Challenge

Let me hurl out a challenge. We must go forward in defence of the faith once delivered to the saints, resisting every effort to add to it or subtract from it, rejecting every new revelation and interpretation of men, preaching nothing but the Word of God in season and out of season. We must strike no compromise with error. We will admit no broadmindedness with infidelity. We will accede to no subtle pressure to conform to unbiblical doctrines because others have received help from God without abandoning their unscriptural dogmas. We are set for the defence of the gospel.

We must go forward in soulwinning evangelism. Men are lost if they are without Christ. The gospel is not an additive, but water, bread, life. The quality of life is not improved by faith in Christ, rather outside of Him is no life. We are not here to influence legislation or ameliorate social conditions, or make this a better world to live in. We are here to snatch men as brands from the burning.

Some years ago, while preaching at the Elim Conference in Great Britain, I heard a medical doctor say that there is a disease known as Sjorgen's Syndrome. It is arthritis of the tear ducts, and makes it impossible for one to shed tears. Unless relief is found, the victim ultimately goes blind. Perhaps some of us have spiritual Sjorgen's Syndrome. We have lost our power to "weep o'er the erring". Unless something is done, we will go blind . . . we will forget that we were purged from our old sins and lose our sense of direction.

We must go forward in spiritual growth. St. Paul gave as the consuming passion of his life: *"That I may know Him"*. He confessed that he had not already attained but he was pressing on toward the mark. Prayer, holiness, Christ-likeness, the Spirit-filled and Spirit-led life: these are the preoccupations of the person who heeds God's call in this hour. Conversion is glorious but it is a beginning only. What would you think of a mother who was concerned only to bring children into the world but had no interest whatsoever in seeing them grow into mature and responsible citizens? Our evangelism must be more than manning a maternity ward. Go forward . . . grow up into Him in all things!

We must go forward to stand in the gap for this generation. Ezekiel, in his day saw the spiritual, governmental and educational and social leaders of the time failing in their duty. He spoke of God's heartbreak when he said: *"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"*. In forty years, Schaeffer tells us, we have come from a public concensus of Bible morality to a pagan society. This generation is pampered, perplexed, bewildered, short-changed. Someone must stand in the gap. Our society has more addiction, more alienation, more loneliness, more empty lives than any previous generation in history. We have more knowledge but less wisdom, more possessions but less riches, more pleasures but less joy.

We must go forward to claim our cities, our nation, for God. We must claim the mass media for God. We must infiltrate our school systems with dedicated teachers. We must think big, because we have a big God. We must venture largely because the resources of heaven are at our back. This is no time for small faith and small deeds. While little time-servers prepare their mini-sermons and go their accustomed rounds of clerical routine, the millions who search for meaning in life, give ear to cultists and charlatans. You are entrusted with the eternal saving gospel of God's beloved Son. You have come to the kingdom for this hour.

"Wherefore criest thou unto Me? Speak to the people that they go forward". Crying unto God is good unless it is a substitute for action. Pray? Yes! *"Pray without ceasing"*. But do not make your praying an alternative. It must not be an alternative, it must be a part of the equipment of God's shock-troops as they go into battle.

The Pentecostal Testimony

H.H. Barber, pastor of Calvary Temple, Winnipeg, preached this message at the General Conference of the Pentecostal Assemblies of Canada in 1974. Mr. Barber was the preacher at the Elim Conference in Blackpool in 1969.

News

A special Youth Outreach in 1976.

THE ELIM YOUTH COMMITTEE has decided to launch a summer Crusade lasting six weeks. This will take place during July and August. A team of young people will be selected to evangelise a number of towns along the south coast. The team will be made up of the following personnel:

A minister and his wife.
Four Elim Bible College students.
Six young people from Elim churches.
A member of the National Youth Committee.

Their programme will include beach missions, Vacation Bible Schools, door-to-door evangelism, evening children's meetings, Coffee-Bar outreach, late-night specials and crusade-type meetings. There will be plenty of opportunity for initiative.

This exciting project, if successful, could be the beginning of a programme for national and international involvement in evangelism by the young people in our Youth Movement.

Applications should be made to the National Youth Director, Elim Youth Movement, Kensington Temple, Kensington Park Road, London W.11. 3BY. Tel: 01 727 4877.

Increase in Scripture Languages

LATEST FIGURES issued by the United Bible Societies show a total of 1,577 languages and dialects in which at least one book of the Bible has been translated. This shows an increase of 28 languages during the year.

The highly important work of Scripture translation requires the best scholarship, the fullest co-operation and the deepest dedication available on the part of the churches, missions and Bible Societies throughout the world. The whole task is an indispensable aspect of the total Christian mission in the world today.

Press Release

THE FIRST BRITISH CHRISTIAN BOOKSELLERS CONVENTION, which took place February 2–4 at the Regent Centre Hotel, London, was a great success. Amongst the 400 delegates who attended were booksellers from Japan, the Philippines, Jamaica and Holland, as well as publishers from the United States, Sweden, Finland, Norway, Germany, Switzerland and Iceland.

The Chairman of the Convention Committee, Mr. Gerry Davey, spoke in his opening address of the need for Christian booksellers to have a flexibility of approach in their methods while maintaining their basic convictions and goals. "Fifty-five per cent of all those coming to faith in Christ in recent years world wide", he said, "have been significantly helped at some stage by Christian literature. Although largely unaware of it, our nation needs Christian booksellers".

During the two days of the Convention the delegates attended seminars dealing with such subjects as display, stock control and expanding their markets. Canon Michael Green set the mood on the first evening with an inspiring address on the Apostles Mark and Luke. The Rev. Tom Houston of the British and Foreign Bible Society gave an informative address to the Convention on Bible translation. The other main speaker, Mr. Ronald Inchley of the Inter-Varsity Press spoke of publishing past, present and future. On Tuesday evening recording artists, (including Len Magee) entertained the delegates with selections from their albums.

At the final meeting of the Convention Dr. Kenneth Taylor, paraphraser of the *Living Bible,* spoke of the influence that Christian literature had had in the lives of many men and women. He told of the great demand that exists today for Christian books and suggested that revival might come through literature in our generation as it had from the discovery of the printing press in the 16th century.

The publishers' exhibition showed a very high standard of presentation, and many of the publishers spoke of the great help that it had been to meet the booksellers and to know something of his needs.

At the conclusion of the Convention it was announced that another Convention would take place in 1977, but in much larger premises at a venue still to be decided.

Part of publishers exhibition displays.

Religious Education

"SAVE RELIGIOUS EDUCATION from hypocrisy and boredom", urges David Blair, who heads up the Scripture Union Schools Department. "But" he adds, "some crusading defenders of the religious clauses in the 1944 Education Act are over-simplifying issues almost to the point of misrepresentation".

David Blair, who is also Secretary of the 2,500-strong Association of Christian Teachers, reports that "a significant number of Christian teachers are finding that the daily act of school worship can be counter-productive, simply because most of the boys and girls in our schools are not practising Christians".

But he believes firmly in the need to retain compulsory, "Christianity-based" R.E., which must be competently taught. "If R.E. becomes optional, it will disappear by default. Humanists as well as Christians must surely recognize that if our young people are to understand how Britain ticks, they must understand Christianity.

"Though R.E. should teach mainly about the Christian faith, it should also include something about the other religions that are being practised in our country, and other significant world-views. Christians need not be afraid of this, because Christianity is true.

"R.E. should inform and not indoctrinate. But Christians can build on this, as our SU Inter-School Christian Fellowship does in the 2,000 voluntary school Christian groups with which we are in touch, where Christians can meet and share their faith with others in the school.

"And church youth groups and school Christian Unions today have the advantage that young people are no longer suffering from an overdose of formal religion".

Elim Missionary Society.
Missionary Offerings
from our Junior Departments

"Wheels for Witness"

10412	Silverdale Crusaders,	2.50
10469	Canada, Hants.	50.00

"Build a Church".

M/R	Rayleigh Sunday School	10.00
10389	Peterborough Christmas offering,	133.55
10402	Stockport Sunday school	4.00
10403	Gosport Sunday school	5.00
10408	Glenfield Sunday school	5.00
10409	Kingstanding Sunday school	20.16
10421	Hull City Temple	32.00
10430	Rotherham Girls' Sewing Class,	20.83
10435	Hereford Sunday school	15.00
10440	Vazon Sunday school	57.80
M/R	Worcester Sunday school	14.69
10465	Antrim	10.00
10468	Woolwich Sunday school	11.70
10472	Netherley Sunday school	2.75
10474	Ballysillan Youth	6.00
10476	Blackburn Sunday school and church	13.50
10479	Rayleigh Sunday school	10.00
10484	Lincoln Sunday school and Sunshine Corner	11.00
10497	Llanrumney Youth Club	6.00
10498	Leyton Sunday school	4.00

Brazil.

0435	Hereford Sunday school	10.00

Transvaal

0454	Swindon Sunday school	30.00

Undesignated

0375	Beeston Sunday school	5.80
M/R	Tamworth Sunday school	1.27
0390	Carol singing, Chorlton	2.24
0401	Chelmsford Sunday school	7.30
2.27	Accrington	2.50
M/R	Braintree	4.68
0450	Weoley Castle Sunday school	10.00
0451	Wimbledon Junior church	30.00
M/R	Brecon Sunday school	3.38
2.14	Ilford Sunday school	12.00
0461	Caerphilly Sunday school	23.00
0462	Caerphilly Youth Club	13.57

Thank you, young people, in the name of the Lord,

L. Wigglesworth,
National Missionary Secretary.

Points for Preachers

J. Alexander Wright

AN OUTLINE

"He was tempted".

In all points, like as we are Hebrews 4:15. Matthew 4:1-11).

1. The snare of the short-cut. *"Make these stones bread".* Start with the way to a man's heart, through his stomach. Eliminate the tilling, toiling, sowing, reaping, garnering, grinding, baking. In these days of 'instant' things, coffee, puddings, dinners – you name it, the temptation is ever with us. Liberace said, "If I play Tschaikovsky, I play his melodies and skip his spiritual struggles".

2. Play to the Gallery. *"Cast thyself down".* The special temptation of the preacher; spiritual pride. "It's in the Book" says Satan, but Jesus caps his quote with another, (and there is always another). Not what the Bible says, but rather what it says again, and again.

3. Forcing the issue. *"All these kingdoms".* Just for manipulation and earthly ambition. But kingdoms are not so won. "Every knee shall bow", but that won't be an enforced obedience, despite some prophetic theories. By the terms of His kingdom it couldn't be! Every knee shall bow willingly, gladly, and every tongue will readily proclaim His Lordship.

A QUOTATION

Faith for Healing

ABOUT this time I repeatedly prayed with sick believers till they were restored. In some instances, however, prayer was not answered. The way in which I now account for these facts is as follows. It pleased the Lord to give me in such cases something like the gift (not grace) of faith, so that I could unconditionally ask and look for an answer. The difference between the grace of faith and the gift of faith seems to me this. According to the gift of faith I am able to do a thing or believe that a thing will come to pass, the not doing of which, or the not believing of which would not be sin. According to the grace of faith I am able to do a thing or believe that a thing will come to pass respecting which I have the Word of God as the ground to rest upon, and therefore the not doing of it or the not believing of it would be a sin. For instance, the gift of faith would be needed to believe that a sick person should be restored again though there is no human probability; for there is no promise to that effect: the grace of faith is needed to believe that the Lord will give me the necessities of life if I first seek the kingdom of God and His righteousness, for there is a promise to that effect, (Matthew 6:33).

George Muller, *Autobiography*

AN INCIDENT

Should Christians smoke?

ONE Saturday morning C.H. Spurgeon (the great Victorian preacher) went for a long walk, and when he came back he said to me, "I saw in a shop window down the street a can of tobacco, and on it a printed card reading: 'Spurgeon's tobacco". Then he asked me, "When the Lord calls me home shall I be remembered by the tobacco I smoked or by the Lord I preached? I can never again smoke to the glory of God". (He gave a lengthy explanation of this latter sentence in a letter to the *Daily Telegraph*). Immediately he picked up all his smoking paraphernalia and threw it upon the fire. For nine months to the day of his departure to glory, he never smoked again. I myself was present when these statements were related by his secretary.

This story was related by Dr. L. Sale-Harrison, U.S.A.

May Osman's Page

"Pray for Rhodesia"

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

FROM the reports we have read in our newspapers and from letters we have received from our missionaries in Rhodesia, we fear that there will be another blood bath similar to that which took place in the Congo, unless God intervenes.

Rev. A. Lewis, Rector of Rusape, Rhodesia, said "Rhodesia has been the whipping boy for so long. Any thug who can get away with a military 'coup' in Africa has British recognition within days. Not so the little African state which has had the courage for ten long years to resist the rising tide of Godless communism – the country where peace, order and liberty of speech still survive, where the African people prosper more than in any 'all-black' state, where freedom of religion is still a reality and Christian values and standards are a power to be reckoned with".

Strife

If majority rule were to be introduced too quickly it is almost certain that there would be strife between the Shona and Ndebele peoples. The white man, generally speaking, occupies the parts of the country which were unoccupied on his arrival, and it was his arrival which helped to turn the wilderness into a civilised state.

Nationalist terror in the North Eastern corner of Rhodesia is abominable. The African tribesmen in that area are being beaten into submission. Rape, bayonetings, abductions and burnings abound. Whole families have been burned to death in their huts, and other atrocities have been inflicted that are too horrible to write about. The leaders of Rhodesia have to make the choice either to restrict the liberty of some nationalists, imprisoning the convicted and most dangerous, or allow the country to become another Angola. The Rhodesian government continues to talk with the African nationalists in an attempt to negotiate a settlement which will give black people a *progressively increasing* say in the country's affairs, without precipitating anarchy.

Headlines

Today's newspaper headlines shout *RUSSIA AIMS TO TOPPLE SMITH.* There has been a secret meeting in Budapest between the Russians and Joshua Nkomo, (the African Nationalist leader who has been negotiating with Mr. Ian Smith). Moscow's intervention is causing anxiety in Western capitals. If the talks fail in Salisbury this week it could be a signal for an all-out war. Russia has offered to provide massive supplies of military equipment, and she is training advisers to operate from neighbouring Mozambique. It seems as though Peking may also be planning to provide arms for the anti-Smith guerillas. They even have an African name for Rhodesia: – Zimbabwe.

We have heard from our missionaries that the nationalists are being enticed into withdrawing their older children from the schools to go for army training. So far our school at Inyanga North has not been very much affected, they have only lost a few pupils; but they are situated in a very dangerous area near to the border.

My purpose in writing this article is to plead for your prayer support for our missionaries in Rhodesia. They are working in an explosive situation and we need to cover them with our prayers day and night. Their time of service in Rhodesia may be short, so pray that they may win souls every day.

"Look on the fields; for they are white already to harvest . . . but the labourers are few" (John 4:35; Luke 10:2).

A dozen or so faithful men and women we have grown to love and respect, are looking to us for prayer support in these anxious days.

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting". (1 Timothy 2:8).

"Men ought always to pray, and not to faint" (Luke 18:1).

I feel that every Elim member should be mobilised to the cause of praying for Rhodesia at this time. Prayer is so much more effective than arguments and speeches which are abounding just now.

The Family Altar

Scripture Union Portions

Notes by G.H. Neale

Monday, March 15th

LUKE 11:37-54

"Ye . . . make clean the outside . . . but your inward part is full of . . . wickedness" (v.39).

PEOPLE have not changed very much since our Lord's day. They feel so good if their outward actions appear right and good. They are foolish to imagine that if man is pleased with them, then God must be also. In His teaching, Jesus deals with motive, not just action – with the heart, not just the body. We all do well to guard our motives.

Tuesday, March 16th

LUKE 12:1-12

"Even the very hairs of your head are all numbered" (v.7).

AFTER condemning hypocrisy, Jesus reassures His friends of God's care. He uses the sparrows as an illustration. If you bought four, an extra one was given free. God even cares for that free one; how much more He cares for us! God, who counts the hairs on our head, (however few or many they may be) is interested in every detail of our life. God knows us better than we know ourselves.

Wednesday, March 17th

LUKE 12:13-34

"Beware of covetousness" (v.15).

THE Amplified Bible helps us to understand covetousness with its definition . . . "the greedy longing to have more". The word "beware" is better translated "guard", which means to take positive action to ward off a foe. How easy it is for "things" to assume an importance in our homes and churches. Let us be on our guard, for a man's life does not consist in the abundance of his possessions. This is a very necessary warning for men who live in an age of affluence.

Thursday, March 18th

LUKE 12:35-48

"The Son of man cometh" (v.40).

WE should cry this message from the house tops. It should be on the front page of every newspaper; the world is not interested, but we as believers should have this as our theme every day of the week. How different our lives would be if we truly believed that Christ would come today. If you knew that Jesus was coming today, would you have to alter the programme you have planned for the day?

Friday, March 19th

LUKE 12:49-59

"I have a baptism to be baptised with" (v.50).

BAPTISM is a vital thing in our Christian life; baptism in water and the Baptism in the Holy Ghost, but Christ is speaking here of a baptism of death. In these verses He is looking forward to the cross. This is something which He must endure alone. The *New English Bible* renders the rest of the verse this way "how hampered I am until the ordeal is over".

Saturday, March 20th

LUKE 13:1-17

"Teaching in one of the synagogues on the sabbath" (v.10).

WE learn two very important things from this verse. First that Jesus was not against attending a place of worship, for He regularly attended the synagogue services. Some people tell us today that we do not need a church to worship in; but we do not find this in Christ's teaching.

Second, that Christ Himself observed the sabbath, as a day which was set apart for worship and the work of God. Should not His disciples follow His example?

Sunday, March 21st

LUKE 13:18-35

"They shall come from the East and the West" (v.29).

HOW men strive through political action and written treaties to bring about the unity of mankind. No sooner has one war ended than another begins. Political conflicts and racial strife are bound to come in a Godless world, for only Christ can unite; only Christ can bring north and south, east and west to one point.

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.

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BIRTHS

SAWERS. On February 11th, to John and Shirley Sawers, of our Southampton Church, God's gift of a son, Andrew John, a brother for Sarah, Rachel and Sandra.

Coming Events

ABERDARE. April 3-5. Elim Pentecostal Church, Monk Street. 40th Church Anniversary. Preacher: J.W. Newman, former minister. Weeknights at 7.15. Sunday at 11 and 6.

BIRMINGHAM, Kingstanding. March 20. Elim Pentecostal Church, Warren Road. B. Garrard and Worcester Choir at 7.30.

BIRMINGHAM, Erdington. March 27. Elim Pentecostal Church, South Road off Reservoir Road. Campaign conducted by Stanley Shaw. Saturdays at 7. Sundays at 6.30. Weeknights at 7.30 (except Friday).

BIRMINGHAM, Stirchley. March 14-19. Elim Pentecostal Church, Hazelwell Street. Children's Campaign with Reg and Grace Tomlinson. Sunday at 10.30, 11.50 and 6.30. Weeknights at 6. March 25. Visit of David Palmer of Pocket Testament League with film at 7.45.

BLACKPOOL, Marton. March 20-21. Elim Pentecostal Church, Fredora Avenue, (off Norfolk Road, via. Preston Old Road). Saturday at 7.30 p.m. Sunday at 10.45 and 6.30. Church Anniversary. Preacher: T.W. Walker. Tuesday March 23 to Wednesday 31 March. EVANGELISTIC CRUSADE CONDUCTED BY LEN MAGEE. Weeknights at 7.30. Sunday at 10.45 and 6.30. All welcome.

CRADLEY HEATH. March 20-21. Elim Pentecostal Church, Bearmore Road. Evangelistic weekend. Saturday at 7.30. Sunday at 11 and 6. Preacher: Wynne Lewis. Convener: Maldwyn Jones.

ILFORD. March 27. Elim Pentecostal Church, Clements Road. "Life-Plus" Rally. Saturday at 7. Preacher: Colin Blackman (Tunbridge Wells). Special Singing Items.

MANCHESTER, Chorlton-cum-Hardy. March 13-15. Elim Pentecostal Church, Oswald Road. Minister's 22nd Anniversary. Saturday at 3.30 and 7.30 (Tea provided). Sunday at 10.30 and 6.30. Preacher: Robert Tweed. (First Elim minister, Manchester, 1934). Final Rally, Monday at 7.45. Preacher: Terry Jacobs. Convener: J.T. Glass.

SHEFFIELD. March 27 – April 1. Elim Pentecostal Church, Lee Croft, Campo Lane. Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30. To mark the church's 45th anniversary, a series of Bible studies on the Gifts of the Spirit. Preacher: Ramon Hunston.

WESTCLIFF-ON-SEA. March 27-30. Elim Pentecostal Church, Electric Avenue. Prophetic and Second Advent Convention. Saturday Monday and Tuesday at 7.30. Sunday at 11 and 6.30. Preacher: Dr. Ralph Ashmore of the Bible News Review Foundation.

WEOLEY CASTLE, Birmingham. March 13 and 14. Elim Pentecostal Church, Castle Square. Anniversary services of opening of New Church. Preacher: Stephen Cain. Singers: Hanley Elim Choir and musical group "Olivet". March 21. Minister's first Anniversary. Preacher: T.J.S. Harris. March 28. Special Mother's Day Service. Speaker: Mrs. E.F. Cole.

WIGAN. March 20. Elim Pentecostal Church, Station Road at 2.30 p.m. Scripture Press teacher training seminar with Graham Frost, Lillian Swanson and Martyn White. Registration fee 50p (including tea). Booking forms available from Scripture Press or T. Jacobs, 34 Spencer Road, Wigan WN1 2PW.

Itineraries

The President: (Leslie Wigglesworth):
March 13, Motherwell; 14, Coatbridge a.m; Alloa p.m; 15, Glasgow; 16, Kirkintilloch; 17, Clydebank; 18, Greenock; 19, Aberdeen; 20, Dundee; 21, Carlisle.

Charles J.E. Kingston
March 13-15, Portadown; 16-18, Dublin; 20-24, Banbridge; 25, Bangor; 27-30, Beersbridge Road.

John MacInnes:
March 13-14, Teesside; 25, Sowerby Bridge; 26, Halifax; 27, Huddersfield; 28, Barnsley a.m; Knottingley p.m; 29, Leeds; 30, Wrenthorpe; 31, Bradford; April 1, Mosborough; 2-3, Rotherham; 4, Sheffield.

London Crusader Choir, with Douglas B. Gray:
March 20, Hammersmith; 28, Croydon; April 4, Clapham; 10, Royal Albert Hall; 16, Richmond; 19, Royal Albert Hall.

GOLDEN JUBILEE CELEBRATIONS

of Elim Pentecostal Church, Clements Road, ILFORD

Special visit of Jack Tetchner
(former minister)

Saturday, March 20th at 7.0 p.m.
Sunday, March 21st at 11.00 and 6.30.

Come and share in the blessing of God.

D.5097

PENTECOSTAL CONVENTION

in the Full Gospel Church, Wellingborough Road, Rushden.

Saturday, March 20th, 3.15 & 6.30.

Two great Convention Meetings

Sunday, March 21st, 10.45 & 6.0.
Monday, March 22nd at 7.30.

Saturday and Sunday:
Preacher: P.S. Brewster (Elim),
Convener: A.R. Boston

Monday:
Preacher: C. Whittaker (Luton)
Convener: A.R. Boston

Tea provided on Saturday

D.5085

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led by PASTOR BRIAN GARRARD

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D.5112

BROADSTAIRS

March 27 — April 8.

Elim Pentecostal Church, Ranelagh Grove, St. Peter's.

Campaign

conducted by George Canty, Saturday 7.30; Sunday, 6.30; weeknights (except Fridays) 7.30 p.m.

Prayer support would be appreciated. Info: Thanet 61507.

D.5088

Please pray for the

LEN MAGEE CRUSADE

Marton, Blackpool

Tuesday 23rd — Wednesday 31st March

D.5082

Wavelength

ELIM ON THE AIR

United Kingdom

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

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. 527M Service led by A.J. Taylor, Sunday March 21st at 7 p.m.

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.

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Plain People

by **Grant McClung**

ABRAHAM LINCOLN once said, "God must have loved the plain people; He made so many of them". And how true that is! We often try to glamorize and to make heroes out of plain ordinary people.

And don't we do this many times with religious people of the past? We tend to think they were superhuman and had no problems or frustrations. If I were to ask you about the twelve disciples of Jesus, you might think they were seminary graduates or pedigreed theologians. But who were they—really?

I think of one disciple—Simon Peter by name. Loud-mouthed, fiery tempered Peter! Someone once said that if you could have put all of the disciples in a paper sack, shaken them up, and poured them out, Peter would have come out first, and he would have come out with his mouth open. Peter and his brother Andrew were partners in a fishing business. They were men of the dock—brawling, cursing labourers on the waterfront. But Jesus saw something of value in the life of Simon Peter. He saw weakness and betrayal, but he also saw love and faith and conviction of principles.

A government bureaucrat also became a disciple of Jesus. Matthew was a publican, better known as a tax collector. But in those days, government restrictions were not too tight, and the more one could get "under the table", the better tax collector he was. But Matthew was lost. There he was in the drudgery of daily routine, lost in the maze of time clocks, files, and busy schedules. There he was in his office, minding his own business, waiting for his Social Security, when in walked Jesus. "Come and be My disciple", He said. Sure, Jesus saw the corruption and dishonesty; and, make no mistake about it, He did *not* condone it. But He looked beyond all that, and said, "Here is a man who is worth something in God's sight".

Later on, at a dinner given in His honour at Matthew's place, Jesus said, "People who are well don't need a doctor! It's the sick people who do!" and in another place, He said, *"The Son of man is come to seek, and to save that which was lost".*(Luke 19:10).

Down through the ages Jesus has confronted ordinary people and has made them *extraordinary*. There were people like John Newton, who was an enterprising young merchant. The problem was that John Newton had the wrong product – he specialised in exploitation. He took poor, innocent Africans and sold them as slaves to the West Indies. But one day there was a turnaround in his life. He saw his sin and turned away from it, accepting Christ as his Saviour. On board a slave galley, he penned these familiar words: "Amazing grace how sweet the sound That saved a wretch like me! I once was lost, but now I'm found, Was blind, but now I see".

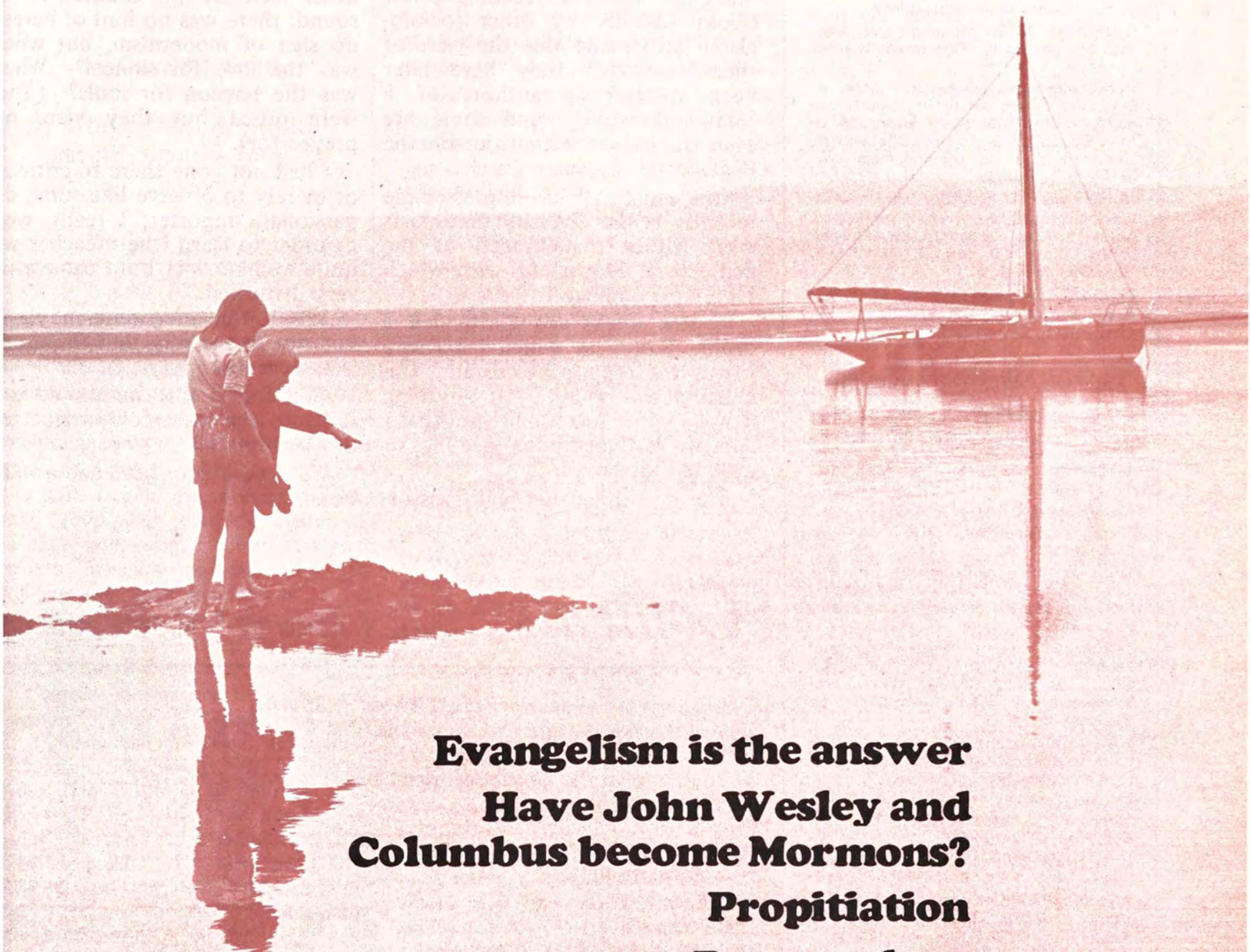
General Lew Wallace was an intellectual rebel. He joined with his friend, the famous sceptic, Robert Ingersoll; and together they conspired to write a book that would, in their words, "forever destroy the myth of Christianity". Lew Wallace searched the leading libraries of Europe and began to write. But in the middle of the second chapter, he found himself on his knees crying, "My Lord and my God". Later, Lew Wallace wrote the now famous novel, *Ben Hur.*

And so His world is a world comprised of individual people like you and like me. His love is a personal love, *"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). *Anyone* who believes in Him shall not perish, but shall have eternal life. God did not send His Son into the world to condemn the world, but to save it!

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

MARCH 20th, 1976 / PRICE TEN PENCE



Evangelism is the answer

Have John Wesley and Columbus become Mormons?

Propitiation

Peter and me

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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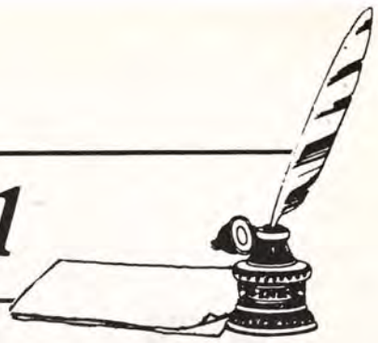
Editorial



I KNOW that it is a little unfair to go to one meeting and judge a movement on the basis of one's first impressions of those who hold a particular belief. We have suffered more than enough from students of sociology who have attended a couple of pentecostal meetings, and after reading a few books (usually by other sociologists) have made this the basis of their "research"; they have later been quoted as authors of a "standard work", and some are even quoted as authorities on the Pentecostal Movement.

One thing that has impressed me recently is the diversity that exists even within that branch of the Pentecostal Movement with which I am most familiar.

A few weeks ago I attended a "Bible Rally" at which I am sure I was the only pentecostal. The meeting was sound – if anything it was almost too sound (not that I approve of unorthodox meetings or unsound theology).

The one thing that really disturbed me was the very smugness of it all. The singing lacked warmth; the opening prayer (it lasted for ten minutes) lamented the decadence and unbelief within the Church. There was very little in the way of praise (except the pharisaic "I thank you Lord that I am not as other men are"). Granted it was sound; there was no hint of heresy, no sign of modernism, but where was the love for sinners? Where was the passion for souls? (They were pitied but they were not prayed for).

I had not gone there to criticize, or merely to observe like some dispassionate reporter; I really went in order to learn (the preacher was quite well-known), but I came away very disturbed.

Yes, the meeting made me think, but not in the way that the organisers expected.

God forbid that we should ever fall into the same cold, set pattern of worship.

We need a cool head and a warm heart.

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COVER PICTURE: *Evening at Red Wharf Bay, Anglesey. (J. Miller)*

Evangelism is the answer

by **Oswald J. Smith,**

Litt.D. Pastor Emeritus,
People's Church, Toronto,
Canada.

THIS IS THE TWENTIETH CENTURY. Sinister forces are at work. False religions abound on every side. Nationalism is sweeping the earth. Communism, the most powerful weapon ever forged by satanic ingenuity, threatens to wipe out Christianity.

I wish I could live to write the year A.D. 2000, but that can never be. Millions will, should Christ tarry; I cannot. I believe the next thirty years will be the most momentous in the history of mankind. Events of world-shaking significance are already casting their shadows before them.

Colossal movements have been inaugurated; some for good, others for ill. The human race faces destruction. Cataclysmic judgments are inevitable. Revolution, with all its horrors, again lifts his hoary head. The Iron Curtain hides a slavery worse than death. All creation groans. The birth pangs of a new age are now being felt throughout the world. Once again there is *"the sound of a going in the tops of the mulberry trees". "The coming of the Lord draweth nigh".*

The only hope

I am not a professional evangelist, but I have carried on evangelistic work, and I know the only hope of our day is a new manifestation of the power of God. I have been in countries where I have seen that power in operation, and I am confident we can have here what I have witnessed there. Evangelism is the order of the day, the need of the hour. Without revival, life, as we know it, must perish. We must evangelise or fossilise.

We all have our differences, but there is one thing upon which we can unite, and that is evangelism. If we cannot get together on anything else, we should be able to work with each other in the winning of lost men and women to the Lord Jesus Christ. Ministers and laymen of all denominations should be able to co-operate when it comes to evangelism.

There are ministers who feel that they can do their own evangelistic work, and that there is no need to import a professional evangelist. Let me say, and I base my assertion on forty years of ministry, for the most part as a pastor, I owe the success of my work, in a large measure, to evangelism. The pastor of the church may be a good preacher, greatly beloved by his people, but even the best voice can become tiring. I have always welcomed others to my pulpit, because I have realised that a new voice is imperative. An evangelist can win those I can never hope to win. Then when I take over again, my voice in turn becomes a new voice, and thus the people never grow weary. As soon as I feel that they have heard me often enough, I bring in someone else to give them a change, and the evangelist always leaves us with new friends, most of whom will stay with us after he has left.

Without a break

The very first campaign I held in Toronto lasted for six months without a break of a night, Saturdays included, and generally two or three services on Sundays. I managed the campaign and was the chairman at all the meetings. But during the six months I had a dozen or more different evangelists, one after the other, to do the preaching. Thus I always had someone new to advertise, and the people could continually look forward to a new voice. The crowds increased from week to week. Interest was intense, and, before it was over, many hundreds of souls had been saved, so that the work was greatly strengthened as a result. Every campaign more than paid for itself, for I saw to it that there was always something worthwhile in the treasury at the close.

All down the years, ever since, I have had two or three, and sometimes half a dozen campaigns each year, and in addition many special conferences of one kind and another. All of this has stimulated the spiritual life of the people, added new interest, created enthusiasm and consolidated the work. In between campaigns I have done the preaching, and as the work became stronger and the crowds increased, I did more of the pulpit work myself, but I have never felt that I could do it alone.

Consequences

There was a day in the work of evangelism and revival, not so very long ago, when all the churches of a given town closed their doors and co-operated. It is no wonder that men like Billy Sunday got big crowds. For years Billy Sunday would not go to a town unless every church in the town agreed to close its doors and unite in the campaign. Consequently, the choirs of all the churches were on the platform and, more important still, the ministers, and since the churches were closed and the people had nowhere else to go, of course they came to the tabernacle where the campaign was being held and filled it to capacity. Then as they looked up and saw their own ministers sitting on the platform, they were inspired to co-operate, to give, to pray, and to do whatever they could to make the campaign a success. That is the ideal way to win souls to Christ.

We are living in a day, however, when it seems next to impossible to get all the ministers of any one town and all the churches to co-operate. We are fortunate today if we can succeed in getting even the evangelical churches to close their doors and work with us, for even among fundamentalists there is so much division and strife that it is difficult to secure the necessary co-operation. But it is still true that any town or city could be moved for God and a mighty revival could take place, if the churches themselves would unite in a soul-winning effort and work together, ministers of all denominations, for the evangelisation of the Christless masses on every side.

EVANGELISM IS THE ANSWER

(continued)

Objection

Sometimes it is objected that we need more Bible teaching, more Bible conferences; that we should give more attention to the study of the Word. Evangelism, it is stated, does not consolidate or teach. I beg to disagree. As I have studied the history of revival and evangelism all down the centuries, I have discovered that there is more teaching, more personal soul-winning, and that a greater number of people are inspired to study the Word of God during days of revival and evangelism than at any other time.

When the Holy Spirit is at work, the people naturally turn to the Bible and study it. Bible classes are formed. Instruction is given in a personal work. New converts testify and pray in public, and, as a result, there is a greater knowledge of the Bible imparted than at any other time. **Bible teaching without evangelism will result in stagnation, but evangelism, which always produces Bible study, will inspire and bless.**

Follow-up

Then let me point out that it is the follow-up work that counts most, not the work that is done by the evangelist himself. The evangelist is like the doctor – he brings the baby into the world, but no one would ever expect the doctor to remain and take care of the child. That is the follow-up work which must be done by the parents. The doctor's responsibility ceases when the baby is born. It would be wrong to blame the doctor if the child did not develop properly after a healthy and normal birth, and it is just as wrong to blame the evangelist if the converts do not go on in the faith and make progress after he has brought them into the light. That, I say, is the responsibility of others, namely, the pastor, the Sunday school teacher, the leaders of the young people's work, and all those who remain to take care of the new converts. If special convert classes are organised, the converts can soon be established and taught the fundamental doctrines of the faith, so that they will stand true and steadfast and become active workers for the Lord Jesus Christ.

There is a lot of evangelism today that belittles the pastor. I am sorry to have to admit this, but it is true. **The kind of evangelism we need is that evangelism that will hold up the hands of the pastor and in every possible way support and encourage him.** For an evangelist to criticise or find fault in any way with a pastor before the people is a tragic mistake. He has enough to contend with in any case. He needs to be encouraged, and the evangelist should do everything possible to make it easy for him. He should be honoured before his people. It is for this reason that I believe every evangelist, for a few years at least, should become a pastor, so as to be able to sympathise with the pastor in his problems and know how to help him. He may not be perfect, but that may also be true of the evangelist, and I am afraid that one of the reasons why so many churches have turned against evangelism is because the evangelist has been discourteous to the pastor and has not given him the help he could.

Having been both a pastor and an evangelist, I know perfectly well that the work of the pastor is by far the most difficult, and that the evangelist, in comparison, has an easy time. He has only to face the problems for two or three weeks in any one place; then he can leave. But the pastor is ever burdened with them. It is for this reason I slip away every now and again and hold a campaign, for it enables me to forget the petty problems of the pastor. Evangelists would do well to adopt a new attitude toward the pastors with whom they work.

Thoughts from the Gospel of Matthew

by Frank Lavender

20. The Compassion of Christ
Matthew 9:36

COMPASSION actually means: "to suffer together with"; the suffering of someone else becoming our own agony. This thought gives us a wonderful insight into the ministry of the Lord Jesus. It shows us that He is not simply a mighty, wealthy, even generous, benefactor who dispensed His favours upon those who are less fortunate, yet One who is totally isolated from the sufferers so that He is incapable of really understanding their pain. The word "compassion" shows that He actually suffered together with those to whom He ministered: their pain truly hurt Him; their sorrow caused His own heart to ache, their misery brought distress to Him, and their burdens were a burden to Him. He understood their sufferings because He suffered with them; it was from this deep understanding that the river of healing, salvation and blessing flowed out to others.

Isaiah 53:5 gives a four-fold assurance regarding the Lord's involvement with our suffering:

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and by His stripes we are healed".

The same prophet also declared that:

"In all their affliction He was afflicted" (Isaiah 63:9).

The ministry of healing and deliverance exercised by the Lord Jesus was declared to have fulfilled the prophecy of Isaiah.

We know, in fact, that His compassion has reached us, and that He has touched our lives through someone else; the heart of someone else was moved by the compassion of Christ to reach out to us. Yet Christ still wants to reach out to touch and bless other lives; His heart still aches because of the distress of men and women. Angels, whose delight is to serve Him, cannot bring God's Word to men and women. The only way to reach the hearts of sinful men is through other men and women like you and me. God's compassion can reach and touch them if we will open our hearts to His love:

"The love of God is shed abroad in our hearts by His Spirit" (Romans 5:5).

"O to be His hand extended,
Reaching out to be oppressed;
Let me touch Him, let me touch Jesus
So that others may know and be blessed".

Have John Wesley and Columbus become Mormons ??

by **John M. Cuthbert**

ACCORDING to the records of the Latter Day Saints' Church, John Wesley and Columbus are among the many thousands of departed spirits who have been informed that a dedicated Mormon believer has been baptized by proxy on their behalf. Thus, if they will but believe, they may be saved by the Mormon gospel and begin their pilgrimage of progression which will eventually lead them to exaltation and godhood (when they will become gods).

The reason why I have cited the founder of Methodism and the famous explorer is because Wilford Woodruff, fourth President of the Mormon Church, felt sure that he had been instrumental in securing their salvation – along with all of the Presidents of the United States, except three. This is what he said:

"The dead will be after you, they will seek after you as they have after us in St. George; the spirits of the dead gathered around me, wanting to know why we did not redeem them . . . . . These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. I straightway went into the baptismal font and called upon brother McCallister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others; I then baptized him for every President of the United States, except three; and when their cause is just, somebody will do the work for them" *Journal of Discourses,* Vol. 19, p.229.

Millions

Redeeming the dead, according to Joseph Smith, their beloved prophet, is their greatest responsibility. This has necessitated a computerized Genealogical Society, costing the Church well over 4 million dollars per year to operate, which sends its crews of technicians all over the world to locate and photograph records of births and deaths. The Society has nearly 600 employees and is run by a board which includes two apostles. Over 5 million names are listed on the microfilm files. New Zealand, one of the most successful Mormon mission-fields, along with the United Kingdom, has provided the name seekers with extensive material – microfilms of every birth and death in New Zealand since records were kept. On most working days, it appears, the centrally located Genealogical Headquarters in Salt Lake City is visited by an average of one hundred church members who are searching for names and information concerning their ancestors. This, for them is not a frivolous hobby, but evangelism among the dead.

The Bible says

Strange as it may seem, baptism for the dead is mentioned in the Bible, just once, in 1 Corinthians 15:29; but that one reference is enough for the Latter Day Saints to claim Scriptural authority for redeeming the dead by proxy baptism. This is what that verse says: *"Else what shall they do which are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead?"*

But to understand its meaning we must look at the context, which in this case is the whole chapter. The theme of course is the Resurrection of our Lord Jesus Christ, and the resurrection, consequential to His, of all true believers. The first eleven verses are declaratory, Christ is risen! Risen after His ordeal on the cross! We know it and can prove it! Now notice verse 12, *"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?"* This is what SOME AMONG THEM were daring to say. From verse 13, Paul explores the frightening possibilities that come to mind should there be no resurrection.

Christ must still be dead
Our preaching is vain
Every preacher and witness is a liar
We are yet in our sins
Our dead have perished for ever
We have no hope
Christians, with no hope beyond the grave, are most miserable.

A dismal picture

That is a dismal picture, isn't it? And Paul insists that those who denied the resurrection are thereby introducing these resultant tragedies. Everything crumbles. The Apostle's own belief counters the heresy, v.20, *"But NOW is Christ risen from the dead, and become the first-fruits of them that slept".* The verses which follow describe the continuation and culmination of God's plan involving the Risen Saviour. Now v.29. If "they", and notice that Paul does not say "ye", "we", or "I", still hold to the practice of Christian baptism, having denied the resurrection and so pronounced Christ yet dead, they are guilty of the most hypocritical inconsistency –commanding baptism in the Name of One who, according to their theological viewpoint, is dead. And, his argument continues, if this Jesus be deceased, what on earth are Paul and his associates doing, facing death and danger by the hour (v. 30)?

The Mormon Church claim that when Paul refers to "they" who baptize for the dead, he was including himself and the other apostles. This would be like a Roman Catholic priest claiming that a Protestant reformer believed in, and practised, praying to the departed dead because, in one of his books, he writes "they bow themselves and pray to the dead". Further, if we are to baptize the dead, why not the very hour life leaves the body, before interment or cremation? Ridiculous, isn't it? *No, we baptize living people who have a living faith in a living Saviour.*

Condemned by the Book of Mormon

In fact, even the Book of Mormon condemns the ideas of redeeming the dead by proxy ritual:

"For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his: therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked" *(Alma* 34:35).

And John Wesley? Don't worry about him. Mr. Wesley is in no Mormon grotto, repenting of those years of faithful service and seeking the help of Joseph Smith and Brigham Young. Never! He is with the Saviour in the glory.

Echoes of Utah, Post Office Box 12, Northampton, exists to prayerfully help and counsel Mormons and those who wish to know more about the religion in the light of the Scriptures.

Book reviews

Nothing is impossible with God, *by Kathryn Kuhlman, published by Marshall, Morgan and Scott, price £2, postage and packing 48p extra.*

THOSE who have read Kathryn Kuhlman's earlier books *I Believe In Miracles* and *God Can Do It Again* , will know that her books contain first hand accounts of those whose lives have been changed by the power of God. This fine book is no exception – it confirms its title that *Nothing is Impossible with God* It tells the story of twenty men and women from different walks of life, who have been healed by the power of God. Here you will find a film producer, a policeman, a salesman and a computer programmer. The healings range from such diseases as cancer and multiple sclerosis.

It is thrilling to read these heart-searching and moving stories of people whose lives have been so marvellously changed. The book is exciting and challenging because of the reality of the stories.

Kathryn Kuhlman has been greatly used in her healing ministry, and many of these people were actually healed in her services before they had even been prayed for. These remarkable stories give an account of just a few of the thousands of people who have been touched by God's healing power as they have sat in her crowded meetings. This book brings glory to God – Kathryn Kuhlman is but a humble, dedicated vessel.

LILIAN CARTWRIGHT

News just to hand informs us of the death of Kathryn Kuhlman, on February 20th after a heart attack.

The New International Dictionary of the New Testament, volume 1. Editor: Colin Brown, *published by Paternoster Press Ltd., Paternoster House, 3 Mount Radford Crescent, Exeter, price £14, special introductory offer before April 30th, £10. Postage and packing 62p extra.*

THIS volume had its origin in a German work that first appeared some ten years ago. In the intervening period the book established itself as a standard reference work amongst serious students of the New Testament.

The present volume (which is the first of three) is far more than a mere translation into English of a good German theological dictionary. In the first place the book has been carefully revised and some of the shortcomings of the original work have been removed. The editor has retained some of the original articles, though he is not afraid to point out the difference in approach between German and English scholarship (as for example in a note on Apostleship, pp. 135-136). There are first class bibliographies on every important word, and the student is referred to the most valuable and up-to-date literature; even well-read students will be surprised at the amount of relevant additional material to which his attention is directed.

This beautifully produced book will

Len Hamblin good bloke

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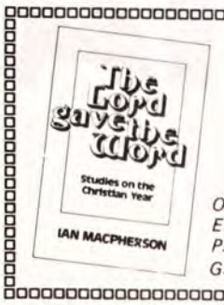
prove of tremendous value, not only to the advanced student but also to any sincere student of the New Testament. It has the additional advantage that there is a very useful section at the beginning of the book which explains the terms that are to be found all too often in theological books. This book can be used with confidence by those whose only language is English!

W.E. Vine's Dictionary is good, but this book is far better; Kittel is far too expensive for most ministers, and far too uneven in its standard. This book should be on every minister's shelf, but the serious minister will not leave it there too long. He will turn to this volume time and time again. We offer the editor and the publishers congratulations on a truly magnificent piece of work. We understand that the Germans were so impressed that they have bought back the rights, and plan to re-translate the work into German, which is surely a tribute to the high standard of British theological scholarship.

D.W. CARTWRIGHT



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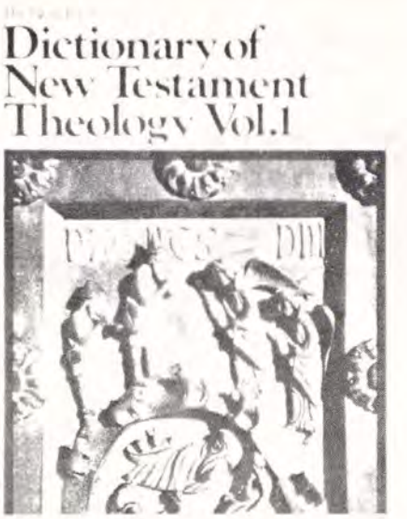


Elim Church News

LONG EATON

Pastor: G.K.R. Adams

THE church was full to capacity for the induction of Pastor G.K.R. Adams. His wife was presented with a bouquet by Janet Rodney. We were delighted to meet their three lovely daughters, Angela, Darlene and Judith. They were all given a great welcome. Elim ministers from neighbouring churches were present together with many friends and members of the various congregations.

Pastor D.C. Crawford convened and Pastor A.R. Thomas gave the charges to the congregation and to the minister. It was a marvellous message for such an occasion. Afterwards, all the ministers laid hands on our new pastor and committed him to God.

Tea was served while the new minister met the congregation. It truly was a wonderful meeting at the beginning of a new ministry, a time of rejoicing and praising God for His goodness.

KATH MACKENZIE

SOWERBY BRIDGE

Pastor: G.E. Unsworth

WE HAD quite an exciting weekend recently with the visit of youth groups from two of our Elim Churches. The first group from Accrington was led by Ian Smale, and they ministered to us in song and testimony at a Saturday evening Coffee Bar which was planned and organised by our own young people. Rev. M. Moran, an associate evangelist with British Youth for Christ, spoke on the need of commitment to Christ.

On Sunday, a group from our Wigan Church conducted both the morning and evening services.

LIVERPOOL

Pastor: A.R.T. Whittall

WE enjoyed a wonderful time of blessing during our annual fellowship meeting. Our Pastor presided and called upon Mr. Wilds, a trustee, to open in prayer. Then, by special request, we received one of our young men into fellowship. This was followed by the reports from all the departments. We became aware of how good is the God we adore. We were especially thrilled to hear from the Treasurer that we were now out of debt, having paid back to Headquarters £2,000 which we borrowed in 1969.

E. BYGROVES

Pastors: M.C. Epton (Crewe), D. Beresford (Beeston), D.J. Brown (Loughborough), P.A. Gray (Ashbourne), R.R. Taylor (Retired), G.K.R. Adams and his wife, A.R. Thomas (Nottingham), D.C. Crawford (Burton-upon-Trent) at the induction service at Long Eaton.

PROPITIATION

THIS is a big word. It is an important word in God's Word. It is a word which presents an important aspect of Christ's work on the cross. It is a word, therefore, which cannot be ignored. The *New Bible Dictionary* defines propitiation as "The removal of wrath by the offering of a gift". J.C. Connell gives us a fuller meaning as "that element of the work of Christ directed toward God by which the wrath and condemnation of God resting on guilty man is removed and the way is opened for God to receive man into fellowship with Himself". The word translated propitiation is found in Luke 18:13 (AV merciful); Romans 3:25; Hebrews 2:17 (AV reconciliation); 9:5 (AV mercy-seat) and 1 John 2:2; 4:10.

by **P.N. MacInnes**

Pastor of
Jubilee Temple, Blackpool

The exposition of the word

Its necessity. The Scriptures show us clearly the love mercy and faithfulness of God, but they also show us the righteousness, holiness and justice of God. There we see that the response of God to sin is described as "The wrath of God". Dr. Leon Morris in his book *The Apostolic Preaching of the Cross*, which includes a masterly study on propitiation, clearly demonstrates that many cases of atonement in the Old Testament are found against a background of God's wrath. Propitiation is necessary because of the wrath of God against sin. However, 1 John 2:2 and 4:10 show us that the propitiation is not "of" but "for" sin, i.e. "because of" sin. Propitiation centres not on our sin, but on the God who is angry against our sin.

Its nature. In 1 John 2:2, Jesus Christ is the propitiation for sin, and the nature of that propitiation is described in Romans 3:25 as "In His blood". In the Scriptures, blood means life poured out in death, and so this propitiation is effected by the sacrificial death of Jesus Christ.

Its origin. The Old Testament sacrificial system was the provision of a loving God to man so that he could have his sin covered and his fellowship with God renewed. Propitiation is not the means that man has invented to remove God's anger; God is the One who sent His Son (1 John 4:10) as the One who would deal with His wrath against sin. The originator of the propitiation is God, the initiative is solely His.

Its abiding worth. Jesus Christ "is" the propitiation for sin (1 John 2:2). The effect of His propitiation is not restricted to John's day. Jesus Christ has proved to be the propitiation for all Christians since that time. Should the return of Christ be delayed further, men will still find Him to be the One who removes God's wrath from them.

The preservation of the word

We will now consider the views of three scholars who do not accept our exposition, viz., B.F. Wescott, C.H. Dodd and William Barclay.

B.F. Wescott, to whose exposition of Scripture we owe so much, rejects propitiation and prefers expiation. Expiation is a word which emphasises the removal of sin, while propitiation emphasises the removal of the wrath of God against sin. Wescott sees the blood, not as a sacrificial offering in relation to God, but simply the release of Christ's life for man. Wescott's emphasis on the cross is not Godward but manward. It follows that he must prefer expiation with its manward emphasis, to propitiation with its Godward emphasis.

C.H. Dodd, the Director of the Committee which produced the New English Bible, also rejects propitiation. This stems from his view of the wrath of God, which he has described as "an archaic phrase". It is to be expected that Dodd allows no place for propitiation – a God without wrath requires no propitiation!

Finally, we turn to the view of William Barclay. He, too, shows us that his rejection of propitiation is based on a wrong view of other

doctrines. He has described the truth of Christ's substitution for us on the cross as "the most monstrous act of injustice the universe has ever seen or even can see". However, the Bible's teaching on propitiation includes the truth that the wrath of God was laid on Christ in our place, and He was our substitute. As Barclay rejects substitution it can only follow that he has to reject propitiation.

A false comparison with paganism

Propitiation offends some contemporary theologians because they fail to distinguish the Biblical use of the word from that which is used by pagan writers. The pagans hoped to pacify an arbitrary despot who was spiteful and vindictive. They sought to bribe a reluctant god to deal with them in mercy. The Bible, however, shows that, far from being reluctant, He takes the initiative; in love, righteousness and grace He has provided the propitiation. The Bible's concept of propitiation is vastly superior to the pagan concept, and it has little in common with the heathen practices. A pagan caricature of propitiation is insufficient reason to jettison the truth of Jesus Christ being the propitiation for sin.

A false estimation of God's love

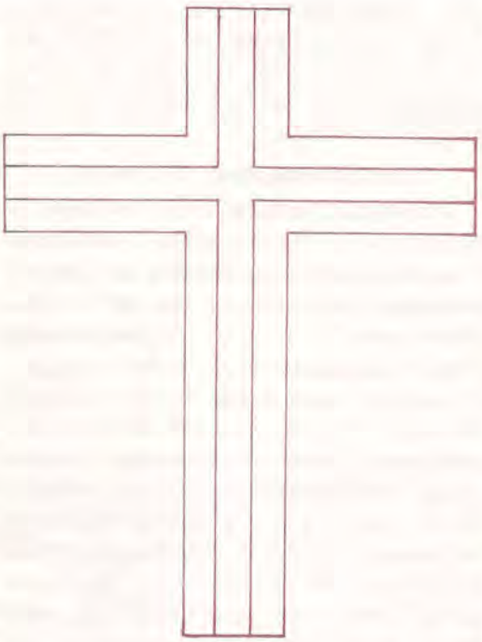
Some have rejected propitiation because, they feel that the underlying thought of the wrath of God is incompatible with the love of God. 1 John 4:10 shows us that propitiation is a provision resulting from God's love:

"He loved us and sent His Son to be the propitiation for our sins".

John Murray writes: "propitiation does not retract from the love and mercy of God; it rather enhances the marvel of His love".

Expiation an inadequate alternative

The Revised Standard Version translates the word propitiation in Romans 3:25 as expiation, while the New English Bible prefers "means of expiating". The word expiation centres on man's sin and has no place for the fact that Christ's death applied not only to man whose sin needed to be forgiven, but also to God whose wrath against sin had to be removed. J.C. Connell writes "expiation is concerned with the removal of the guilt of sin, but propitiation with averting the righteous anger of God".



Propitiation is to be preferred to expiation because it includes the thought of the wrath of God. Paul introduces us to the subject of the wrath of God in Romans 1:18-3:20 before He tells us of God's remedy in 3:25 – Christ Jesus "whom God set forth to be a propitiation ...". Furthermore, propitiation concerns a person, while expiation concerns an act or thing. If sin is in a vacuum, its expiation is sufficient. If, however, sin is rebellion against God which finds in Him a response, namely the wrath of God, propitiation is the better translation. As F.F. Bruce says "If sins require to be expiated, it is because they are sins against someone who ought to be propitiated".

Mercy-seat an unintelligible substitute

Quite a few would agree with the Amplified Bible in Romans 3:25 *"Whom God put forward as a mercy-seat".* The Amplified's rendering is based on the Septuagint Greek translation of the Old Testament where the word mercy-seat is the same word as propitiation in the New Testament. However, we still prefer propitiation for the following reasons:

Firstly, the mercy-seat was the place in the tabernacle where propitiation was effected. In fact some old English writers described it as "the propitiatory". The background of propitiation is not mercy-seat, but vice-versa, the background of mercy-seat is propitiation.

Secondly, in Ezekiel 43:14, 17, 20 the word settle (AV) or ledge (RSV) in the Septuagint is our word propitiation in the New Testament. If the preference for mercy-seat is based on Old Testament usage, we would have to consider ledge as another alternative based on the same Old Testament.

Thirdly, we must consider a similar case in the Revised Version of Titus 3:5 "washing of regeneration". The words laver and washing are closely related in Greek, so much so that the RV margin gives laver as an alternative. The text, though, is correctly rendered washing. To use laver, another piece of tabernacle furniture might give some idea of the background, but to use it as a translation "laver of regeneration" in Titus 3:5 would be unintelligible. The emphasis is not on the place of washing, but the act of washing. Likewise in Romans 3:25 the emphasis is not on the Old Testament place of propitiation, the mercy-seat, but the act of propitiation effected by Christ. Not the type, but the reality.

Fourthly, the word used in Romans 3:25 is used in the Septuagint for mercy-seat where the context agrees. It is translated mercy-seat in Hebrews 9:5 where there is the context of the furniture of the tabernacle. But to use mercy-seat in Romans 3:25 would be out of context, there being no hint of Levitical ceremonial. In fact, it would be against the context of mankind being under divine wrath.

Finally, to use mercy-seat would equate it with Christ. The Bible does show Him to be Priest and Victim, but as the mercy-seat He would also become the place of sprinkling, a totally new aspect of Christ's work. As Leon Morris rightly says "The Christian place of sprinkling is rather the cross than the Christ".

The application of the Word

We err if we only see in propitiation an excuse for controversy and debate. This aspect of Christ's work cannot be considered only in an intellectual vacuum divorced from day to day living. There is also a practical application of the word. The truth of propitiation helps us:

In our appreciation of God's character

We hear much about God being a loving Father – and for the Christian He is. Propitiation reminds us that He is

also holy and just in His abhorrence of sin and that His wrath is against sinful men.

In our exaltation of God's grace

God had a right to condemn us, and we deserved it, but He provided a way for His wrath against us to be removed. He sent His Son forth as the propitiation for sin. Propitiation exalts God's grace.

In our estimation of Christ's work

We remember that Christ died to forgive, redeem and reconcile us to God. Propitiation emphasises to us what He went through to achieve this, He bore the wrath of God. In bearing that wrath He vindicated God's character as a just God who could not overlook sin.

In our realisation of Christ's worth

If Jesus Christ had sinned He would have had to die for His own sin. A sinless Saviour was necessary to die for the sin of others. 1 John 2:1, 2 shows us that it was "Jesus Christ the righteous" who "is the propitiation for our sins". It *was* a sinless Saviour who received the penalty for our sins. His worth is further emphasised by the fact that He "is" the propitiation for sin.

In our proclamation of salvation

Propitiation ensures that the Gospel is proclaimed to the whosoever. John says that Christ is the propitiation not for our sins only *"but also for the sins of the whole world"*. Propitiation also ensures that the character of God as holy and just is rightly emphasised in the Gospel message. Propitiation demonstrates the awfulness of sin and its penalty. Propitiation shows the state of man without Christ. He is not just lacking fulfilment and purpose in life but *"the wrath of God abideth on him"* (John 3:36). While we rightly stress what man has to do to be saved, propitiation teaches us what God has already done for him to be saved. We do right to show that salvation involves forgiveness by God and cleansing from sin. Propitiation shows why God can forgive and cleanse.

In our living day by day

We know the assurance of those who have been brought into the place of "no condemnation in Christ Jesus". There is no longer any need to fear the condemnation of God against sin, or to flee from the wrath to come. We learn to hate sin more and more as we remember that it caused the wrath of God to be poured out on Christ. We want to praise and adore the One who has provided such a propitiation for us. We now want to love Him and to please Him. Our aim is to be:

"A separated soul unto the One
Whose grace and love for me so much
have done".

News

Kiswahili

DOROTHY BULL writes to say that she is helping with the production of the first ever Kiswahili Concordance. The New Testament is already completed and they are working through the Old Testament. This should be completed by the end of the year.

She also writes to say that the new plastic bags in which we despatch the EVANGELS have been stolen; it seems that the thieves have found a use for them!

Grants

ACCORDING to a report in the *Church of God Evangel*, new developments in some American States are threatening church-based educational establishments.

Lee College, Cleveland, Tennessee, is one of four denominational institutions listed as co-defendants in a case brought by the American Civil Liberties Union. The case is to be brought to the United States Supreme Court.

The ground of the complaint is that State funds have been used to provide tuition grants to students in church-related schools.

According to Dr. Charles Conn, president of Lee College, some twenty-nine States make such grants and many students take advantage of these.

In a previous case, Western Maryland College, Westminster, Maryland, which has an enrolment of 1,300 students, agreed to remove all religious symbols from its chapels as well as agreeing to limit the number of Methodists on its board and teaching staff.

According to the charge, Lee College is said to be "permeated with religion", and accused of being too religious to qualify for a State grant.

Dr. Conn has said, "We plead guilty to this charge and we have no intention of changing it. We would close the doors of Lee College before we would ever compromise our spiritual standards".

SGM News Digest

SOUTH EAST ASIA. Numbers of refugees from Cambodia and Vietnam have passed through Bangkok and Hong Kong.

A worker who had come out of Laos wrote: "During the last two months there, we had the privilege of seeing God forming teams of Lao young men and women who love Christ and desired to make Him known. They were going out every Saturday with thousands of pieces of literature.

They were working completely independently before we left. They have supplies of literature and we believe they will continue to witness in every way possible".

GHANA. A Bible Stall was among the most popular exhibits at an agricultural show. All the Arabic literature was taken and more asked for. The Chief Muslim of the town opened the Show by praying to Allah in Dagbani, the local language, and in Arabic. He was interested in Arabic Scriptures and spent some time talking to the stall-holders.

GUINEA BISSAU. Some advanced students have been asked by the Government to forego their own studies temporarily in order to teach those who are illiterate or only semi-literate. Some Christian students have seen this as a challenge. With increased literacy the printed Scriptures are in even greater demand.

3N ONE

CALIFORNIANS may now purchase religiously oriented licence plates. For a

$ 25.00 fee, plates bearing such slogans as "JN 316", "3N ONE", "4 R LORD", "4 JESUS", "BIBLE", and "HARK YE", may be purchased.

Going on

GUATEMALA CITY, Guatemala. "God Lives". These crudely formed letters on a rough board mark the grave of an Assemblies of God pastor and his daughter who lost their lives in the recent Guatemala earthquake. Pastor Julio had lived two months in Tecpan where only one building, a new school, remained standing after the quake.

Because the cemetery is overflowing, the father and daughter are buried in the church yard, but their epitaph gives testimony that faith survives in Guatemala.

The earthquake that rolled through this Central American country in the early hours of February 4th brought havoc to the capital city and surrounding area. Whole villages were reduced to piles of rubble and 20,000 people were killed. Many more were injured, and hundreds of thousands were left homeless.

The American Assemblies of God with over 40,000 adherents in the country felt the full impact of the quake. The number of believers killed is still unknown. At least one-quarter of the churches in the stricken area have not yet reported, according to Loren Triplett, field secretary for Latin America. Triplett flew to Guatemala from Assemblies of God headquarters in Springfield, Missouri immediately after the quake to deliver $15,000 in emergency funds and assist in preliminary relief planning.

So far, more than 50 Assemblies of God churches are known to be destroyed and the number damaged, many extensively, is still undetermined. Pastor Julio is the only one of the church's 571 Guatemalan ministers known to have died, but at least five children from pastors' families were killed. The 11 Assemblies of God missionaries from the United States in Guatemala were uninjured but weary from the crisis.

In Tecpan, two other evangelical pastors were killed. One was a Church of God pastor, and the other was affiliated with a Guatemalan evangelical church.

The Assemblies of God operates two Bible schools in Guatemala, in Guatemala City and Parajachel. Both these were damaged but are repairable.

The school in the capital city is being used as a nerve centre and collection depot for relief efforts. The national churches in the surrounding countries of Honduras, El Salvador, Nicaragua, and Mexico are already responding, with food and funds.

In the town of Chimaltenango, every family of the 400-member congregation was left homeless.

Despite death and devastation, the dedication of Guatemalan believers remains strong. "I came away more convinced than ever that the Church is not a building", Triplett said, ". . . the buildings are gone, but the Church is alive and going on".

Christian writers

KAREN GREENE, missionary with The Evangelical Alliance Mission, and two South African nationals have formed the Christian Writers' Society of South Africa to encourage and train writers to use the media of print, broadcast, and theatre to spread the gospel.

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G S and V LECTURE TOUR (D.V): March 26, Birmingham; April 2 – 3, Bristol; 9, South Midlands; 23, Cardiff; May 21, South England; June 4, S.E. England; 18, S.W. England; July 1 – 2, Scotland.
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May Osman's Page

Temperance or self-control

ONE of the nine fruits of the Spirit mentioned in Galatians 5:23 is temperance, or to put it another way, self-control. I feel that we are living in an age when this needs to be emphasised, especially amongst our young people. A lot of discussion is going on just now as to whether corporal punishment is permissible in schools, and I believe that every head teacher should be able to decide for his own particular school because circumstances differ from school to school, and the means of correction must also differ. I do not go along with the modern idea of self-expression for the very young, such as, "if Johnny wants to draw on the school walls then let him". I feel that Johnny's energies should be channelled into something constructive and he should be taught a proper respect for other people's property. One of the hardest things to teach a child is obedience to the word "No". The child has to learn that it cannot have everything it wants.

I read a newspaper report recently, which predicted that by 1980 there will by 1½ million alcoholics in Britain, and most of these will be young people. This is a terrifying thought.

Did you read about the man who thought it was right to teach his children the art of social drinking from the age of seven?. "Then" he said "they will learn to be moderate drinkers". I disagree with him. I think it is wrong for a parent to give a child a taste for alcohol at such a tender age.

The downfall of an Earl

I read the story of the Earl of Kimberley who started drinking during the last war when he was in his late teens. He said that helping to liberate Belgium was the beginning of his downfall because they captured an enormous supply of drink and tobacco. He used to drink quantities of champagne out of a tin mug, and most of the time he was in an euphoric condition, even though he was only twenty years of age at the time. He enjoyed drinking, and life deteriorated in quality. Every day new problems would appear, and the best way to get over the problems was yet more drink. He became an alcoholic and his home life was broken up. He was harassed by fears. Fear of flying, fear of going into a room full of people, and he suffered from blackouts and depression. He came to the place where he was nearly broke and virtually had no friends left. He was a bore and a nuisance to practically everybody. He felt there was only one of two things to do, either to shoot himself or go and see a publican who had joined Alcoholics Anonymous. He did the latter and for the past four years he has fought back though it has been a hard struggle. He says: "I often wonder what my fate might have been if my publican friend had remained anonymous". It is good for us as Christians to stand out against the background of our surroundings so that people might know who to go to in times of need. If only Lord Kimberley had learned self-control in his youth, what a different story he would have to tell. His life from the age of nineteen to forty-eight was a wasted one. Can we learn a lesson from this?

Satisfaction

Self-will is the expression of pride in ourselves, and it is the thing we have to guard against. God has a purpose for our lives, and it is up to us to find God's leadings and to be willing, like Jesus, to say "Not my will but Thine O Lord". When we see something we would like to have, our instinct says "Give me". Even the smallest child does this, and it was this instinct that caused Eve to fall. Were you never told when you were a child and had helped yourself to more food than you could manage to eat "Your eyes are bigger than your tummy"? Many of us are like that today, always wanting more, never being satisfied with what we have. Paul says: *"For I have learned, in whatsoever state I am, therewith to be content"* (Philippians 4:11).

"Godliness with contentment is great gain" (1 Timothy 6:6). If we strive after godliness, then I am sure that we will learn self-control and our lives will be pleasing to God. I remember singing an old Sankey hymn as a solo when I was a child. "Have courage my friend to say No!". As I have travelled the Christian pathway I have learned that it does take courage to say "No" to certain situations and temptations that arise in our lives. It is so much easier to just drift along with the crowd and do as they do, but God would have us stand firm and live our lives as Jesus would have us do.

The Family Altar

Scripture Union Portions

Notes by G.H. Neale

Monday, March 22nd

LUKE 14:1-11

"He that humbleth himself shall be exalted" (v.11).

FROM a previous verse, we saw that Christ is our perfect example. He never expects us to do anything that He is not prepared to do also. This verse gives us a very important scriptural principle. The world is full of rebellion, with each person wanting his or her own way, but Christ obeyed the Father's will.

"He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name" (Philippians 2:8, 9).

Tuesday, March 23rd

LUKE 14:12-24

"A certain man made a great supper, and bade many" (v.16).

THE PARABLE of the great supper is a preacher's paradise. Three excuses were given for refusing the invitation. A man had just bought a piece of ground. Do the things that you buy keep you from God's house? Five yoke of working oxen had been purchased by another and the new owner wanted to try them out. Does your work keep you from the house of God? Lastly, a man said, "I have married a wife". Is there some person who keeps you from the house of God?

Wednesday, March 24th

LUKE 14:25-35

"Whosoever doth not bear his cross, and come" (v.27).

THERE is a very important question that we must ask ourselves. Are we converts or disciples? In an age of mass evangelism and large crusades, we must give regard to whether we are just glad to be saved, or whether we are also prepared to take up our cross daily and follow Christ. The challenge of discipleship is not an extra to the gospel, but an essential part of it.

Thursday, March 25th

LUKE 15:1-10

"This man receiveth sinners" (v.2).

IN the days of our Lord, there were two types of people, the Pharisees and, as they thought, the sinners. The hypocrisy of the Pharisees was such that they spoke of others as sinners. Always remember that we, too, are sinners and that we are "saved by grace alone". Their idea of a holy man, or rabbi, was one who kept himself apart from sinners. Even today many would agree with this, but Jesus was more than a teacher or a holy man. He was the Saviour and Shepherd who was looking for lost sheep. He could not keep from mixing with those for whom He had come to give His life.

Friday, March 26th

LUKE 15:11-32

"For this my son was dead, and is alive again" (v.24).

WE MUST in no way minimise what Christ has done for us. He has brought us from death to life. There is much talk about wages at the present time, but the Bible declares, "The wages of sin is death".

The Father of the prodigal son realised that, while his son was far away from him, he was as one who was dead. When we return to God through Christ we too pass from death into life.

"You hath He quickened, who were dead in trespasses and sins" (Ephesians 2:1).

Saturday, March 27th

LUKE 16:1-18

"Ye cannot serve God and Mamon" (v.13).

CHRIST made quite clear what he expects of his followers. He demands their undivided devotion and service, but, all too often, Christ's right to all our time, talent and money is challenged by the things that are for time and not eternity. The words "serve" really means "slave". We have no right to be loyal to any other master if we cannot be loyal to our real Master.

Sunday, March 28th

LUKE 16:19-31

"The beggar died . . . the rich man also died" (v.22).

MANY things separate us in this life: money, upbringing, education, employment and ideas. One thing unites us all – death. The prospect of death stands as a warning sign to those who are alive (but without God) to turn to the Lord.

The world makes a joke of death. They make light of it, but it comes to both rich and poor alike. To the believer it is but a crossing of the Jordan that brings us into the presence of God; to the unsaved it is a prelude to divine judgment.

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TO MR. ALFRED COOPER, somewhere in Northern Ireland. Thank you brother for your prayers, help and fellowship while you were with us. From your friends at Harlow Elim Church. C.5116

BIRTHS

BULLIVANT. On February 2nd, to Paul and Mary of our Selly Oak Church, Birmingham. God's gift of a daughter, Claire Marie.

GREY. On February 7th, to Frank and Sue of our Selly Oak Church, Birmingham. God's gift of a son, Daniel.

JONES. On February 6th, to Terry and Sheila of our Selly Oak Church, Birmingham. God's gift of a daughter Janet Christine, a sister for Wendy.

MARRIAGES

BROWN–DOUGLAS. On February 21st, at Edinburgh City Temple, Stewart J. Brown to Norma M. Douglas. Officiating minister: Brian J. Hayes.

DEDICATION

LANGLOIS. On February 22nd, Martyn and Gill Langlois presented their daughter Anna Marie (born December 23rd) to the Lord at Eldad Elim Church, St. Peter Port, Guernsey. Officiating minister: Robert Griffiths. C.5115

WITH CHRIST

KENDALL. On February 11th, George Kendall of Westcliff on Sea. One-time A.o.G. minister. Officiating minister at funeral: J.J.B. Hounsome.

LOBB. On February 11th, Mrs. Edith Lobb, aged 88 years, a faithful member of our Sheffield Church, went to be with the Lord.

PITCHER. On February 14th, Miss E. Pitcher, faithful member of our Clacton-on-Sea Church, passed into the presence of her Lord. "We shall gather in the morning". Officiating minister at funeral: Patrick K.G. Rose.

VIDAMOUR. On February 21st, Mr. H.W. Vidamour, aged 74 years, beloved husband of Dulcie and father of Eunice. A faithful and loved member of our Eldad Church, St. Peter Port, Guernsey. Officiating minister at funeral: Robert Griffiths.

WHITE. On February 4th, Jessie White, mother of Lorna Pratt of Westcliff on Sea. Officiating minister at funeral: J.J.B. Hounsome.

Coming Events

AIRDRIE. March 28. Town Hall. PIONEER CRUSADE conducted by Alex Tee and party. Sunday at 8.15. Weeknights (Except Saturdays) at 7.30.

ABERDARE. April 3-5. Elim Pentecostal Church, Monk Street. 40th Church Anniversary. Preacher: J.W. Newman, former minister. Weeknights at 7.15. Sunday at 11 and 6.

BIRMINGHAM, Kingstanding. March 20. Elim Pentecostal Church, Warren Road. B. Garrard and Worcester Choir at 7.30.

BIRMINGHAM, Erdington. March 27. Elim Pentecostal Church, South Road off Reservoir Road. Campaign conducted by Stanley Shaw. Saturdays at 7. Sundays at 6.30. Weeknights at 7.30 (except Friday).

BLACKPOOL, Marton. March 20-21. Elim Pentecostal Church, Fredora Avenue, (off Norfolk Road, via. Preston Old Road). Saturday at 7.30 p.m. Sunday at 10.45 and 6.30. Church Anniversary. Preacher: H.W. Greenway. Tuesday, March 23 to Wednesday 31 March. EVANGELISTIC CRUSADE CONDUCTED BY LEN MAGEE. Weeknights at 7.30. Sunday at 10.45 and 6.30.

BROADSTAIRS. March 27–April 8. Elim Pentecostal Church, Ranelagh Grove, St. Peter's. Campaign conducted by George Canty. Saturday at 7.30; Sunday at 6.30; weeknights (except Friday) 7.30 p.m.

CHELMSFORD. March 27–April 11. Elim Pentecostal Church, Mildmay Road. Bible Week. Saturday at 7, Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: David Rees-Thomas, Springfield, Mo. U.S.A. Convener: Derek J. Green.

CRADLEY HEATH. March 20-21. Elim Pentecostal Church, Bearmore Road. Evangelistic weekend. Saturday at 7.30. Sunday at 11 and 6. Preacher: Wynne Lewis. Convener: Maldwyn Jones.

DOWLAIS. March 20-22. Elim Pentecostal Church, Upper Elizabeth Street. 1st Anniversary of the Opening of New Church. Saturday at 7. Visit of Caerphilly Choir. Preacher: John Cooper. Sunday at 10 and 6.30. Monday at 7. Preacher: R.R. Taylor.

FERNDALE. March 23-25. Ferndale Junior School, Station Road. Tuesday to Thursday at 7.30. Crusade conducted by Raymond Jones.

HEREFORD. April 3-4. Elim Pentecostal Church, Clive Street. Saturday at 7.30. Preacher: Robert Griffiths. Sunday at 11. Preacher: James McAvoy; 6.30. Preacher: David Dean.

ILFORD. March 27. Elim Pentecostal Church, Clements Road. "Life-Plus" Rally. Saturday at 7. Preacher: Colin Blackman (Tunbridge Wells). Special Singing Items.

OXFORD. April 3-4. City Temple, Botley Road. Saturday. Visit of "Group Two", Portsmouth. Sunday at 11 and 6.30. Preacher: F. A. Hodge.

PORTSMOUTH. March 20. Elim Pentecostal Church, Arundel Street. Combined South East and South of England Presbytery Youth Rally at 7. Preacher: David Woodfield. Items of song and testimony.

SALISBURY. March 27. Elim Pentecostal Church, Milford Street. Service of Thanksgiving after re-decoration. Saturday at 7. Preacher: A.A. Biddle. Items by the Portsmouth Church.

SHEFFIELD. March 27 – April 1. Elim Pentecostal Church, Lee Croft, Campo Lane. Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30. To mark the church's 45th anniversary, a series of Bible studies on the Gifts of the Spirit. Preacher: Ramon Hunston.

WESTCLIFF-ON-SEA. March 27-30. Elim Pentecostal Church, Electric Avenue. Prophetic and Second Advent Convention. Saturday Monday and Tuesday at 7.30. Sunday at 11 and 6.30. Preacher: Dr. Ralph Ashmore of the Bible News Review Foundation.

WIGAN. March 20. Elim Pentecostal Church, Station Road at 2.30 p.m. Scripture Press teacher training seminar with Graham Frost, Lillian Swanson and Martyn White. Registration fee 50p (including tea). Booking forms available from Scripture Press or T. Jacobs, 34 Spencer Road, Wigan WN1 2PW.

Wavelength

ELIM ON THE AIR

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

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.

Itineraries

The President: (Leslie Wigglesworth):
March 20, Dundee; 21, Carlisle.
Charles J.E. Kingston:
March 20-24, Banbridge; 25, Bangor; 27-30, Beersbridge Road, Belfast.
John MacInnes:
March 25, Sowerby Bridge; 26, Halifax; 27, Huddersfield; 28, Barnsley a.m; Knottingley p.m; 29, Leeds; 30, Wrenthorpe; 31, Bradford; April 1, Mosborough; 2-3, Rotherham; 4, Sheffield.
London Crusader Choir, with Douglas B. Gray:
March 20, Hammersmith; 28, Croydon; April 4, Clapham; 10, Royal Albert Hall; 16, Richmond; 19, Royal Albert Hall; 25, Ilford.

The Missionary Secretary acknowledges with gratitude the following anonymous gifts:

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D.5106

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D.5113

Please Pray for the
Len Magee Crusade
at Marton, Blackpool
Tuesday, March 23rd – Wednesday, March 31st.

D.5082

Peter and me

by **E.S. Williams**

I'M GLAD Jesus chose Peter.

If all the disciples were like John, drastic adjustments would be necessary for me to qualify. I'm equally grateful to know there was only one Judas Iscariot.

A thorough study of the twelve would be helpful since everyone can identify with someone in Jesus' intimate group. But as I've already said, I'm glad for Peter, alias Simon.

Two words describe him: *unpredictable* and *contradictory*. Jumping from a boat, then sinking; holding on to Jesus, and saying, "Depart from me"; cursing, then crying; sleeping and slashing, spontaneously preaching at Pentecost, but reluctant to speak at Cornelius' house; declaring Christ's Messiahship, and rebuking Him.

Blunders

This last incident intrigues me most.

Peter's capability of receiving and propagating divine revelation did not make him immune to committing awful blunders. "Thou art the Christ", said Peter; "And thou art blessed", answered Jesus.

However, a few sentences later Peter is speaking again: "This shall not be unto Thee".

Jesus responds this time: "Thou art an offence to me".

Blessed and offensive, that's extreme—and that's me too.

I, by the divine agency of the Holy Spirit, have had the Word illumined to my heart to the point of exercising faith and receiving salvation. Therefore I proclaim loud and clear, *"Thou art the Christ"*.

Priorities

You can anticipate my next statement.

Jesus indicates the basis of our problem in the same conversation (Matthew 16:24-26). It's a matter of cross-bearing, placing proper priorities, commitment, *Lordship*.

We indicate an awareness of Christ's ability to sustain and provide for our lives when we willingly surrender the reins. In giving up we gain.

Talking of Lordship in pious platitudes while struggling for self-survival results in despair. How can we say He is Lord if He is not permitted to rule? If permitted to rule will He not rule justly? Why then are we reluctant to yield to His authority? What do we profit if while gaining the world we lose our souls? He who secures the soul must occupy the throne. Jesus, Lord!

Principles

The problem is not understanding these principles; it's appropriation. Peter had the same problem too. Eight days after being instructed he wanted to build tabernacles on a mountain top and found himself trembling face down in the dust.

Now here's the beautiful part. Peter, still far from being the classic disciple, comes splashing and gasping to shore to meet his resurrected Lord.

"Do you love me?" asks Jesus.

"Yes", says Peter.

"Then feed my sheep".

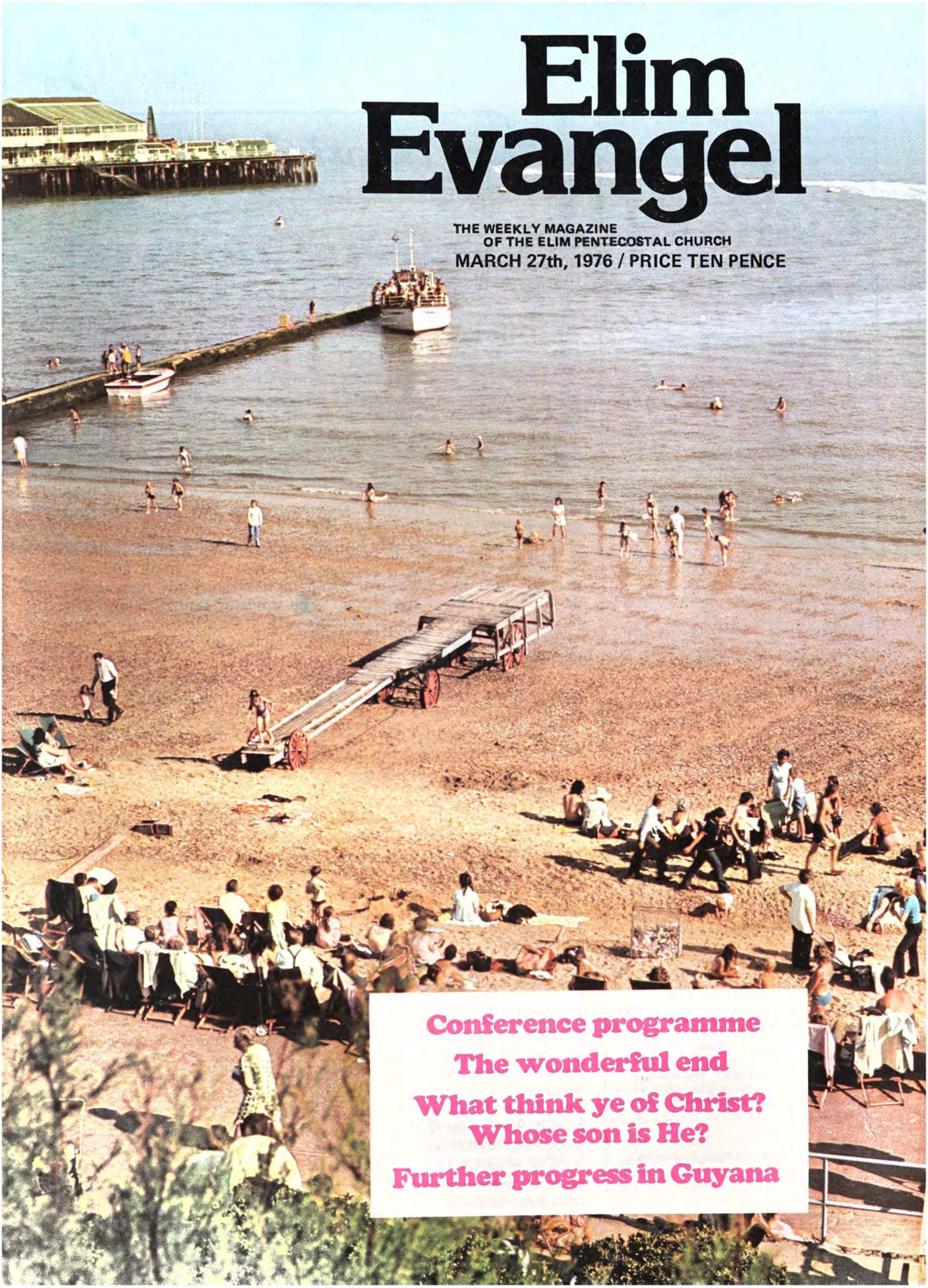
Imagine that! A commission, the keys to the kingdom, in spite of his failings! Me too!

Peter still had problems, even after Pentecost. Me too. As we work at the process of becoming disciples the progress seems painfully slow. Only Christ can evaluate and reward our efforts.

I have no idea how well I'm doing, but two things I can honestly say regarding my life of service for Him; I know that I want to, and that I'm willing to. Peter too.

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH
MARCH 27th, 1976 / PRICE TEN PENCE



Conference programme

The wonderful end

What think ye of Christ? Whose son is He?

Further progress in Guyana

Elim Evangel

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Editorial

TWO of our writers, quite independently of each other, make reference to those who are guilty of erroneous teaching. In both cases reference is made to those who are responsible for training candidates for the ministry.

Both Herbert Stevenson, Editor of the *Life of Faith* for more than forty years, and Ian Macpherson, a former Bible College principal, are men of wide experience in the Christian ministry.

At the same time that I was reading these articles I began to read the latest collection of C.S. Lewis's essays, *Fern-seeds and Elephants,* edited by Walter Hooper (Fontana, 50p). The title of the book is taken from a brilliant essay which was originally delivered to a group of theological students at Cambridge in 1959. The original lecture was published in *Christian Reflections,* with the somewhat ponderous title "Modern Theology and Biblical Criticism". This is C.S. Lewis at his best. His criticisms of liberal theology are penetrating, and they might almost be called prophetic.

I was reminded of the minister who visited a fashionable church whilst he was on holiday. The preacher, in a frank and revealing manner, dealt with his own problems, revealing his own doubt and perplexity to his congregation. The minister stayed behind after the service to speak with the preacher. In a firm but kindly manner he said, "Young man, your task is not to share your doubts and uncertainties with others, your task is to proclaim the truth which has been entrusted to you by God. Those people to whom you minister will have enough doubt and uncertainty of their own without your inviting them to share yours".

The preacher's first duty is that of a steward, to whom the head of the house has entrusted the management of his affairs.

"It is required of stewards that they be found trustworthy" (1 Corinthians 4:1 RSV).

Secondly, the preacher is to be a herald. He has to proclaim the message as well as preserve it.

"As each has received a gift, employ it for one another, as good stewards of God's varied grace; whoever speaks, as one who utters oracles of God" (1 Peter 4:10-11 RSV).

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COVER PICTURE: *Clacton-on-Sea, by courtesy of the tourist agency.*

THE WONDERFUL END (1)

The Christian Doctrine of the last things.

by **Ian Macpherson**

Right on to God's faithful Word;
Right on to the Coming Lord;
Right on where the windings bend;
Right on to the Wonderful End.

"How long shall it be to the end . . .?" (Daniel 12:6).

"What shall be the sign of . . . the end?" (Matthew 24:3).

"The end of all things is at hand" (1 Peter 4:7).

"Upon whom the ends of the world are come" (1 Corinthians 10:11).

"Then cometh the end" (1 Corinthians 15:24).

"I am . . . the end" (Revelation 21:6; 22:13).

IN that bitter but very moving book, *Father and Son* by Edmund Gosse, there is a passage of piercing piognancy in which the author describes how, having been brought up by his Plymouth Brethren parents to believe in the imminent personal return of Christ; he found himself at sixteen with his mind in a perfect whirl about this aspect of his inherited faith. Things came to a head late one beautiful summer afternoon as he lay on a sofa in a room at the boarding-school he attended. "Over my soul", he records, "there swept an immense wave of emotion. Now, surely, the great final change must be approaching. I gazed up at the tenderly-coloured sky, and I broke irrepressibly into speech. 'Come now, Lord Jesus', I cried, 'come now and take me to be for ever with Thee in Thy Paradise. I am ready to come. My heart is purged from sin; there is nothing that keeps me rooted to this wicked world. Come, now, *now!*' I waited for awhile and watched for the glorious apparition. Then I felt a faint shame at the attitude I had adopted, although I was alone. Presently, the colour deepened in the sky, the evening came on. 'The Lord *has* not come', I muttered, 'The Lord *will never come!*'" *(op. cit.,* London:William Heinemann, 1907, pp. 286-87).

That incident in the recorded life of Edmund Gosse may well be taken as typical of many. For thousands of professing Christians today the most profound and pressing question of life is this: Does Jesus Christ plan personally to return to this planet? Is He literally coming back to earth? May we expect Him at any moment to burst into sight above our world, summoning His people to Himself? Or is the Advent hope nothing more than a pious chimera, a pathetic fallacy, the fantastic dream of infatuated fanatics?

Four views

The first is that of those who, like Gosse, say that *Jesus is not coming back.* Albert Schweitzer was of this mind. He maintained that concerning His Second Advent our Lord was wrong: He thought He was going to return, but He was in error. Dame Margaret Knight agrees, declaring that she cannot accept the doctrine of the Deity of Christ, because, as she alleges, He was under a misapprehension about His Second Coming. A recent survey of the doctrinal opinions of theological students in the United States and subsequently published under the title "Surprising Beliefs of Future Ministers", revealed the disconcerting fact that not more than one per cent of those canvassed confessed to having any faith whatever in our blessed Lord's appearing. Some say that Jesus is not coming back. This is the first view.

Some say that He has *already come back.* Those adopting this position range themselves into two main categories.

One insists that He came on the Day of Pentecost. Its proponents confuse the descent of the Son with the descent of the Spirit. Whitsuntide, according to them, was the Second Advent. It was then that our Lord returned to fulfil the sacred pledges He had earlier made to His disciples: *"Where two or three are gathered together in My name, there am I in the midst of them"* (Matthew 18:20). and *"Lo, I am with you alway, even unto the end of the world"* (Matthew 28:20). It is indeed hard to understand how any intelligent student of Scripture can possibly subscribe to this interpretation. So many New Testament predictions of Christ's Return were made *after* Pentecost, and so obviously cannot have pointed to Pentecost. Moreover, our Lord Himself promised: *"I will pray the Father, and He shall give you another Comforter"* (John 14:16). In the original of the New Testament there are two words for another – *allos* and *heteros.* The former means "another of the same kind", the latter "another of a different kind". It is the former that our Lord uses in this context. Certainly, it is a Comforter of the same kind who is coming, but He is *another* Comforter, all the same. Once more, the Saviour declared:

"If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7).

As Robert Glenn Gromacki reasonably enough remarks: "It requires a stretch of imagination to say that Jesus sent Himself".

The second category comprising those who maintain that Christ has already

Continued overleaf

THE WONDERFUL END (1)

(continued)

come back consists of people who identify His Advent with the Fall of Jerusalem in A.D. 70. Even the famous Puritan divine, John Owen, commenting on "the Son of Man coming in the clouds of heaven" (Matthew 26:64), applies the words to the destruction of the Holy City. Matthew Arnold takes the same line. Remarking that our Lord was "above the heads of His reporters, and that it may well be that cryptic utterances relating to the Fall of Jerusalem (which was in itself an 'end of the world' – that is, a 'consummation of the age') and to the end of the world as we understand the phrase, were confused". It is evident, none the less, that the Redeemer's return, as represented in numerous passages of the New Testament, is an event of a vastly different character from the sack of Jerusalem by the 10th Roman Legion two thousand years ago.

What happened then was this. It was a custom of the time among the peasantry of Palestine for two fowls – a cock and a hen – to be carried in front of wedding processions. One day, some Roman soldiers, seeing this taking place, grabbed the birds and made off with them, intending them for the stewpot. Not unnaturally, the members of the wedding-party were outraged at this and grappled with the soldiers in an effort to recover their confiscated property. A fight broke out. News of it reached the barracks and a detatchment of troops was at once dispatched to quell the uprising. The Jews rallied in support of their wronged compatriots and before long a full-scale battle was in progress. Titus, son of the Emperor Vespasian, took command of the Roman forces. At the head of 100,000 shock troops he laid siege to the Jewish capital, attacking it from precisely the spot on the slope of the Mount of Olives where our Lord had forecast its dissolution. After a 143-days' beleaguerment the city fell and its inhabitants were ruthlessly butchered. No fewer than 1,356,460 were slaughtered – most of them crucified on crude crosses set up in rings round the city wall – 101,700 were carried away into captivity, other survivors being sold at the price of thirty for a penny. How anyone in his senses can equate so horrendous a happening with the "blessed hope" of which Paul speaks in his letter to Titus (2:13) is utterly incredible. Besides, as Clarence Larkin pertinently points out, **"Christ's purpose in coming back is not to destroy Jerusalem but to restore it".**

So much for the second view – that Jesus has already come.

Some say that *Jesus is always coming.* He comes to the soul, we are told, at conversion and to the believer in the hour of death. Both of these statements are, of course, blessedly true, but neither is what is meant by the Coming of the Lord.

It is a matter of universal Christian experience that Christ does enter the soul at conversion. There *is* such a thing as an Inner Advent.

"Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in" (Revelation 3:20). That is what salvation means. This coming of Christ to the heart, however, differs by a whole diameter from His Coming to the heavens. His evangelical admittance to an individual human life is totally distinct from His Adventual re-entry of world history. In one sense, it is perfectly right to maintain that Jesus is always coming, but this is not at all how we are to construe His glorious appearing.

Nor, again, is the Return of the Redeemer to be associated simply with the death of the believer. No less an expositor than Dr. Marcus Dods holds that it is. "The promise of Christ's Second Coming", he writes, "is fulfilled in the death of the Christian, and it has changed the aspect of death". But is this really so? A glance at John 21:22, 23 proves that it is not: *"Peter, seeing John, said to Jesus, And what shall this man do? Jesus said unto him, if I will that he tarry till I come, what is that to thee?"* At this point the evangelist interpolates a comment: "Then went this saying abroad among the brethren, that that disciples should *not* die!" How, then, can the death of the Christian be consistently identified with the Coming of the Lord? The approach of the "King of Terrors" (John 18:14) cannot be compared to the appearing of the "King of Kings" (Revelation 19:16). W.E. Blackstone does well to remind us that "His first Coming did not mean death". To which another author adds: "When He was on earth, nothing could remain dead in His presence. His Coming is not death but resurrection". "We are not looking for death", comments Campbell Morgan, "we are looking for *Him*!"

If, then, our Lord's Return is not something which will never happen, something which has already happened, nor something which is always happening, what is it? It is His imminent, personal, corporeal, local, visible, audible descent from the sky, as the following classic texts on the topic excitingly assure us:

"I will come again" (John 14:3).

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed" (1 Corinthians 15:51, 52).

"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).

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

"Unto them that look for Him shall He appear the second time" (Hebrews 9:28).

Patently, there are strong presuppositions against the reappearance on this planet of a personality from the ancient past. Dead men do not normally revisit the earth.

Shakespeare is dust, and will not come
To question from his Avon tomb,
And Socrates and Shelley keep
An attic and Italian sleep.

Are there any good and sufficient reasons why an exception should be made to this universal rule in favour of Jesus of Nazareth?

There are!

(to be continued next week)

What think ye of Christ? Whose son is He?

by **Herbert Stevenson,**
Editor of The Life of Faith.

WE LIVE in times when many professing Christians sit loosely on the Faith as held and proclaimed by our Evangelical forebears. Indeed, it is often difficult to discern between those who hold to the truth and those who do not, since some of the latter continue to use Evangelical terminology, but divest it of its true meaning and significance. There is a fashionable double-talk which denies the fundamental verities of our faith even while it feigns to uphold them.

Many influences contribute to the shaking of the foundations of traditional Christian faith. There is the sustained and ever more subtle attack on the inspiration and reliability of the Scriptures. And comparatively recently, with the increase in our midst of immigrant adherents to other religions, there is a growing tendency to regard them all as authentic revelations of divine and spiritual truth – varying "ways to God". This leads to a denial of the unique character of the revelation given in the Scriptures, and denigration of Christian witness aimed at the conversion of others to Christian faith and practice.

At the very heart of this most serious situation is the question posed in our title. This question of our Lord Jesus, to the Pharisees who disputed His authority, is the most vital that can ever be asked of anyone;and on the answer to it, Christians have believed ever since it was first spoken, eternal destiny depends. That is, until this present generation of "Christians" who reject those truths for which the martyrs died, Puritans perished and Covenanters suffered. The priceless heritage of faith, focusing upon Christ, the Incarnate Son of God, our Saviour and Ascended Lord, is being whittled away before our eyes.

Underlying the attacks upon the Person of Christ is the modernist attitude to the Scriptures. If the Bible is not reliable, and in particular if the Gospels are not authentic in their presentation of the words and deeds of Jesus, then the foundations are overthrown indeed. Typical of much present-day propaganda was the customary religious article in a Saturday edition of *The Times.* Under the title, "Changing Views of the Uniqueness of Christ", Dr. John Hick, Professor of Theology in the University of Birmingham, conveyed succinctly the devastating effect of these destructive views. He says:

"If all the major world religions are seen as ways of salvation, leading men ultimately to the same divine reality, what becomes of the uniqueness of Christ? If no one can come to God except by Christ, how can men also come through Islam, Judaism, Hinduism, Sikhism, Buddhism . . .? These questions go to the heart of the most significant debate now taking place in Christian theology". That poses the problem he proposes to answer.

"It was long taken for granted", the Professor proceeds, "that Jesus claimed to be God incarnate, the Second Person of the Holy Trinity miraculously born on earth to live a human life; and that the traditional designation of him as God the Son incarnate accordingly derives from his own teaching. However, in the light of present-day biblical studies it now seems extremely unlikely that Jesus thought of himself in any such terms.

"The great christological sayings on which the traditional doctrine is most centrally based – 'I and the Father are one'. 'He who has seen me has seen the Father'. 'I am the way, and *the truth and the life; no one comes to the Father but by me'* – come from the Fourth Gospel; and it is no secret today that this is a late document which differs from the three earlier gospels in being less of an historical record and more of a meditation about Christ from a theological standpoint achieved two or three generations after his death. Further, the author uses the technique of putting into Jesus's mouth long discourses which contrast strikingly with the parables and sayings of the earlier gospels. Thus a number of considerations have led most New Testament scholars today to doubt whether the historical Jesus uttered the speeches attributed to him in St. John's Gospel".

That is the nub of the matter. Can we rely upon the Scriptures to be what they claim to be; and particularly, can we continue to believe that in John's Gospel we have a true record of the words of Jesus? If not, we are left with a devalued Lord Jesus Christ, whose Person and work as our Redeemer are very different from those expressed in our historic Christian creeds. Professor Hick spells it out for us:

"How then did the idea that Jesus was the Son of God enter the developing Christian tradition? It probably came with the title of messiah, the true king of Israel, who was to be God's human agent in inaugurating His reign on earth. It is not clear that Jesus himself adopted this title, but nevertheless it seems to have been the principal category by means

continued overleaf

of which the early church understood his significance. And as messiah Jesus was believed to be of the royal house of David".

Speculation, not truth

"In this role he would inherit the metaphorical title 'son of God', for in Israel (as elsewhere in the ancient near east) the king became 'son of God' in being consecrated to his holy office. Accordingly the words attributed to the heavenly voice at Jesus's baptism are the coronation formula of Psalm 2:7. As messiah Jesus was thus hailed as royal son of God, and later this poetic image hardened into prose as the metaphysical dogma that he was the pre-existent divine Son incarnate, of one substance with the Father, and thus the one and only mediator between God and man".

Having thus "demolished" the traditional Christian conception of Christ – although those who know their Bible will recall that it is one of the earlier Gospels which records the question, *"What think ye of Christ?"* and that Jesus added the profoundly pertinent words, *"Whose son is he?"* and that He went on to declare Himself not only David's lineal descendant but his "Lord" with the divine overtones of Psalm 110:1 (Matthew 22:42); and that also records His question to the disciples *"Whom say ye that I am?"* and Peter's reply, *"Thou art the Christ, the Son of the living God"*, to which Jesus answered, *"Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven"* (Matthew 16:16) – Professor Hick proceeds to put his modern version in its place:

"Who then was Jesus and what does he mean to us today? He was a man who was intensely conscious of God, living continuously in God's presence and finding his meat and drink in the doing of God's work on earth. His life was so transparent to the divine will that he could speak about the heavenly Father with authority, could proclaim His forgiveness, and could declare His claim upon men; and the power of life flowed through his hands in healing. He was so vividly aware of God that in his presence men and women were drawn by spiritual contagion into the conscious presence of God. In this way he was a saviour to many, and continues to be so today through the living memory of him passed down to us in the New Testament and within the Christian community.

"All this" the Professor blandly proceeds, "is expressed by the traditional mythological language in which we are accustomed to speak of Jesus as Son of God, God the Son, God incarnate. It was natural that in the past Christians, reading their Bible literally, should at the same time understand literally the poetry of their devotion to Jesus. Today, however, we need to remember again the original meaning of the son of God title if we are not to be led to treat it as a literal premise from which to draw the literal conclusion that there can be salvation only through Jesus, and therefore that God has discarded the large majority of His human creatures".

This leads naturally to a cancelling of the church's "great commission" –"But what of the Christian mission to the world? Has this been a mistake? No doubt much of the nineteenth-century missionary movement was a mistake, for its religious intention was nullified by the fact that it was carried on the back of the political and commercial imperialism of the Christian West. But the basic policy of making the church's memory of Jesus available to the world is not mistaken. For every great revelatory event is for all men and ought to be made universally known. Thus what is revealed of God through Jesus can help to deepen and purify other streams of faith".

And so we come to the logical conclusion, that a non-Christian can be a better Christian than most of those who have put their trust in the Lord Jesus Christ as their Saviour – "We see an ideal example of the influence of Jesus outside Christianity in the life of the Mahatma Gandhi. He was deeply affected by Jesus's teaching and example, so that E. Stanley Jones described him as 'more christianised than most Christians'. Gandhi remained a Hindu, but his Hindu faith was enriched by his reading of the New Testament. And we as Christians can likewise gain from the revelations given to men in other traditions. Thus we may hope in the future for a relationship between the world religions comparable with that which has been developing between the different Christian denominations. Indeed one of Christianity's gifts to mankind may be the way in which its ecumenical movement points toward a larger world ecumenism".

And so we see where this teaching is leading. The tragic fact is that this article appeared in our foremost national newspaper, as accepted Christian teaching. Unhappily there have been echoes of it in recent conservative evangelical publications. It is frightening that one advocating such views should be a Professor of Theology, presumably preparing candidates for Christian ministry. And it highlights the battle of faith in which we are engaged today. We need to hold more firmly than ever to the reliability of the Word of God, and to the historic Christian verities – and proclaim them with re-enthused conviction.

Life of Faith

Elim Church News

HULL, City Temple

Pastor: C.J. Watkins

THE LADIES WEEKEND and sisterhood rally proved to be a t spiritual refreshing. On the Sa evening our young wives' fell took the service and thrilled our with their testimonies and songs Tuesday afternoon, people various womens' meetings in th united for a rally and tea. Items were given by friends from our Street Church, our sisterhood chc the Millwaud Gospelaires. Guest Miss Anderson brought blessing t her ministry. Our guest speaker whole weekend was Mrs. I.R. Moo were conscious of the anointing Spirit as the Word of God was brou

C.J. WA

WESTON-SUPER-MARE

AT LAST we have a building of ou Since 1972 we have held our serv hired halls in various parts of the and it is wonderful to think that w have a home of our own.

Pastor W.R. Jones turned the officially open the building at 3 p. Saturday, January 24th in the prese

Ron Jones turns the key.
Photo by courtesy of **Western Mercury.**

a large crowd. In the services that followed, the church was filled to capacity. We were thrilled in the afternoon service with the messages in song from "The New Creation Singers". Pastor Carl Kinghan of Chippenham brought us greetings and gave us a promise from the Word of God. Mr. R. Mainstone who spoke on behalf of the minister and deacons thanked all those who had so willingly worked and given so liberally to make the building ready. Sister Winnie Osborne read from her Braille Bible and Ron Jones brought us greetings from the Executive Council and the Presbytery, and then preached a most challenging message, reminding us that it is Christ who will build His Church.

In the evening service "The New Creation Singers" brought us their message in song, and brother Rex Green brought greetings and gave some thoughts on Galatians chapter 6. Pastor Jones then spoke on the dependability of the Word of God, highlighting the hope of Christ's Second Coming.

EASTER MONDAY in the Royal Albert Hall is regarded as Elim's great family day. There are some Elim members who have never missed one Easter Monday service. It is there that we meet our friends, we share fellowship, we hear the Word of God, we take part in active worship and we have the joy of seeing people saved and healed.

We trust that this year will be no exception. We have been able, by the goodness of God, to secure the ministry of one of the world's outstanding evangelists, Rev. Bernhard Johnson. He was born of American missionary parents in Brazil and therefore speaks English fluently as well as being fluent in the Portuguese language.

Brother Johnson has spent most of his time in conducting large pioneer crusades in Brazil; thousands of men and women have been won to Christ through his remarkable ministry. He carries the anointing of God with him.

This will be your one and only opportunity of hearing Brother Johnson. He will be speaking in the afternoon service and

our President, Leslie Wigglesworth, will be the convener, many of our missionaries will also be taking part in this service. In the evening service, Bernhard Johnson will be the preacher and Ron Jones will be convening.

Another outstanding feature this year is that we have been able to obtain the services of one of Sweden's outstanding Gospel singers, Birgitta Edstrom. She is known throughout Scandinavia as a Radio Gospel Singer and she will be singing in both services. This will be a wonderful opportunity for us to hear this talented servant of God.

It looks as if it will be a very wonderful day, and we trust all our Elim friends will take this opportunity of bringing many unconverted people so that they can hear the gospel.

During the evening service time will be given for special prayer for the sick with the anointing of oil and the laying-on of hands according to the Scripture.

We are reserving free seats in part of the arena for our sick friends. If you have loved ones, neighbours or friends who are sick and coming for prayer, please apply for a ticket (enclosing s.a.e.) to: Mrs. Joan Brown, Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos.

Thoughts from the Gospel of Matthew

by Frank Lavender

21. Confessing Christ
Matthew 10:32-33

POLITICAL LEADERS try to obtain support and to win followers by making promises. The Scriptures show that the Lord Jesus did the very opposite of this – in fact, one could almost say that His words seemed to indicate why men and women could not follow Him! To be His follower involved total obedience to Him and commitment to others; to follow Him held very little possibility of financial gain ("the Son of Man has not where to lay His head"), it would more likely mean impoverishment; it would also involve rejection and indifference by others; becoming a disciple could bring active physical persecution and sometimes even death. It could mean betrayal by one's own family, being hated by all men, and even being denounced as an agent of Satan. What a way to recruit disciples!

There are several very powerful reasons why Christ's followers should confess Him before men. First, because through the Lord Jesus we have freely received the blessing of God, and when we confess Christ we are able to share this blessing with others. We are His ambassadors and we represent Him wherever we go. We can know the indwelling of the mighty Holy Spirit, and God the Father has promised His constant care over us. Finally, when we appear before God to be judged for our faithfulness, the Lord Jesus has promised that He will confess us before all the host of heaven.

We cannot doubt that the spiritual climate of the world today is more hostile to the Christian testimony than it has ever been. The world does not want Christian teaching, Christian morality or Christian love. It does not want a Saviour from sin; all they want is one who will get their sums right, and keep the peace. The world still refuses to believe that our economic plight is due to the sin of selfishness in man and that peace is threatened by the sin of pride and the lust for power. In spite of the antagonism of the age, we are called to confess Christ to our generation; we are to represent Him before the men and women of our day in the power of the indwelling Holy Spirit. We have the assurance that we are the objects of our heavenly Father's care and that we shall stand before Him on that day.

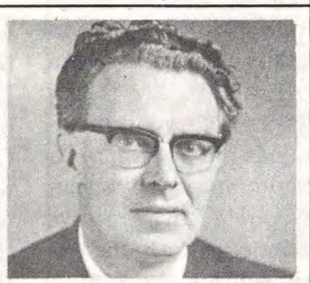
Clacton-on-Sea Conference programme 1976

	EARLY MORNING MINISTRY 7.15 a.m.	YOUTH ACTIVITY 10.00 a.m.	MID-MORNING BIBLE STUDY & COMMUNION SERVICE	DAILY SPECIAL FOR CHILDREN
SATURDAY				
SUNDAY	Speaker: I.W. Lewis Convener: G.W. Gilpin		10.15 Communion Service Speaker: W. Cantelon Convener: P.S. Brewster	9.45 Sunday Sc
MONDAY	Speaker: L.E. Lambert Convener: D.W. Cartwright		10.00 Bible Study Speaker: W. Cantelon Convener: H.W. Greenway	10.00 Sunshine C
TUESDAY	Speaker: G. Chamberlain Convener: A.A. Biddle	Workshop Dan Moe	10.00 Bible Study Speaker: W. Cantelon Convener: H.W. Greenway	10.00 Sunshine C
WEDNESDAY	Speaker: Joseph Ramdeen Convener: D.J. Ayling	Workshop Dan Moe	10.00 Bible Study Speaker: W. Cantelon Convener: H.W. Greenway	10.00 Sunshine C
THURSDAY	Speaker: J.M. Cuthbert Convener: A. Wilson	Workshop Dan Moe	10.00 Bible Study Speaker: W. Cantelon Convener: H.W. Greenway	10.00 Sunshine C
FRIDAY	Speaker: W.J. Maybin Convener: A.B. Tee	Workshop Dan Moe	10.00 Bible Study Speaker: W. Cantelon Convener: H.W. Greenway.	10.00 Sunshine C

J.H. MacInnes

W. Cantelon

I.W. Lewis



G. Chamberlain

L.E. Lambert

May 8-15

TERNOON TIVITIES	EVENING RALLIES 7.15 p.m. and 8.00 p.m.	EVENING SPECIALS FOR CHILDREN 7.15 p.m.	LATE NIGHT SPECIALS 10.15 p.m.	YOUTH LATE NIGHT SPECIALS 10.15 p.m.
	Induction of the President Speaker: J.H. MacInnes Convener: L. Wiggles-worth	Holiday Bible Club Conducted by D.J. Green and D. Blake	Introductions by W.R. Jones	
Open-Air ting	Evangelistic Rallies	Holiday Bible Club Conducted by D.J. Green and D. Blake	Singalong	
Recreation for g people nised by il Jarvis	Convention Rally Evangelistic Rally	Holiday Bible Club Conducted by D.J. Green and D. Blake	Evangelistic Committee	Youth Venture Dan Moe Shirley Price
Recreation for g people nised by il Jarvis	Evangelistic Rally Missionary Rally	Holiday Bible Club Conducted by D.J. Green and D. Blake	Elim Missionary Society	Youth Venture A.L. Hawkes
Ladies Rally r: Mrs. J. MacInnes ner: Mrs. S. Cole Recreation for people sed by Denzil Jarvis	Missionary Rally Bible College Rally	Holiday Bible Club Conducted by D.J. Green and D. Blake	Eastern Presbytery	Youth Venture L. Magee
Recreation for g people nised by il Jarvis	Bible College Rally Convention Rally	Holiday Bible Club Conducted by D.J. Green and D. Blake	Bible College Students	Youth Venture A.L. Hawkes
Recreation for g people nised by il Jarvis	Youth Rally Convention Rally	Holiday Bible Club Conducted by D.J. Green and D. Blake		Barbeque for Teens and Twenties L.E. Lambert

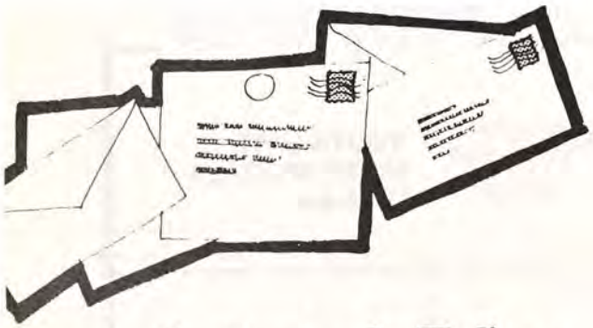
Maybin

J. Lancaster

J.M. Cuthbert

E.R. Corsie

H.W. Greenway



Letter to the Editor

Dear Mr. Cartwright,

I was more than surprised to read the article by Dr. A.J. 'Monty'-White in the ELIM EVANGEL of February 14 entitled "The Gap Theory". I have no knowledge of who this writer is, but he certainly appears to have no compunction in castigating others who do not see things from his point of view as being "blind and un-Biblical" in their beliefs.

The "Gap theory" as he terms it has been taught by the Elim Bible College for almost fifty years and is expounded in the first handbook of its Bible Correspondence Course. This view has been held by many great evangelical scholars and Bible translators. Even those who hold a different view as expounded in the New Bible Commentary published by the Inter-Varsity Fellowship admit that "This interpretation, very anciently taught, and still held by many as a sincere attempt to overcome a difficulty; . . . though . . . it rests on very slender foundations so far as scripture is concerned". So these scholars admit to there being some scriptural foundation even though in their opinion it is slender, and do not write off the teaching as entirely "un-Biblical" as Mr. White does.

It is not possible in this short letter to answer all that Dr. White says. Many of the things he states as being taught by those who hold this view, are quite new to me and I would assure him that we have never taught a "universal cataclysmic flood". Neither have we taught the existence of pre-Adamic "men", nor an evolutionary time-table. To say that we accept this view-point in order to accommodate the theory of evolution is entirely false. The Elim Bible College is staunch in its opposition to the evolution theory. I strongly object to his statement that the teaching "is nothing but a sop to the evolutionist with neither scientific evidence nor Biblical teaching". For over forty years, it has been a help to my understanding of the scriptures and I find both scientific evidence and Biblical authority for it.

Very briefly, I would refer him to the following facts:

Genesis 1:1 (AV.) reads: "In the beginning God created heaven and earth". According to Dr. Bullinger, "the Hebrew word for creation here, implies that the creation was a perfect work; *in perfect and beautiful order".*

Genesis 1:2 reads: "The earth was without form and void". The words "without form" are a translation of the Hebrew word *tohu,* which, according to Young's Analytical Concordance, means "a ruin". So that in verse one we are told that God created a perfect earth and in verse two it is said to be "a ruin"!

Furthermore, the Hebrew word translated "was" in this verse is elsewhere translated "became" as in Genesis 19:26, where Lot's wife *"became"* a pillar of salt. Rotherham's translation of the Bible reads: "Now the earth *had* become waste". Surely God did not create a chaotic mass! The word *tohu* is used again in Isaiah 45:18 – "God Himself formed the earth . . . He created it not *in vain* (*tohu* – a ruin)". So the Bible says that God did not create the earth a ruin! So perhaps Dr. White will concede that we do have some Biblical authority for our belief.

There is much more evidence that I could give but surely this is sufficient to prove that we are not so blind and un-Biblical as he suggests. He has a perfect right to his viewpoint but I think he should have enough Christian charity to acknowledge that other sincere Christians are entitled to theirs. He should also be humble enough to allow that in a matter on which there is division of opinion there is the possibility that he *could* be wrong and therefore should not be so dogmatic in his assertions.

Yours sincerely,
GERALD L.W. LADLOW

* **Editor's note**: *There are of course several different views on this subject. There is no "official" Elim version. The one thing we are united on is our opposition to the theory of evolution. We are also agreed that God created the world.*

News

Task ends

HOW LONG would you wait to see the completion of any task? Mr. and Mrs. C.S. Foster, who paid a visit to Billings Printers in Guildford recently, were able to see the end of a task that first began in 1917. They have continued well beyond their retirement in order to complete a translation of the Bible into Luba, which is the language spoken in Zambia where they previously worked.

The compositor took five months to set up the type and the first proofs took over 1,000 hours to read and every letter had to be compared with the original manuscript as the proof reader could not read the language.

Missionary flies out

SYLVIA BEARDWELL leaves for 5th term of service in India.

ON A cold and misty evening a good congregation gathered at the Elim Pentecostal Church, The Lanes, Brighton to bid "Au Revoir" to Miss Sylvia Beardwell, prior to her leaving for her fifth term of service in India, where she has served since 1952.

The service was ably convened by Fred Hodge, and F.B. Phillips led in prayer; the excellent musical items were provided by the Worthing Choir. Presentations were made on behalf of the Brighton Church and the Worthing E.W.M.A. Pastor J.J. Way on behalf of the presbytery, and George Hillman, who represented the Missionary Council, both expressed appreciation of Miss Beardwell's work.

In her message Miss Beardwell spoke on the words "He touched me".

At the close of the meeting the ministers laid hands upon our sister as they committed her to the Lord. Next day she flew from Heathrow Airport to India, where she will join Miss Pat Hinxman at Dehri-on-Sone, Bihar.

The missionary offering at the meeting was designated for the work in India.

A Call to every Elim Church and member

Be a Prayer Partner

"Every Day – Let us Pray"

at 1.0 p.m.

for Pastor Stanley Shaw and Team

Plan to support Birmingham's ERDINGTON CAMPAIGN, Elim Pentecostal Church, South Road, Erdington, (outer Circle No.11, 64 from City) commencing Saturday, March 27th, at 7 p.m. Sunday 6.30 p.m. Weeknights (except Friday) 7.30 p.m.

Write to your friends in Sutton Coldfield/ N. Birmingham district.
PRAYER for the SICK.

D.5072

MONTHLY DIVINE HEALING SERVICE

Kensington Temple, Kensington Park Road, London W11.

30th March, 1976 at 2.30 p.m.

conducted by:
F.H. Coleman and other ministers

Come for prayer. Send prayer requests to Kensington Temple or phone on day of service after 2 pm. Tel: 01 7274495.

Testimonies to healing at the last service.

D.5071

LIVERPOOL

May 29 – June 4

Elim Pentecostal Church, Jubilee Drive

Jubilee Year

Panel of speakers includes:
P.S. Brewster and John MacInnes

D.5035

GREAT EASTER PENTECOSTAL CONVENTION

BETHSHAN TABERNACLE
Crowcroft Road, Longsight, MANCHESTER.

Good Friday, 10.30, 3.00 & 6.30.
Saturday, 3.00 & 7.00,
Sunday, 10.30 & 6.30
Easter Monday, 10.30, 2.30 (Missionary), 6.30.

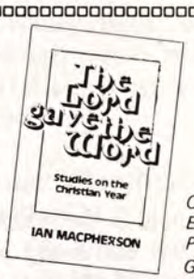
Speakers: G. Jeffreys Williamson (Upper Gornal), Henry Postlethwaite (Whitehaven), Stanley Beresford (Blackburn), Jim Auchenvole (Kilsyth).

Missionaries: Robin Morris (Zaire) Mr. & Mrs. Webster (Nairobi Pentecostal Bible College).

Convener: Pastor Arthur Hughes

(Cups of tea between services).

D.5121



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Please Pray for the

Len Magee Crusade

at Marton, Blackpool

Tuesday, March 23rd – Wednesday, March 31st.

D.5082

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May Osman's Page

Mildmay Mission Hospital

WHEN one of our young nurses, Carol, was asked to speak at our Sisterhood meeting, she took as her subject, "Compassion". She spoke of her training at Mildmay Mission Hospital, London, and of the wonderful way God has preserved this tiny hospital over the past 100 years. She loaned me a very interesting book about the hospital.

Over 100 years ago the Rev. William Pennefather and his wife Catherine were concerned about the welfare of the poor and the orphans of the East End of London. They were led to Kaiserworth in Germany, to a Protestant convent where ladies were trained in all sorts of skills, including nursing. The Pennefathers thought of their own country women who were idling their lives away on the social scene. Florence Nightingale's heroic service had made nursing seem a respectable profession, so they returned home to train young ladies to nurse and to dispense the gospel.

In 1857 the Association of Female Workers was formed, and deaconesses were sent out to minister in the East End. In 1864 the Pennefathers moved to Mildmay Park, a dreary suburb on the border of the East End. These deaconesses received no salary, in fact they were expected to make a contribution towards the upkeep of the home, and their working day was from 7 a.m. to 10.30 p.m. Cholera broke out, and in his desperation the Vicar of St. Phillip's wrote to ask for help of the deaconesses; they were asked to go into the dirty, sin-ridden slums of Bethnal Green.

The Hospital

When William Pennefather died in 1874, a Memorial Fund was opened, and it was decided that the money should be used to establish a Medical Mission Hospital right in the slums. Catherine Pennefather was fully committed to this task; and one day as she went to Bethnal Green, the architect who was with her pointed to a disused warehouse and said "There's your hospital". In 1877 the hospital was opened with one ward each for men women and children. The staff consisted of one doctor, three nurses and five Mildmay deaconesses who acted as probationers. This hospital eventually became too small, and in 1890 the foundation stone of the new Mildmay Mission Hospital was laid by the Countess of Tankerville, who with a friend had raised half the money for the building. When the hospital was built a text was placed over the doorway and other scriptures were placed over every bed; services were held in the wards every morning and evening, and many patients found Jesus as their Saviour in that little hospital.

All the trainee doctors and nurses had to be committed Christians and, this rule still applies today. The hospital which is financed by voluntary contributions, has trained hundreds of doctors and nurses for mission fields all over the world. It has survived two world wars.

When the National Health Scheme was inaugurated, it was said that no hospital with less than 200 beds could survive economically. However, Mildmay with only 70 beds has proved to be the exception to the rule, and with much prayer and faith has preserved its independence and evangelical stance.

It is wonderful how God has provided Christian doctors and nurses ever since. The spiritual side is flourishing today. Carol tells me that it is a wonderful place for Christian young ladies to train as nurses, and it helps to deepen their spiritual life. I hope you will take the needs of the Mildmay Hospital upon your hearts praying that God will continue to bless the work that is being done there. Many of the doctors and nurses who were working in Congo during the time of the uprising were trained at Mildmay. Dr. and Mrs. Harris, Dr. and Mrs. Ian Sharpe, Dr. Helen Roseveare and Margaret Hayes. Any hospital that could train such staff is worthy of our prayerful support.

The Family Altar

Scripture Union Portions

Notes by G.H. Neale

Monday, March 29th

LUKE 17:1-19

"Lord, increase our faith" (v.5).

THERE are many prayers or petitions recorded in Scripture. We can truly identify ourselves with some of these; others are far more personal. This request of the apostles is surely a prayer that comes from our hearts in this world of materialism, doubt and spiritual bankruptcy. We cry: "Lord, increase our faith".

"Genuine faith can accomplish what experience, reason and probability would deny, if it is experienced within God's will" (J.R. Miller).

Tuesday, March 30th

LUKE 17:20-37

"As it was in the days of Noe, so shall it be also in the days of the Son of Man" (v.26).

NOAH'S contemporaries were sinful men, but there was nothing sinful in the activities that Christ lists here. The point is that the people of Noah's day were so busy with the ordinary things of life that they took no notice of Noah's warning. When the flood came they were overwhelmed. It was just the same in our Lord's day; so it is in ours.

Wednesday, March 31st

LUKE 18:1-14

"He that humbleth himself shall be exalted" (v.14).

IN this passage the Lord Jesus tells a parable which teaches us that no man has anything of which he can boast before God. In contrast to man's pride the Bible principle is that the humble will be exalted. Our Lord Himself lived according to this principle.

"He made himself of no reputation, and took upon him the form of a servant . . . he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:7, 8).

Thursday, April 1st

LUKE 18:15-30

"Whosoever shall not receive the kingdom of God as a little child shall in no wise enter" (v.17).

THE LORD JESUS always welcomed children; He also welcomed adults with child-like hearts. The pharisees made proud recitals of their own virtues, but the children were brought empty-handed to Jesus, seeking only his blessing. Children show us the way to Christ because of their utter dependence, their unworldliness, their openness and the completeness of their trust.

Friday, April 2nd

LUKE 18:31-43

"And immediately he received his sight, and followed him, glorifying God, and all the people, when they saw it, gave praise unto God" (v.43).

MARK tells us that the blind man's name was Bartimaeus. What an example he gives us in his reaction to the healing which he received. When God does something in our lives, do we take it for granted or do we seek to follow Jesus more closely? If we give God the glory, it will inspire others to trust Him too.

Saturday, April 3rd

LUKE 19:1-10

"For the Son of man is come to seek and to save that which was lost" (v.10).

IN the thrilling story of Zacchaeus, we often picture this little man looking to Jesus, but v.10 tells us that Jesus is seeking the lost. How wonderful to think that, as Zaccheus was looking for Jesus, so Jesus was looking for Zaccheus. He was lost, but after his meeting with Christ he was saved.

Sunday, April 4th

LUKE 19:11-27

"Unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him" (v.26).

THE purpose of this parable is to teach us that the smallest gift must be put to good use. In our Christian lives we must not stand still. We must use our gifts and make good progress or we will lose what we have. We should notice that the faithful servants attributed the increase and profit, not to their own work, but to the original gift of money. *"Thy pound hath gained ten pounds".* We must use the talents that God has given us so that God may receive all the glory.

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 receiveunto 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 be ieve 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.

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THE WOUNDS OF JESUS. A series of Easter meditations by Barry Blake-Lobb; available on free loan on tape or cassette. List of 100 Easter titles 10p. New LIfe Recordings, 40 Fairfield Road, Barton-on-Sea, Hants. C.5102

BIRTH

LEGG. On February 27th, to Kenneth and Marianne Legg of Alloa. God's gift of a daughter, Anica Fiona.

DEDICATION

SAWERS. Andrew John Sawers, infant son of John and Shirley Sawers was dedicated to the Lord on Sunday, February 29th, 1976. Officiating minister: W.J. Maybin. C.5123

SILVER WEDDING

PEARSON. Ron and Selma (nee Waterhouse) give praise to God for His countless blessings throughout the past 25 years. Married on March 31st, 1951 at the Elim Pentecostal Church, Langley. C.5120

WITH CHRIST

THOMAS. On February 3rd, Amanda Lesley (aged two years 8 months). Only child of Carson and Iris and grand-daughter of Pastor and Mrs. E.J. Thomas "Safe in the Arms of Jesus". Officiating ministers at funeral: E.J. Thomas and Rev. McNess.

Coming Events

AIRDRIE. March 28. Town Hall. PIONEER CRUSADE conducted by Alex Tee and party. Sunday at 8.15. Weeknights (Except Saturdays) at 7.30.

ABERDARE. April 3-5. Elim Pentecostal Church, Monk Street. 40th Church Anniversary. Preacher: J.W. Newman, former minister. Weeknights at 7.15. Sunday at 11 and 6.

BIRMINGHAM, Erdington. March 27, Elim Pentecostal Church, South Road off Reservoir Road. Campaign conducted by Stanley Shaw. Saturdays at 7. Sundays at 6.30. Weeknights at 7.30 (except Friday).

BLACKPOOL, Marton. March 20-21. Elim Pentecostal Church, Fredora Avenue, (off Norfolk Road, via Preston Old Road). Saturday at 7.30 p.m. Sunday at 10.45 and 6.30. Church Anniversary. Preacher: H.W. Greenway. Tuesday March 23 to Wednesday 31 March, EVANGELISTIC CRUSADE CONDUCTED BY LEN MAGEE. Weeknights at 7.30. Sunday at 10.45 and 6.30.

BROADSTAIRS. March 27—April 8. Elim Pentecostal Church, Ranelagh Grove, St. Peter's. Campaign conducted by George Canty. Saturdays at 7.30. Sundays at 6.30. Weeknights (except Friday) at 7.30 p.m.

CHELMSFORD. March 27-April 11. Elim Pentecostal Church, Mildmay Road. Bible Week. Saturday at 7, Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: David Rees-Thomas, Springfield, Mo. U.S.A. Convener: Derek J. Green.

CAERPHILLY. April 1, 3 and 4. Elim Pentecostal Church, St. Fagans Street. Bible Crusade. Thursday and Saturday at 7.15. Sunday at 11 and 6.30. Preacher: Rev. D.M. Russel-Jones.

EALING. April 3. Elim Pentecostal Church, Northfield Avenue. Visit of Mr Mark Kagan (converted Jew) at 7. Subject: "Israel and the Lord's Second Coming". Convener: Frank F. Frost.

EXETER. April 10. Elim Pentecostal Church, Providence Chapel, Northernhey Street. Evangelistic meetings at 3 and 6.30. Preacher: W.R. Jones. Singers: "New Creation Singers". Full tea between meetings.

FERNDALE. March 30—April 1. Ferndale Junior School, Station Road. CRUSADE conducted by Ray Jones and team. Tuesday to Thursday at 7.30.

HEREFORD. April 3-4. Elim Pentecostal Church, Clive Street. Saturday at 7.30. Preacher: Robert Griffiths. Sunday at 11. Preacher: James McAvoy; 6.30. Preacher: David Dean.

HUDDERSFIELD. April 6-11. Elim Pentecostal Church, South Street. Sunday at 10.30 and 6.30. Weeknights at 7.30. Preacher: Felix Lloyd-Smith.

ILFORD. March 27. Elim Pentecostal Church, Clements Road. "Life-Plus" Rally. Saturday at 7. Preacher: Colin Blackman (Tunbridge Wells). Special Singing Items.

KIDDERMINSTER. April 1. Elim Pentecostal Church, Prospect Hill. Prophetic meetings at 7.30. Preacher: Alan Ridpath.

OXFORD. April 3-4. City Temple, Botley Road. Saturday. Visit of "Group Two", Portsmouth. Sunday at 11 and 6.30. Preacher: F.A. Hodge.

ROMSEY. April 10. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Preacher: John Carrick (Portswood Evangelical Church).

SALISBURY. March 27. Elim Pentecostal Church, Milford Street. Service of Thanksgiving after re-decoration. Saturday at 7. Preacher: A.A. Biddle. Items by the Portsmouth Church.

SHEFFIELD. March 27 — April 1. Elim Pentecostal Church, Lee Croft, Campo Lane. Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30. To mark the church's 45th anniversary, a series of Bible studies on the Gifts of the Spirit. Preacher: Ramon Hunston.

SOUTHEND-ON-SEA. April 2. Elim Pentecostal Church, Windermere Road. One night only. Preacher: Mike Williams (Belgium) at 7.30.

WARLEY. April 3-4. Elim Pentecostal ıurch, Dudhill Road, Brickhouse Farm Estate. ıcond Anniversary services. Saturday at 7.30. ınday at 10.30 and 6.30. Preacher: T.W. alker. Convener: T.J.S. Harris.

WESTCLIFF-ON-SEA. March 27-30. Elim ıntecostal Church, Electric Avenue. Prophetic ıd Second Advent Convention. Saturday onday and Tuesday at 7.30. Sunday at 11 ıd 6.30. Preacher: Dr. Ralph Ashmore of the ible News Review Foundation.

EASTER CONVENTIONS

DOWLAIS. April 17-20. Elim Pentecostal ıurch, Upper Elizabeth Street. Saturday at Sunday at 10. and 6.30. Monday at 10.30, and 6.30. Tuesday at 3 and 6.30. Preacher: . Reeves.

EALING. April 16-18. Elim Pentecostal ıurch, Northfield Avenue close to Northfield nderground Station. Preacher: J.C. Smyth. ood Friday at 11 and 7. Musical ministry: ane End Elim Church Choir in the evening. ıturday at 7. Sunday at 11 and 6.30. Soloist: rs. Marie Hamilton. Convener: Frank F. ost.

GUERNSEY. April 16-20. Elim Pente- ıstal Church, Union Street, St. Peter Port. iday at 11 and 7.45. Saturday at 7.45. ınday at 11, 3 and 6.30. Monday and uesday at 7.45. Preacher: T. Middleton irmingham). Convener: Robert Griffiths.

ILFORD. April 16-18. Elim Pentecostal hurch, Clements Road. Friday at 11 and .30. Saturday at 7. Films: "The Paul arson Story" and "Facts of Faith". Sunday : 11 and 6.30. Preacher: David Woodfield. onvener: James F. Hardman.

LEEDS. April 16-22. Bridge Street Church. riday and Saturday at 7. Sunday at 10.30 ıd 6.30. Monday at 3 and 6.30. Tuesday : 7. Wednesday and Thursday at 7.30. reachers: J. Gibson, R. Gull, S. Hilliard, laynard James and A. Wilson. Singers: lrs. Perkins and Youth Choir.

MERRIOTT. April 16-19. Elim ıntecostal Church, Hitchen. Friday at .30. Saturday at 7.30. Sunday at 11 and .30. Monday at 3 and 6.30. Tea provided. reacher: Stan Hyde (Brixham A.o.G.). onvener: I.R. Moore.

OXFORD. April 16-18. Elim Pente- ıstal Church, Botley Road. Friday at 7. reacher: T. Wilson. Sunday at 11 and 6.30. reacher: J.D.B. Ritchie.

Itineraries

The President: (Leslie Wigglesworth):
larch 28, Jersey; 30, Eldad; 31, Delancey; ıpril 1, Vazon; 8, Erdington; 10, Worthing; 11, outhwick a.m; The Lanes p.m; 12, Newhaven.

Charles J.E. Kingston:
larch 25, Bangor; 27-30, Beersbridge Road, elfast.

John MacInnes:
larch 27, Huddersfield; 28, Barnsley a.m; ıottingley p.m; 28, Leeds; 30, Wrenthorpe; 1, Bradford; April 1, Mosborough; 2-3, Roth- rham; 4 Sheffield.

Ron Gull:
larch 27, Culleybackey; Ballysillan a.m; Beth- sda p.m.

London Crusader Choir, with Douglas B. ıray:
larch 28, Croydon; April 4, Clapham; 10, loyal Albert Hall; 16, Richmond; 19, Royal lbert Hall; 25, Ilford; May 2, Halstead; 29-30, outhend-on-Sea.

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Saturday, April 3rd, at 7.00 p.m.
Preacher: P.K. Rose,
(Clacton-on-Sea).
Musical Ministry by the
Chelmsford Elim Church Choir.

Do not miss this Rally.

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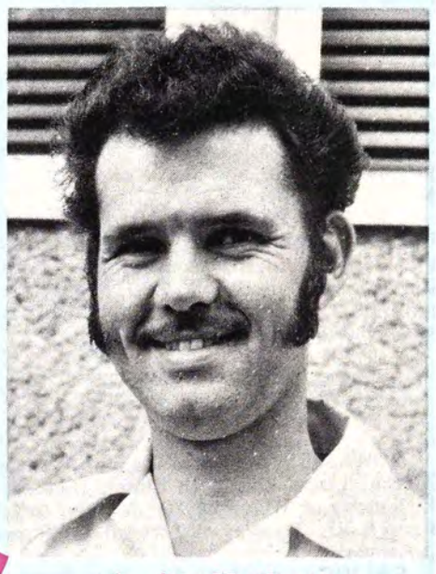

by **Ian MacInnes**

Further progress in Guyana

SATURDAY, January 10th was a day in which our Elim work in Guyana took another forward step. At 5 p.m. Brother E.A. Romao officially opened the door of the church at South Rumveldt Park Gardens. This event was witnessed by a good crowd from Elim churches in the country. The meetings that day were convened by Ian MacInnes, and other members of the Elim Church Council took part.

Outside of the building, prayers were said and the Scriptures read, while inside George Miller spoke and Brother Ramdeen of the Agricola church prayed and dedicated the building for the work of the Lord.

Another important aspect of this day was that Stanley Lewis, who comes from the church at Agricola, was inducted into the pastorate. This is his first church, and when the ministers laid hands on him and prayed, the touch of God was very real.

We had good reason to praise the Lord for the weather on the opening day, this being the rainy season and the rainfall over this period was greater than we have had for over 30 years. But at the opening ceremony we had sunshine and not a drop of rain to hamper the service. It was also noted that during the previous week when various churches went into the surrounding area to do door-to-door work inviting people to the service, the rain was withheld. Some people remarked that it was raining when they were on their way to Rumveldt, but the sun came out when they were giving out the leaflets and walking the streets. The rains returned when the work for that day was finished. A two week Crusade followed the opening of this church, souls were saved and each night new people came to the church.

There is a good nucleus of people in this area who come from other Elim Churches, and Pastor Lewis has a very good basis on which to build.

Remember this work in your prayers. Thousands of people live in the vicinity and Elim has the message which will benefit them all.

This church was built by Eddie Niles. His wife is a staunch member of Elim and has always been a very keen worker for God. From the first week that Sister Niles and her husband moved into that area a Sunday school was started. This led to a Women's Bible Class and Prayer Meetings. God has been good to Eddie; on two occasions he has been healed. Now there is a church which has been erected in praise and thanks to God for what He has done. What a wonderful way to show thanks! Through this thank-offering, souls will be saved.

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

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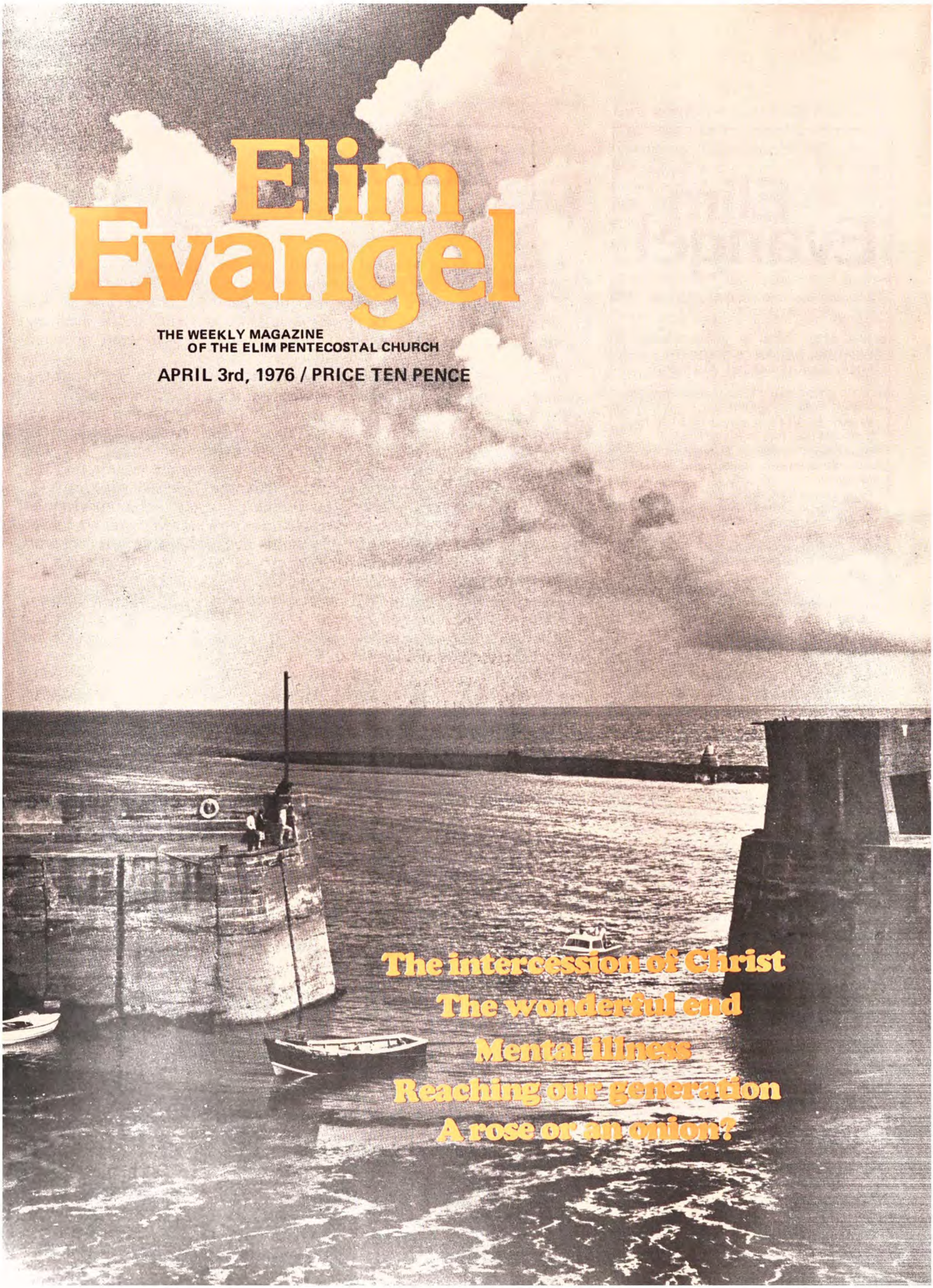

The intercession of Christ
The wonderful end
Mental illness
Reaching our generation
A rose or an onion?

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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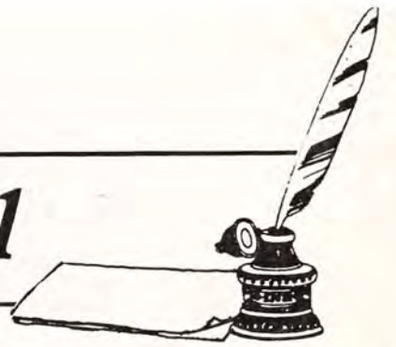
Editorial



THE death of Field Marshal Bernard Law Montgomery K.G., G.C.B., D.S.O., at the age of 88, has seen the passing of Britain's greatest soldier since Wellington. Born in 1887, son of a Bishop, "Monty", as he was affectionately known to his troops, inspired confidence in the ordinary fighting soldier at a time when the fortunes of war were so much against us.

He was said to be rather ruthless with incompetent officers, but the ordinary troops had nothing but admiration for him.

On a good many occasions he would deliberately wander among his troops, stopping here and there to talk to them. He would walk up to an ordinary private and ask "Soldier, what are you doing? Do you know where we are going? Do you know why we are conducting the present offensive?" (Monty did not fight any "phased withdrawals" or "rear-guard actions" – not after Dunkirk anyway – the only way he knew was forward). If the private did not know, the General was never too busy to stop and explain. It was his firm belief that wars are won when ordinary troops know what they are about, for then they are prepared to fight to achieve their objective.

The apostle Paul employed phrases and expressions in current use in his day to signify certain aspects of the Christian life. He saw it as a conflict – *"not against flesh and blood, but against principalities, against powers"* (Ephesians 6:12).

In this conflict, God has provided every believer with adequate equipment to both defend and attack. One of these weapons is *"the sword of the Spirit, which is the word of God".*

The other provision which the Lord had made is in the realm of leadership.

"The Lord set a man over the congregation . . . that the congregation of the Lord be not as sheep which have no shepherd" (Numbers 27:17).

The leaders of God's army should inspire confidence in the people they lead. The people will then follow them not because they are driven (as many unfortunate men were in the first World War) – they will go in the direction indicated, even if it is dangerous, because they wish to go.

A memorial tomb in Westminster Abbey, commemorating John and Charles Wesley, carries the words "God buries His workmen, but carries on his work".

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FRONT COVER: *The harbour entrance at Craster, Northumberland. J. Miller.*

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

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The intercession of Christ

THE GOSPEL of John gives the most spiritual treatment of the life of Christ. Unlike the other three Gospels, John gives more emphasis to the diety of Christ: He is presented as "The Heavenly One come down to earth, the eternal Son of the Father made flesh and tabernacling among men" (A.W. Pink). In keeping with this dominant theme, John presents us with a heavenly view of the work of God among men. We are shown the mind and purpose of God in His great saving activity and are made to see His sovereignty in all of His acts. John's Gospel contains teaching that is not found in the synoptic Gospels, and while all of it is important, chapters thirteen to seventeen are of special value to the believer. They are rich and full in instruction and they introduce us to the priestly ministry of Christ, a ministry that is more fully revealed in the Epistle to the Hebrews. In these five chapters, our Great High Priest is seen cleansing the people of God and seeking to bring them nearer to the Lord. Christ unfolds His eternal purposes and intercedes for them.

In John 13 we see Christ cleansing the disciples from defilement which leads to His calling the deceiver to depart.

In John 14 we have the revelation of Christ's departure, leading to the revelation of the Comforter's descent.

In John 15 we have the wonder of His relationship to us, which explains why the world does not receive us.

In John 16 there are warnings of a struggle, but in it all there will be the workings of the Holy Spirit.

When our Lord had finished instructing His disciples He began to pray for them. "He had talked to them about God, He now talks to God about, them". His interest in the disciples is not only seen in His words *to* them, it is also seen in His prayers for them; it is very important that we should follow this example. The prayer of Christ was a natural continuation of His teaching, for the disciples had yet to grasp the truth of His priestly ministry. They had just been instructed in something altogether new to them – prayer to the Father in the Name of the Son (John 16: 23, 24). Now they are going to hear their Mediator interceding for them and this would help them to understand.

John 17 ought to be known as The Lord's prayer, for it has a greater claim to that title than the pattern for praying which He gave to the disciples on an earlier occasion (Luke 11:1-4). We know our Lord would never personally have prayed after that pattern: He would never be praying for forgiveness for He had never sinned, but in this, the longest recorded prayer of Christ, He is everywhere identified. Here we see our Great High Priest approaching the awesome presence of God on our behalf; the veil is taken away and we are permitted to hear the eternal Son conversing with the Father, in a manner hitherto unrevealed to human hearts.

by **Gordon Hills**

In order to fully appreciate this aspect of Christ's work, we need to see it in its relationship to the ministry of the Old Testament High priests. In former times, those priests not only offered up a sacrifice for the sins of the people, they also went into the presence of God on their behalf. Our Lord Jesus did this also. He came into the world to make a sacrifice for men's sin:

"It behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest" (Hebrews 2:17). Christ presented the merits of that sacrifice before God:

"Christ being come an high priest of good things to come . . . by His own blood He entered in once into the holy place, having obtained eternal redemption for us" . . . into heaven itself, now to appear in the presence of God for us" (Hebrews 9:11-12, 24).

Christ's priestly ministry is of necessity a continuing work:

He ever lives above, For me to intercede;
His all redeeming love, His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.

This priestly ministry is not to be considered as being a mere appendage to His saving work – it is a vital part of it. The work of Christ on the cross cannot be separated from His work before the throne, it is one and the same work. When scripture speaks of the ability of Christ to save lost souls, it does so, not only in terms of the cross, but with reference to the throne also. The writer to the Hebrews does this when making mention of Christ's priestly work:

"Wherefore He is able to save them to the uttermost that come to God by Him, seeing that he ever liveth to make intercession for them" (Hebrews 7:25). We could also refer to Paul's letter to the

(continued overleaf)

THE INTERCESSION OF CHRIST
(continued)

Romans. Endeavouring to give assurance to the believers at one point, the apostle calls their attention to these two important truths. *"Who is he that condemneth? 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"* (8:34).

The apostle Peter, for all his determination and brave words, denied all association with Christ when under severe testing. If it had not been for the prayers of Christ, Satan would have triumphed over him, but the intercession of Christ was effectual:

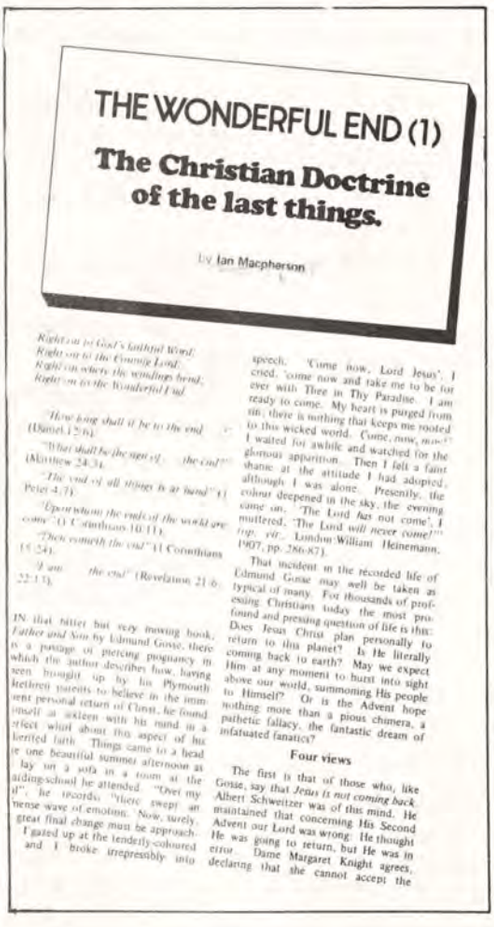
"I have prayed for thee, that thy faith fail not" (Luke 22:32). In this we too are assured that the prayers of Christ are no mere generalities, we are remembered individually in all the circumstances of our life. In this prayer Christ was able to say to His Father: *"those that Thou gavest Me I have kept, and none of them is lost"* (John 17:12).

How blessed it is to realise that He is praying for us; His prayers are neither ineffectual or imperfect. "His perfect knowledge assists Him in His perfect prayers for us". Only Christ can say with absolute certainty:

"Father, I thank Thee that Thou hast heard Me. And I knew Thou hearest Me always" (John 11:41, 42).

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:14, 16).

(continued from last week)


THE WONDERFUL END (1)

The Christian Doctrine of the last things.

by Ian Macpherson

Right on to God's faithful Word!
Right on to the Eternal Lord!
Right on where the windings bend,
Right on to the Wonderful End!

"How long shall it be to the end" (Daniel 12:6).

"What shall be the sign of . . . the end?" (Matthew 24:3).

"The end of all things is at hand" (1 Peter 4:7).

"Upon whom the ends of the world are come" (1 Corinthians 10:11).

"Then cometh the end" (1 Corinthians 15:24).

"I am . . . the end" (Revelation 21:6; 22:13).

IN that bitter but very moving book, *Father and Son* by Edmund Gosse, there is a passage of piercing poignancy in which the author describes how, having been brought up by his Plymouth Brethren parents to believe in the imminent personal return of Christ, he found himself at sixteen with his mind in a perfect whirl about this aspect of his cherished faith. Things came to a head one beautiful summer afternoon as he lay on a sofa in a room at the sailing-school he attended. "Over my soul", he records, "there swept an intense wave of emotion. Now, surely, the great final change must be approaching. I gazed up at the tenderly-coloured sky, and I broke irrepressibly into speech. 'Come now, Lord Jesus', I cried, 'come now and take me to be for ever with Thee in Thy Paradise. I am ready to come. My heart is purged from sin; there is nothing that keeps me rooted to this wicked world. Come, now, make I waited for awhile, and watched for the glorious apparition. Then I felt a faint shame at the attitude I had adopted, although I was alone. Presently, the colour deepened in the sky, the evening came on, 'The Lord has not come', I muttered, 'The Lord will never come!'" (*op. cit.*, London: William Heinemann, 1907, pp. 286-87).

That incident in the recorded life of Edmund Gosse may well be taken as typical of many. For thousands of professing Christians today the most profound and pressing question of life is this: Does Jesus Christ plan personally to return to this planet? Is He literally coming back to earth? May we expect Him at any moment to burst into sight above our world, summoning His people to Himself? Or is the Advent hope nothing more than a pious chimera, a pathetic fallacy, the fantastic dream of infatuated fanatics?

Four views

The first is that of those who, like Gosse, say that *Jesus is not coming back*. Albert Schweitzer was of this mind. He maintained that concerning His Second Advent our Lord was wrong: He thought He was going to return, but He was in error. Dame Margaret Knight agrees, declaring that she cannot accept the logical, therefore, to assume that predictions of His Second Advent will be fulfilled with similar precision? If Jesus was born in just the way Bible prophecy said He would be born, in the place and at the time predictively indicated, can we be wrong in accepting as true its forecasts of His Coming to the air and to Olivet?

For another thing, when our Lord was here the first time, He did not fully live out His allotted span of life. Not even half of it!

Not one golden hair was grey
Upon His crucifixion day.

Is it not reasonable to believe that He will return to this planet to complete His earthly career? Taken by itself, this argument would not carry very much weight. So many of the world's greatest personalities have been cut down in their prime, and of their lives the most fitting emblem and symbol is a broken column. One thinks of Alexander the Great:

Jesus and Alexander
Both died at thirty-three;
The one died on a throne,
The Other on a tree.

Mozart, John Keats, F.W. Robertson, Robert Murray McCheyne – to name at random only a few from among a host of others – passed away in their springtime before the summer came. We do not look for their return, and yet one cannot help speculating on what such men might have accomplished had longer life been granted them. George Bernard Shaw once thought about that in relation to our Lord. He came to the conclusion that it would have been better if, instead of being crucified in youth, Jesus had lived to a ripe old age and died a grandfather. That was surely the most foolish thing Shaw ever wrote. Far more was wrought by Christ's death on the cross than even He could have achieved by lifelong labour. Does not the fact that His career was cut short on this planet encourage the hope that He will one day revisit it?

Fulfilled prophecy

For one thing, so much Biblical prophecy about Jesus has already been literally and signally fulfilled. "It has been computed", affirms Rev. J. Johnstone Palmer, "that upwards of three hundred distinct Scripture predictions have come to pass", roughly forty of them applying in meticulous detail to our Lord's First Advent. These have all been fulfilled to the letter. Is it not

The contrast

Furthermore, the Saviour's sinlessness makes it antecedently probable that He will come back to earth. *"The wages of sin is death"* (Romans 6:23). *"Sin, when it is finished, bringeth forth death"* (James 1:15). But the New Testament taxes the resources of language in its efforts to persuade us of the absolute moral perfection of Christ. It says that *"He knew no sin"* (2 Corinthians 5:21); that *"He did no sin"* (1 Peter 2:22); that *"in Him is no sin"* (1 John 3:5); and that, although tempted in all points like as we are, He was *"without sin"* (Hebrews 4:15). By sinning man forfeits his right not alone to Paradise, but even to a place on this planet. May we not properly conclude that a person of proven moral perfection is entitled to reappear out of the unseen upon "this wandering island in the sky?"

For a final thing, the circumstance that our Lord has already returned from the tomb makes it feasible that He will come back from the beyond. As the old Puritan, Thomas Adams, put it with pith and point: "He that rose from the clouds we expect from the clouds". He who in Joseph's garden-grave sloughed off the linen winding-sheet will one day dramatically divest Himself of the vapoury shroud of the sky. He who ascended from the vault on earth will appear in the blue vault of heaven. "What", asks

Henry Drummond, "if it should be the normal thing for a man without sin to rise from the dead?" To which we may add this inquiry: "What if it should be the normal thing for a man without sin to return to this planet from Paradise?" He who has done the one will do the other.

The infallible Word

There, then, are four sound arguments in favour of our Lord's personal Return. It is not, however, on these that we found our faith in its factuality, but on Christ's own infallible Word.

Now, if anybody claims, as some do not scruple to do, that the Scriptures are mistaken about the Second Advent, he must in all fairness admit that they are very much mistaken. If frequency of reference is to be accepted as an accurate index to the importance of any Christian Doctrine, none surely can take pride of place to this one. For every one allusion to our Lord's First Advent the Bible contains no fewer than eight to His Second Advent. The Old Testament speaks of it over one thousand five hundred times, the New Testament more than three hundred times. Of the twenty-seven books in the Christian Scriptures as many as twenty-three allude to the Second Coming, and one verse in every twenty-five records a reference to it. Jesus Himself is reported to have spoken of it on twenty-one occasions. Certainly, if multiplicity of mention is anything to go by, this is a central article of faith. The Word of God is full of it.

All students of Holy Scripture recognize this. They are well aware that its pages are positively strewn with passages predicting what lies ahead. What they are not so sure about is whether those passages can be so strung together as to form a chronological picture of the future. Can they thus be serialized?

Many years ago I saw an educational jigsaw puzzle whose pieces, when put together, made up a map of the world. Before being assembled, what a bewildering medley they were! The bits were all there, of course, but the problem was – how to fit them into their proper places.

He is a hardy man who on such a subject dares to differ from the famous Charles Haddon Spurgeon. Yet, despite his assertion to the contrary, prophetic scholars, who have spent a laborious lifetime in studying the profound theme, do claim that it is possible so to piece together the predictive passages of Holy Scriptures as to present in broad outline a chart of the Wonderful End.

Well, the prophecies scattered throughout Holy Scripture are something like that, and because of this many people doubt – the great Spurgeon among them – whether such fragments of forecasting can be plotted into an ordered prophetic panorama. "There are in the Word of God", says Spurgeon, "many clear testimonies as to distinct events in the future, but these cannot easily be arranged so as to harmonize with other events; neither will the more accurate observer, as I believe, even make a consistent series of them, so as to map them down. They are perfectly consistent, and their order is Divine, but we shall need the actual fulfilment to make the plan clear".

Mental illness

from a pentecostal viewpoint.

by **Donald Gee**

IT IS noteworthy that whenever our Lord publicly manifested His grace and glory, demons seemed compelled also to manifest their presence through those of whom they had been able to take possession. Something similar dogged the ministry of Paul at Philippi.

Conservative theologians agree as to the veracity of Biblical accounts of demon possession. The Pentecostal movement is not alone in maintaining that it still is a reality and perhaps more widespread than many care to admit. In the *Missionary Herald* of the Baptist Missionary Society (August 1956) there appeared an account of a lay pastor in

(continued overleaf)

Orissa, India, commanding the evil spirits in the name of Christ to come out of a woman who had lost her speech and whose head was wrenched to one side. Immediately she was fully delivered. As a result of the miracle she and her husband were converted, as well as two other families.

We almost may expect that any occasion of revival, either local or widespread, where the Spirit of God begins to manifest Himself in remarkable ways, will be accompanied by parallel manifestations from beneath and not from above. This has been the experience of the Pentecostal revival from the beginning. The Bible indicates such parallel manifestations of the supernatural in the last days. We need not be taken by surprise.

Truth

Truth constantly suffers from extremists, however. Unfortunately there have been preachers who have publicly blamed almost all ailments and abnormal conditions of body and soul upon demon powers. It has been an easy thing to do, and outward symptoms sometimes give it colour. It panders to love of the dramatic. Unhappily it has caused much unnecessary pain to many children of God when they have been mistakenly, and even cruelly, told that they were demon possessed. Had this been true it hardly needed saying, at least not to the sufferer. This is one of the realms for the gift of "discerning of spirits", but that particular manifestation, as with all the other gifts of the Spirit, will only work in blessing when the worker is filled with love. The gift is not for showmanship, nor for spite.

We do well to recognise that mental illness is quite often *illness* in the usual sense of the word. Disease has attacked the brain. There need be nothing supernatural about it. A few years ago I had several long conversations with a Spirit-filled husband and wife who were both nurses in a psychiatric hospital, and I learned much. The husband later wrote some valuable articles in the *Study Hour* on "Christ and the Distressed Mind". These are before me as I write.

Love and power

If prayer is offered for the mentally ill, it should be for healing in the usual sense of the word. Quite likely the healing required is largely emot[illegible]l, and the mentally sick friend is helped by an emotionally sound outlook and atmosphere, not by a lot of excitement. Pentecostal love and power are quite as truly manifested in wisdom and gifts of healing as in casting out demons.

Do Pentecostal meetings of an emotional type tend to attract the mentally unstable? The question is an interesting one. I am fairly sure that no religious group has any monopoly of this problem. But churches of a severely formalistic type of service, with emphasis upon coldly intellectual preaching and little opportunity for public self-expression among members of the congregation, possess scanty appeal to a large segment of the mentally unbalanced.

The public exercise of the gift of tongues is very definitely connected in the Bible with the use of "the understanding also" by the one who speaks. Speaking in tongues is a perfectly lawful outlet for deep emotion in the spirit but is not to be a substitute for more intelligible forms of prayer and praise. The gift of tongues is not associated with the mentally weak. Prophesying also can easily verge upon that which is mentally unbalanced. It usually has done so in heathen religions. Here we tread on very delicate ground. Sufficient to point out that the Bible is emphatic that prophesyings have to be judged, and the churches are never called upon to accept as inspired all the extravagant outpourings of fevered brains that imagine themselves inspired. The practical portions of the Epistles, and the calm wisdom of the wholesome words of our Lord Jesus Christ, are a healthy antidote for emotional and visionary extremes. A true Pentecost involves a lot of very practical holiness. Our Lord left those whom He delivered in their "right mind". They became conspicuous for their peace and sanity.

Times of refreshing

To imagine that to be Pentecostal is to live abnormally in a realm of constant religous excitement is far from the truth. Times of refreshing from the presence of the Lord are bound to be times of much deep and holy emotion, but such pure emotion leaves the soul strengthened in every way to serve God with powers that are renewed in health and vigour. Our danger is not from revival but from revival*ism*, where deliberate attempts are made and methods used to work up certain outward features of revival. For the mentally ill true revival brings healing balm, but revivalism can easily aggravate their disease. The mentally sick need peace, not excitement.

The mentally ill make tremendous demands upon our patience and compassion. As to one aspect, some of us receive frequent letters that reveal a mental condition only slightly abnormal in the writers. Often this is little more than an inordinate desire to send out numerous requests for prayer for utter strangers. In other instances the more gravely disordered mind is made apparent by the writer's conviction that he is destined to be some great one in the religious realm for the casting out of demons, or preaching to vast multitudes, or the sole instrument for a world-wide revival. We are all familiar with the religious crank who has become mentally obsessed with some doctrinal hobby that he can never leave alone. I suppose it is not easy to draw the line between mental weakness and culpable error or stupidity. The wastebasket is the kindest resting place for some effusions.

Tact and patience

Leaders of Pentecostal meetings need great tact and patience when their borders are invaded by the mentally unstable who find in many of our services opportunity for the disordered self-expression they crave. The leader of a meeting need have no scruples in dealing kindly but firmly with one who is mentally abnormal as distinct from a believer who is sane but unruly or untaught. In neither case must the individual be allowed to wreck the public testimony of a meeting for the sake of misguided "liberty". On the other hand we must guard at all costs our priceless heritage of true liberty by the Spirit of the Lord. Flight into deliberate formalism is a poor remedy for its occasional abuse and marks poor leadership.

The demands upon leaders of Pentecostal meetings for wisdom, love, and power are tremendous. But they are the inescapable price of being within a revival. We believe those demands can be met in the fullness of the Spirit of Christ. And He who delivers from unclean spirits also heals the sick in mind.

Elim Church News

BIRMINGHAM, Kings Heath.

Pastor: A.W. Wilson

PASTOR J. Williams, deacons and church members welcomed Pastor M.W. Carr and his family when they returned to unveil a commemorative wall plaque in the church vestibule. This acknowledged the faithful ministry of Pastor Carr from 1959 until 1973. Pastor Carr said that he appreciated this token, and that he missed the responsibility of the pastoral office, but that he now had a new ministry and was continually amazed at the working of the Lord.

The farewell service of Pastor and Mrs. J. Williams was preceded by a farewell tea, when many people were present. Pastor Williams retired after over forty years of faithful ministry, including missionary work in Africa and other parts of the world, the last eighteen months being at King's Heath. Present were many of his old colleagues in the ministry, and many tributes and testimonies were given; Pastor Williams was presented with a cheque and a Parker pen. Mrs. Williams received a bouquet from Clare Dyson, daughter of our secretary. The cheque was presented by one of the deacons, Mr. A. Whitehouse.

The meeting was convened by Pastor R.J. Morrison and Pastor G. Canty was the preacher. Mrs. Lily Moody was the soloist.

M.W. Carr, watched by Jesse Williams, unveiling the plaque at Kings Heath.

The induction service of our new minister, Pastor A.W. Wilson, was convened by Pastor R. Lighton, the District Superintendent, and the preacher was Pastor J.J. Glass. Other ministers present were Pastors J. Williams, M.W. Carr, D.G. Woodfield, J.B. Coleman and S. Shaw. Pastor W. Crawford came with a party from our Hanley Church, Pastor and Mrs. Wilson's home church, to see one of their young men embarking on his first ministry.

On behalf of the church, one of our deacons, Mr. C. Dyson, extended a very warm and sincere welcome to Pastor and Mrs. Wilson, our soloist, Mrs. L.M. Prosser, sang "When you go in Jesus' Name". Pastor Wilson was welcomed to the Birmingham Presbytery by Pastor D.G. Woodfield.

Our church was packed to the doors, over 150 people being present. We were all very conscious of the Lord's presence when the young couple knelt while hands were laid on them.

N.R. and L.M. PROSSER

GLASGOW

Pastor: S. Hilliard

AT the youth rally held in our church, Pastor Ray Hughes was the guest speaker. As one person described it, "The air was electric; you could feel it!". The church was packed, people having travelled considerable distances to be there. Pastor Hughes stayed with us for the Sunday services and we were all greatly blessed.

OLIVE McKENZIE

WHITEHAVEN

Pastor: S.C. Cain

A LARGE congregation attended the third anniversary of Pastor and Mrs. Cain, which coincided with their Silver Wedding Anniversary. Mr. H. Postlethwaite presented them with a silver tea-set, subscribed for by members and friends of the church, and a wedding cake. A time of fellowship followed. Items were rendered by members and special items by the male voice choir, after which refreshments were served. In his presentation speech, Mr. Postlethwaite made reference to the way in which Pastor and Mrs. Cain had won their way into the hearts of the Whitehaven people. This was endorsed by all present as they signed the anniversary card.

Pastor S.C. Cain and wife with their son.

We thank God for Pastor and Mrs. Cain and for the work that they are doing in this corner of His vineyard.

G. WARBRICK

MACCLESFIELD

Pastor: B.L.T. Wall

AT the farewell service of Pastor and Mrs. David Beresford, Rachel and Esther, I looked among the congregation and counted about twenty who had come into our church during Pastor Beresford's ministry. It was therefore very fitting that one of these ladies should present Mrs. Beresford with a food mixer on behalf of the church. Other tokens of appreciation were given to the children from the Sunday school, and to Mrs. Beresford from the ladies fellowship. A cheque was presented to Pastor Beresford by the treasurer, Gerald Clowes, praising God for the past three years with them in Macclesfield.

On the following Saturday, we welcomed Pastor and Mrs. B.L.T. Wall, Timothy and Judith into our midst. A buffet tea was prepared by the ladies at which fifty-five people were present. This gave us an opportunity to get to know the new minister prior to the induction service. This was conducted by F.J. Day, assisted by M.C. Epton, who spoke on behalf of the presbytery. About thirty people came from Pastor Wall's previous church at Huddersfield and one lady gave testimony as to how she had been helped through Pastor Wall's ministry. Mrs. Wall was presented with a bouquet by Miss Lisa Capper and a word of welcome on behalf of the church was given by the writer. Mrs. Wall sang a very beautiful song entitled, "The Christ I love".

G. CLOWES

Reaching our generation

by **Frank Lavender**

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

"Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9).

IN considering Bible-based evangelism we must face the fact that there is a fundamental difference between apostolic days and our own age. Many people in those early days had not so much as heard of Christ or of Christianity; it was a new message which had the added attraction of novelty. For instance, when the men of Athens heard a little Jew talking about a man called Jesus being raised from the dead, they asked each other: "What is this babbler talking about?" Some of them invited him to explain his new teaching. Now however, Christianity is "known" everywhere. Its "churchy", middle-aged, musty image is all too familiar – everyone thinks that they know what Christianity is, and very many people despise what they think they know. The very novelty of early Christianity made it easy to obtain a hearing, even if the outcome was hostility. The pretended knowledge of Christianity by the man in the street today is often a hindrance to our efforts to reach our generation with the Gospel of the Lord Jesus.

Our meetings ought to be truly Pentecostal, with the breath of the Holy Spirit upon them. They should be warm and spontaneous, containing the happiness and joy of Christian love with an evident mutual concern between believers – such an atmosphere will certainly commend itself to any earnest seekers.

Making a start

If we are to make any impact upon this generation then we must make a start within our own fellowships. The people of Israel wanted a king so that they could be like the other nations. This same attitude is discernible in some Pentecostal churches – they want to be more like the historic churches in their manner of worship so that the Pentecostal experience will be more acceptable to other Christians, and thus make co-operation with them easier. In some places quietness and formality are regarded as being acceptable, even desirable. I shall never forget the sense of shock with which I first heard a preacher use the expression "Pentecostal formalism" – especially when I realised that this was becoming evident in my own ministry! Our concern should not primarily be with those committed Christians who are circulating between competing churches, but with reaching those who are outside the Church. I believe that it is this formality which is so cold, unattractive and off-putting to most people who are not committed Christians.

Problems

We must also be prepared for the problems which we shall certainly encounter; for if we want to make any real impact upon this permissive age we must be prepared for difficulties.

I well remember how the young people and myself at one church tried so hard to win a gang of teenagers for the Lord, and how thrilled we were when the gang-leader together with several of his friends turned to the Lord. They were earnest about it, and for several weeks they came to the church and although they had little idea what church was about, they seemed willing to learn. You can imagine my mortification when one Sunday evening, because the leader was leaning over and talking to one of his friends, a brother took him by the ear and pushed him out of the meeting. Those of us who had been so concerned for those youngsters were absolutely shattered. I could have wept. All the youngsters walked out, and when I went to the porch they were waiting for me; the leader said they would have "done" the fellow who insulted him if they had not had respect for the way we had tried to help them. They never came to the church again.

It may be that pastors and leaders feel that the answer to these problems is clear and straightforward, but are we sure that the answer is equally clear to all the members of our congregations? Will the disapproving glances of people in the church or their actions turn away those who are looking for the way, but have little understanding of Christian behaviour? Many ministers and youth leaders will have known heartache because of the reception that some Christians have given new converts. If we do not prepare in advance, our churches will become abortion clinics instead of maternity homes.

New Testament methods

Let us consider the original New Testament methods of evangelism and ask whether they have any relevance to us. In his book *Evangelism*, Maynard James lists seven methods which were used by the Early Church:

1. The oral preaching of the Word.
2. The written proclamation of the Gospel.
3. The ministry of testimony.
4. Prevailing prayer.
5. Personal dealing.
6. The ministry of song.
7. The use of the miraculous gifts of the Spirit.

These were certainly the methods used by the first Christians. Without taking time to elucidate, I believe we will accept that they are also the methods which have been used by succeeding generations of witnesses. These general methods are relevant today, and they are the methods which we must use to reach our generation. The ministry of song and the use of the miraculous gifts of the Holy Spirit are becoming especially prominent because of the present outpouring of the Spirit; we would do well to make much of them in our evangelistic outreach. We need to adapt these methods to the needs of the age, but any scheme which we may introduce must fall within one or other of the ancient, original methods of bringing the Gospel to the people.

Suggestions

I would like to make certain suggestions, relating to the Presbytery, the ministry, and the local church.

Not every minister or church will want to tackle the same kind of evangelistic project, and there are so many types of outreach possible, from all-age Christian education, to door-to-door visitation, and Coffee-Bar work. If ministers and churches are going to do such work there are three 'alternative ways in which they can prepare to tackle the job. There is the "hit-or-miss" endeavour. Another way is to find someone who has tried a particular type of work and who may be able to give help. The local Presbytery could provide an evangelistic service for the churches, in co-operation with the Evangelistic Secretary at Headquarters. The Presbytery could appoint a Secretary for Evangelism whose business should include the investigating of and obtaining full information concerning every known type of evangelistic project. He would obtain any books or literature relating to evangelistic endeavours, get to know the right people to approach, appraise himself of the general know-how, so that he can offer practical help to any church or minister who wishes to pursue a particular scheme. He could also receive and circulate any ideas passed on to him by ministers and churches so that each would be able to benefit from the wisdom and experience of others.

The ministry

Because of the variety of means and opportunities that are possible in the work of evangelism, there will also be a variety of ministries which will be stimulated by these needs. These ministries will involve both pastoral and specialised service; full time and part time workers; regular ministry and lay workers; pioneer evangelists, pastors, workers among drug addicts and alcoholics, and many more. There must be room within our work for every type of ministry and outreach. Wherever men and women have a true vision of the dying souls of men and women, they must receive encouragement to reach out with the Gospel of the Lord Jesus. It is beyond dispute that we must have a wide embracing vision, for if we do not we shall see splintering and division; our strength will be found in harnessing every earnest worker for the task of reaching our generation for Jesus Christ. On the other hand the specialised worker must also be respectful towards the ministry of others, because it is possible to become so absorbed in our own vision that we regard the efforts of others which may be along different lines, with contempt or impatience. There must also be humbleness of heart, so that we are willing to ask for the help and co-operation of others.

The local church

The command of our Lord is to: *"Preach the gospel to every creature"* (Mark 16:15); therefore we cannot limit our evangelism to one age group. If the title "reaching our generation" is to be worthy of consideration, then our evangelism must embrace every age group. As individual Christians we may be conscious of the call to reach particular types of people, or one age group; but for the local church, the responsibility must be to reach all people. If we keep a sense of balance, our outreach can be total. In its planning for evangelism the church will have regard for special ministries which may emerge; the individual in his calling will respect and co-operate with the local church in its task. I have taken the liberty of outlining a suggested church plan for evangelism which you can study at your leisure. You can chop it up or change it around, and, undoubtedly, add things which I have not included. In short these suggestions are intended to be starting points for your discussion, to stimulate your ideas

I would make two suggestions immediately; first, in order that we may be clear in our planning, why not prepare a plan to cover an initial period of five years? Second, try not to begin with a massive and complicated plan which could easily break down and so bring discouragement because of the inability to carry it through. Start with a limited plan which you know is workable within the resources available to you; then, as you absorb this into the life of the church, you can add further items from time to time.

Let us think of evangelism as a picture to be painted. There will be a background, a basic scheme. Against that background are set various details which help to make the complete picture. The command of the Lord Jesus is that we should: *"Preach the gospel to every creature"*. I would suggest that the nearest that we can get to this within our own areas is to reach every home. Therefore, let house-to-house evangelism be the background to your church programme. Begin with the areas closest to the church, visit them as often as you can, and gradually extend the area covered until the whole district is visited. Then, each year hold two special efforts, perhaps one in the Spring and one in the Autumn; a Bible teaching or Spiritual Renewal Campaign to build up the believers; then an Evangelistic Crusade in the church aimed at reaching children, young people and adults. At least once in the five year period hold a major evangelistic crusade in a public hall or tent. Also, because large meetings have an undoubted attraction, hold Presbytery evangelistic rallies and crusades from time to time, supported by the churches in the area. If transport is arranged this will enable Christians from the various churches to bring along unconverted friends, so that all the churches can benefit. As the local church programme of evangelism gathers momentum, hold outreach door-to-door visitations and meetings in districts near to the church and in surrounding

(continued overleaf)

Frank Lavender
(continued)

villages and towns; this can both build up the central church and establish new centres of witness wherever possible. I would also suggest that Presbytery and local training sessions should be arranged from time to time, to give help and instruction in various types of evangelism.

More ideas

Here is a list of other ideas, most of them tried and proven, which could be introduced from time to time during the period of your planned outreach. Undoubtedly you will have your own vision and ideas which are not on this list.

1. Send letters of condolence and suitable booklets to bereaved folk; also letters and literature to newly-weds and to new parents. Names and addresses will be found in the appropriate colums of the local newspaper.

2. Introduce a scheme for all-age Christian education.

3. Arrange late night meetings for teenagers in either an outside coffee bar or on the church premises.

4. Hold regular Guest Night, Family Occasion and other types of special Sunday evening meetings.

5. Commence a bus evangelistic scheme. Send a bus to some outlying areas in order to bring people to the Sunday evening and other Evangelistic services. Have the thought of eventually opening up churches in those places.

6. Try to get openings to hold meetings in factories, offices, schools, colleges, hospitals, old peoples homes.

7. Plan Senior Citizens meetings and Conventions in the church.

8. Undertake a Christian Colportage campaign, take a stall in a local market or trade fair or even set up a shop in order to sell Christian literature.

9. Conduct coffee mornings and similar types of meetings in the homes of interested friends.

10. Insert advertisements on shop notice boards, or in the personal columns of local newspapers, and in buses.

11. Hold open air meetings in suitable places.

12. Advertise on large hoardings in the locality of the church.

13. Evangelise by means of personal letters and telephone calls.

14. Show a series of evangelistic Christian films.

15. Plan a march or car cavalcade of witness.

16. Have a contact group on the streets before evangelistic meetings.

17. Use the church building for a day nursery or playgroup; in the summer plan a vacation Bible school.

18. Submit tapes to your local radio programme company.

19. Hold a Christian music festival.

20. Have a float in the local carnival.

21. Hold barbecues, camp fire meetings – perhaps you can get a Christian sporting personality as your speaker.

In closing I would add a warning. We rarely see permanent results produced quickly in our work for God. We must remember that we have a great promise from the Lord. It is that in due season we shall reap if we do not faint. Sometimes you will be discouraged and you will want to give up because of the tough nature of the task and the hardness and indifference of men and women. Yet if we start out with a complete confidence in the promise of God, and if we maintain that confidence, we shall be enabled to go on despite the difficulties – we shall be sowing precious seed and, in the same way that a natural harvest does not come immediately after the seed is sown, so it is with our work for God; the harvest *will* certainly come, but at the appointed time. The Holy Spirit will move secretly upon the seed sown; we may sow and someone else may reap, but in due season we shall share together in the joy of the harvest.

Book reviews

Christian Worship (Words Edition), *published by Paternoster Press Ltd., 3 Mount Radford Crescent, Exeter, price £1.20, postage and packing 21p extra.*

A NEW Evangelical hymnal of over 700 hymns, by some 400 writers, with 600 tunes indicated. The choice is truly catholic. Most of the great and well-known are here, but there are also many more beautiful, if less familiar, ranging from the 5th century to the present. The Brethren movement, among others, brings an inspired contribution, especially to the section, the Lord's Table. What a feast for hungry souls is here! Choruses and refrains are almost completely absent, but maybe this is to the good! The book is well indexed, with helpful additional numbers at the end of each section. One of these is for "Private Devotion". The print is good and the binding pleasingly finished in hard green covers with gold lettering. The hymn book will enhance any church's worship.

J. ALEXANDER WRIGHT

The Genius of Puritanism, *by Peter Lewis, published by Carey Publications, 5, Fairford Close, Haywards Heath, Sussex, price £1.50.*

PETER LEWIS has given us a book which will meet a real need, on a subject that has been sadly neglected by our generation. To those who are not familiar with the Puritans or Puritanism, this book should prove to be an excellent introduction to that 17th century body of men, to whom every nonconformist owes a very great debt, and who did much towards establishing the full principles of the Reformation in England. In a series of brief, and easy to read narratives, the author sketches the lives of such outstanding men as John Owen, Richard Sibbs, William Perkins, Richard Baxter and Thomas Goodwin and others; and he whets the appetite for a fuller knowledge of some of the greatest scripture expositors. He introduces us to the Puritans in their pastoral care of souls at greater length, and we glimpse both the method and the manner whereby they sought to instruct, encourage and comfort. "Pastoral visitation was not regarded as something conventional or socially desirable, but was regarded as a matter of sacred and downright *business*". I heartily recommend this book to everyone who takes a serious interest in the work of God.

GORDON HILLS

News

Sunday schools grow

AN increase of over 74,000 in total weekly attendance was reported in American Assemblies of God Sunday schools for 1975. This represents an 8.2 per cent increase over 1974 in the denomination's 9,394 Sunday schools. Both the numerical and percentage gains are the highest ever in the church's 62 years.

Tribute

Precious in the sight of the Lord is the death of his saints (Psalm 116:15).

I COUNT it a privilege and joy to pen this personal tribute to our beloved sister, Ann Court, who with her husband Pastor Herbert A. Court, was associated with the Elim work from its early beginnings. This dear sister and godly mother carefully brought up her four children in the knowledge and fear of the Lord. While they were still young she developed septic arthritis, and for thirty long years she was never free from pain. Yet she never wrote a letter without quoting the text: *"We know that all things work together for good to them that love God"* (Romans 8:28). She symbolised this truth, for though she could not understand the reason for her affliction, her faith in her Saviour's wisdom was unfailing. She was never known to reproach God for her suffering; but employed her time of incapacity to support her husband in prayer.

I first met the family when Pastor Court took up his ministry at Rochester, where I served as Church Secretary during the last war. Mr. Court started afterchurch meetings for the Forces, and while her husband conducted the services, Mrs. Court, together with the other ladies prepared refreshments behind the scenes.

Pastor John Lancaster, assisted by Pastor Wesley Gilpin, conducted the funeral service, which was attended by people from a number of local churches. In his message Mr. Lancaster summed up this godly life in a simple appropriate phrase "She was confident and willing – confident in her Saviour, and willing to serve him whatever the cost". She has left an example for all to follow.

J.F. CARTER

Points for Preachers

AN OUTLINE

A lesson in Choreography ++ADD++ (2 Peter 1:1-11).

"ADD" (v.5) (epichoregeo) a musical term = "Lead out the chorus". Jesus Christ is the true Orpheus, the Mighty Master of all spiritual melody and harmony. "Jesus swept across the broken strings, stirred the slumb'ring chords again".

God gives the first note, faith (the middle C and basis of all, as it were), and we add the others, a noble character, knowledge, self-control, endurance, godliness, love to our brethren, and charity. Add, add, add. We must constantly augment, adding to our own lives, to other lives, and to the church's life. Divine love, *agape,* completes the octave, and there is no short cut to that.

"And my heart it doth dance at the sound of His name".

HOMILETICS

"Dear friends, I believe. . ."

You may, dear preacher, and we believe that you believe what you say you do, but need you reiterate it so when you are preaching? "Brothers and sisters, I believe . . .". We've all heard it. There is really no need for your assurance. The repetition can be wearisome. Just tell us what God says in His Word. We preachers don't have to convince our hearers about our personal faith in this point or that. Who are we anyway? It is what God says that really matters.

AN INCIDENT

"Do it yourself" Messiah.

What a marvellous and wonderful event has been the "Do it Yourself" Handel's *Messiah,* or as it was called "Messiah from Scratch", at the Royal Albert Hall in December 1974 and 1975. The great musician would surely have wept with joy at the sight.

I had been in the ministry for a full three years before I even heard of the great oratorio. So ignorant was I! In a home where I lodged was an old scratchy record of the opening aria, "Comfort ye my people" and that was my introduction: "Comfort ye, comfort ye my people . . .". I did not recognise it for what it was, but it led to a great spiritual experience. Now the mere mention of the oratorio moves me deeply. All who could play an instrument or sing were invited to come. They rolled up in their thousands. A choir of over 2,000 and over 250 musicians were there. (Handel began with twenty-four). The place was packed on the night.

The recent passing of Dr. Leslie Weatherhead recalls an incident when he took his father, a Methodist of the old school, to the Royal Albert Hall, to hear a magnificent presentation of Handel's *Messiah.* When the climax to the Hallelujah Chorus reached the words "King of kings, and Lord of lords, forever . . ." the old saint could hardly contain himself. In wondering worship he wept and cried, "That's *my* Saviour they're singing about!".

by **J. Alexander Wright**

May Osman

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SUPERSTITION originated from the fear of magic. Folk were afraid of the unknown and as all sorts of fears arose they tried to think of some antidote that would prevent the evil assailing them. Our missionaries tell us that one of the things they have to fight in trying to make converts to Christianity is superstition. There is black magic which attempts to produce evil results through curses, spells, destruction of models of one's enemy, and alliance with evil spirits which often takes the form of witchcraft. White magic tries to undo curses and spells and to use occult forces for the good of people. Both black and white magic must be resisted. Both of these evil forces can be overcome through the power of God and in the name of the Lord Jesus Christ.

You may say that you don't believe in magic, but are you superstitious? It is surprising how many Christians have their own little superstitions and this ought not to be. Some I have come across are: don't cross two knives or there will be a quarrel; if you spill salt, throw some over your left shoulder; don't walk under a ladder; sell a wart for a penny and it will disappear; touch wood; if a black cat crosses your path it means bad luck; if you see a new moon through a window you'll have bad news; if you give a purse as a present put a coin in it; when you see a new moon turn your money over and it will increase; don't wear green or you will soon wear black in mourning; if a bird flies into your house it is a sign of death; if you pull cotton off someone's clothes it means a letter; two spoons in a saucer mean a wedding; if you trip on the stairs it means news of a wedding. Space does not permit me to continue the list but I'm sure you will know many more.

I read of a lady who would not pass under a ladder so she stepped out into the road, a cyclist who was passing had to swerve to avoid her and fell off his bike; a passing car swerved to avoid the cycle and bumped into a lorry going in the opposite direction, the lorry swerved to try to avoid the car, skidded and crashed through a shop window. All this damage, and there was no-one up the ladder! All this happened because a superstitious woman was following a senseless impulse.

The Bible plainly shows that as Christians we should shun all superstitions. God is still on the throne, and we can abide under the shadow of the Almighty. We should not be afraid of what man or demon can do to us. We are covered by the blood of Christ and we have been redeemed by Him. We are not governed by Lady luck but by the will of God.

Back to the Square

YOU will be pleased to know that the Open Air Witness on Easter Monday morning will be held in Trafalgar Square. This will enable us to have use of the public address equipment which will give us a better opportunity of letting the people know that Jesus is alive today.

The preachers will be Bob Clarke of Blackpool, Lyndon Bowring of Kensington and George Canty. The soloist will be Eleanor Rihlman and the Timbrel Band from Burton-on-Trent will sing and play for us. There will also be 100 young people from Birmingham, Kensington and Portsmouth who will take part in a Singalong. I want you all to be there to sing with them. They will sing choruses which will be familiar to you, so come and join in and let the good news ring out all over the Square. This will give us a splendid opportunity to spread the Gospel and I am confident that you will make every effort to be there.

We will start at 11 a.m. and conclude at midday.

Pray for the anointing of the Holy Spirit to be upon those taking part and that many will come to know the Lord.

A.A. BIDDLE

The Family Altar

Scripture Union Portions

Notes by G.H. Neale

Monday, April 5th

LUKE 19:28-48

"Blessed be the King that cometh" (v.38).

IN OUR Lord's day, Israel was looking for a king who would be able to overthrow the Romans. Our Lord was asked many times if He was the one who would do this. When our Lord entered Jerusalem, many thought that the time had come. Little did they realise that Christ entered Jerusalem as the "Lamb of God that taketh away the sin of the world". Let us remember that the King of all the earth is coming.

Tuesday, April 6th

LUKE 20:1-18

"The stone the builders rejected" (v.17).

THE JEWS were God's chosen people, and as such they had many privileges. They received the pattern of the Tabernacle and were allowed to build a house for God, but they abused the greater privilege when they rejected Christ. They could no longer build for God because they had rejected the "Chief cornerstone".

Wednesday, April 7th

LUKE 20:19-40

"Render . . . unto God the things which be God's" (v.25).

AS CHRISTIANS, our immediate thought is that we must render all to God. Christ who gave all, demands by His love that we give all. During our daily walk with God, we constantly have to beware that we do not imagine that He wants only a part of our life, for He must be in control of every part.

Thursday, April 8th

LUKE 20:41-47 and LUKE 21:1-4

"A certain poor widow casting in thither two mites" (v.2).

THIS incident is very challenging. Many would have smugly cast in one of the mites and would have been well pleased to have given God fifty per cent, but she gave all. When Paul remembered the generosity of one church he said "they first gave their own selves to the Lord" (2 Corinthians 8:5).

Friday, April 9th

LUKE 21:5-19

"Take heed that ye be not deceived" (v.8)

THIS is an age in which the future looks very dark. Many Christians are turning to prophecy to find help and guidance. Many in the world are turning to the sects with their emphasis on future events, paradise on earth. Many are being deceived, but the vital question for us is not what is God going to do tomorrow, but what can God do for me TODAY.

Saturday, April 10th

LUKE 21:20-38

"The Son of Man coming in a cloud with power and great glory" (v.27).

IN this passage, the Lord Jesus gives us a glimpse of some of the terrible things that will come upon the earth, but in the midst of distress we have a picture of the King's return. How true the chorus is: "God is still on the throne, and He will remember His own".

Sunday, April 11th

LUKE 22:1-13

"They made ready the passover" (v.13).

LITTLE did those disciples know that as they were preparing the passover meal, God was preparing a passover that would end all other passovers. Little did they know their true passover was not a lamb but the Son of God. Paul could say:

"Christ our passover is sacrificed for us" (1 Corinthians 5:7).

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.

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BIRTHS

HURLEY. On March 8th, to Lyn and John Hurley of our Springbourne Church, God's gift of a daughter, Leanne.

DEDICATIONS

GRAHAM. On February 29th, at Elim Pentecostal Church, Carlisle, Michaela Jane, daughter of Denise Graham was dedicated to the Lord. Officiating minister: P. Watson. C.5126

LIPPITT. On February 29th, at Elim Pentecostal Church, Carlisle, Ruth, daughter of Fred and Pat Lippitt, was dedicated to the Lord. Officiating minister: P. Watson. C.5125

NEWMAN. On March 29th, at Elim Pentecostal Church, Arundel Street, Portsmouth, Johanna Claire, daughter of David and Ruth, was dedicated to the Lord. Officiating ministers: A.A. Biddle and L. Magee. C.5128

WITH CHRIST

FARLEY. On March 4th, Theodore Farley, of our Springbourne Church, aged 58 years, was suddenly called to higher service. Officiating minister at funeral: J. Osman.

HILL. On March 1st, Mrs. Maud Hill, aged 68 years, a faithful and loved member of our Grimsby Church. Officiating minister at funeral: Eric T. Carter.

SAMPSON. On February 29th, Mary E. Sampson, aged 81 years, a member of our Grimsby Church for a number of years. Officiating minister at funeral: Eric T. Carter.

WOODMANSEY. On February 4th, Alfred Robert Woodmansey, aged 87 years, founder of our Driffield Church. Officiating ministers at funeral: O.G. Miles, E.J. Jarvis and C.J. Watkins.

Coming Events

ABERDARE. April 3-5. Elim Pentecostal Church, Monk Street. 40th Church Anniversary. Preacher: J.W. Newman, former minister. Weeknights at 7.15. Sunday at 11 and 6.

BROADSTAIRS. March 27-April 8. Elim Pentecostal Church. Ranelagh Grove, St. Peter's. Campaign conducted by George Canty. Saturdays at 7.30; Sundays at 6.30. Weeknights (except Friday) at 7.30 p.m.

CHELMSFORD. March 27-April 11. Elim Pentecostal Church, Mildmay Road. Bible Week. Saturday at 7, Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: David Rees-Thomas, Springfield, Mo. U.S.A. Convener: Derek J. Green.

CAERPHILLY. April 1, 3 and 4. Elim Pentecostal Church, St. Fagan's Street. Bible Crusade. Thursday and Saturday at 7.15. Sunday at 11 and 6.30. Preacher: Rev. D.M. Russel-Jones.

DRIFFIELD. April 10-12. Town Hall. Evangelistic Rally. Visit of M.W.E. associate Evangelist, Tom Butler. Saturday at 7. Remaining meetings in Elim Pentecostal Church, Sunday 10.30, 6 and 8. Monday 2.30 (Women's Rally) and 7.30.

EALING. April 3. Elim Pentecostal Church, Northfield Avenue. Visit of Mr. Mark Kagan (converted Jew) at 7. Subject: "Israel and the Lord's Second Coming". Convener: Frank F. Frost.

EXETER. April 10. Elim Pentecostal Church, Providence Chapel, Northernhey Street. Evangelistic meetings at 3 and 6.30. Preacher: W.R. Jones. Singers: "New Creation Singers". Full tea between meetings.

HEREFORD. April 3-4. Elim Pentecostal Church, Clive Street. Saturday at 7.30. Preacher: Robert Griffiths. Sunday at 11. Preacher: James McAvoy; 6.30. Preacher: David Dean.

HUDDERSFIELD. April 6-11. Elim Pentecostal Church, South Street. Sunday at 10.30 and 6.30. Weeknights at 7.30. Preacher: Felix Lloyd-Smith.

KIDDERMINSTER. April 8 and 15. Elim Pentecostal Church, Prospect Hill. Special Prophetical Meetings led by Mr. Alan Ridpath at 7.30.

OXFORD. April 3-4. City Temple, Botley Road. Saturday. Visit of "Group Two", Portsmouth. Sunday at 11 and 6.30. Preacher: F.A. Hodge.

ROMSEY. April 10. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Preacher: John Carrick (Portswood Evangelical Church).

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Easter Monday	*11 a.m., 3 p.m., 6.30 p.m.*
Easter Tuesday	*3 p.m., 7 p.m.*
Wednesday	*3 p.m., 7 p.m.*
Thursday	*7 p.m.*

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SEPTEMBER 28th — 2nd OCTOBER, 1976

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D.5127

EASTER PENTECOSTAL CONVENTION

Elim Pentecostal Church Clements Road ILFORD

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Easter Saturday at 7.00
Films: **"Paul Carson Story"**
"Facts of Faith"
Easter Sunday at 11 and 6.30
Preacher: David Woodfield (Selly Oak)
Convener: James F. Hardman

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PORTSMOUTH. April 10-18. Elim Pentecostal Church, Arundel Street, Evangelistic Crusade conducted by George Canty. Musical ministry: Len Magee, I.B.T.I. Choir, Young People's Group, Male Voice Choir.

WARLEY. April 3-4. Elim Pentecostal Church, Dudhill Road, Brickhouse Farm Estate. Second Anniversary services. Saturday at 7.30. Sunday at 10.30 and 6.30. Preacher: T.W. Walker. Convener: T.J.S. Harris.

EASTER CONVENTIONS

COVENTRY. April 15-18. Elim Pentecostal Church, David Road. Maundy Thursday at 7.45. Visit of Swedish Youth Band and Orchestra. Friday at 7.45. Communion. Sunday at 11 and 6.30. Preacher: H.W. Greenway. Singing by Coventry Choir.

DOWLAIS. April 17-20. Elim Pentecostal Church, Upper Elizabeth Street. Saturday at 7. Sunday at 10 and 6.30. Monday at 10.30, 3 and 6.30. Tuesday at 3 and 6.30. Preacher: L. Reeves.

EALING. April 16-18. Elim Pentecostal Church, Northfield Avenue close to Northfield Underground Station. Preacher: J.C. Smyth. Good Friday at 11 and 7. Musical ministry: Lane End Elim Church Choir in the evening. Saturday at 7. Sunday at 11 and 6.30. Soloist: Mrs. Marie Hamilton. Convener: Frank F. Frost.

GUERNSEY. April 16-20. Elim Pentecostal Church, Union Street, St. Peter Port. Friday at 11 and 7.45. Saturday at 7.45. Sunday at 11, 3 and 6.30. Monday and Tuesday at 7.45. Preacher: T. Middleton (Birmingham). Convener: Robert Griffiths.

ILFORD. April 16-18. Elim Pentecostal Church, Clements Road. Friday at 11 and 6.30. Saturday at 7. Films: "The Paul Carson Story" and "Facts of Faith". Sunday at 11 and 6.30. Preacher: David Woodfield. Convener: James F. Hardman.

LEEDS. April 16-22. Bridge Street Church. Friday and Saturday at 7. Sunday at 10.30 and 6.30. Monday at 3 and 6.30. Tuesday at 7. Wednesday and Thursday at 7.30. Preachers: J. Gibson, R. Gull, S. Hilliard, Maynard James and A. Wilson. Singers: Mrs. Perkins and Youth Choir.

MERRIOTT. April 16-19. Elim Pentecostal Church, Hitchen. Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tea provided. Preacher: Stan Hyde (Brixham A.o.G.). Convener: I.R. Moore.

OXFORD. April 16-18. Elim Pentecostal Church, Botley Road. Friday at 7. Preacher: T. Wilson. Sunday at 11 and 6.30. Preacher: J.D.B. Ritchie.

STIRCHLEY, Birmingham. April 16-19. Elim Pentecostal Church, Hazelwell Street and Pershore Road. Friday at 10. Communion. 11.30. Procession of Witness. 7.30. Film. "Sound of the Trumpet". Monday at 10.30. Communion at 6.30. Easter Anthology.

SCARBOROUGH. April 16-19. Elim Pentecostal Church, Murray Street, Off Londesborough Road. Good Friday at 10.30 and 7.30. Saturday at 7.30. Sunday at 10.30 and 6.30. Monday at 3 and 7, (cups of tea between the meetings on Monday). Preachers: E.F. Cole and W.M.E. Plowright. Convener: S. Penney.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Good Friday at 11 (Communion), 3 and 6.30. Buffet tea between services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J.T. Bradley. Soloist: Miss Elaine Burley (Friday and Sunday). Rayleigh Evangelical Choir (Saturday). Convener: A. Nicolson.

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D.5118

A rose or an onion?

by **Philip Parsons**

A SIGNIFICANT botanical discovery was made recently at Romsey Abbey where, in a putlog (scaffolding) hole, what appeared to be a flower was found. This was widely acclaimed in the national and international press as being the oldest flower (about 850 years old) to be discovered in Europe.

The flower came to light after mediaeval paintings were removed for restoration. As the discovery was made so near to St. Valentine's Day, there was no shortage of romantic stories, the most popular suggesting that a love-sick mason may have gently laid the rose in the putlog hole.

Expert opinion

Upon examination by botanical experts at London's Kew Gardens however, the "rose" was found to be a member of the onion family! Romantic theories collapsed and were swept away by the mundane news of the onion. It was a clear case of mistaken identity!

There are many people who drift through life with romantic ideas of their own goodness and sufficiency, thinking that all is well in this life and that all will be well in eternity. So many wishful and romantic theories exist. When challenged about death, some people say, "Death is the end – there's no need to bother about death", while others say, "I'll be alright – if there's a heaven, I'll get there".

A serious mistake

Many mistake their identity and destiny, thinking that they can be Christians without commitment to Christ, and that they can enter God's heaven without fulfilling God's conditions for entry!

But when our wishful thinking and romantic ideas are lined up against God's Word, they sink into incredibility. The Bible gives us the hard facts, telling us what we really are – sinners in need of a Saviour, that without Him we have no hope.

For the committed Christian, however, there can be no mistaking of one's identity, for God says:

"As many as received Him, to them gave He power to become the sons of God" (John 1:12). The matter is too clear to be mistaken:

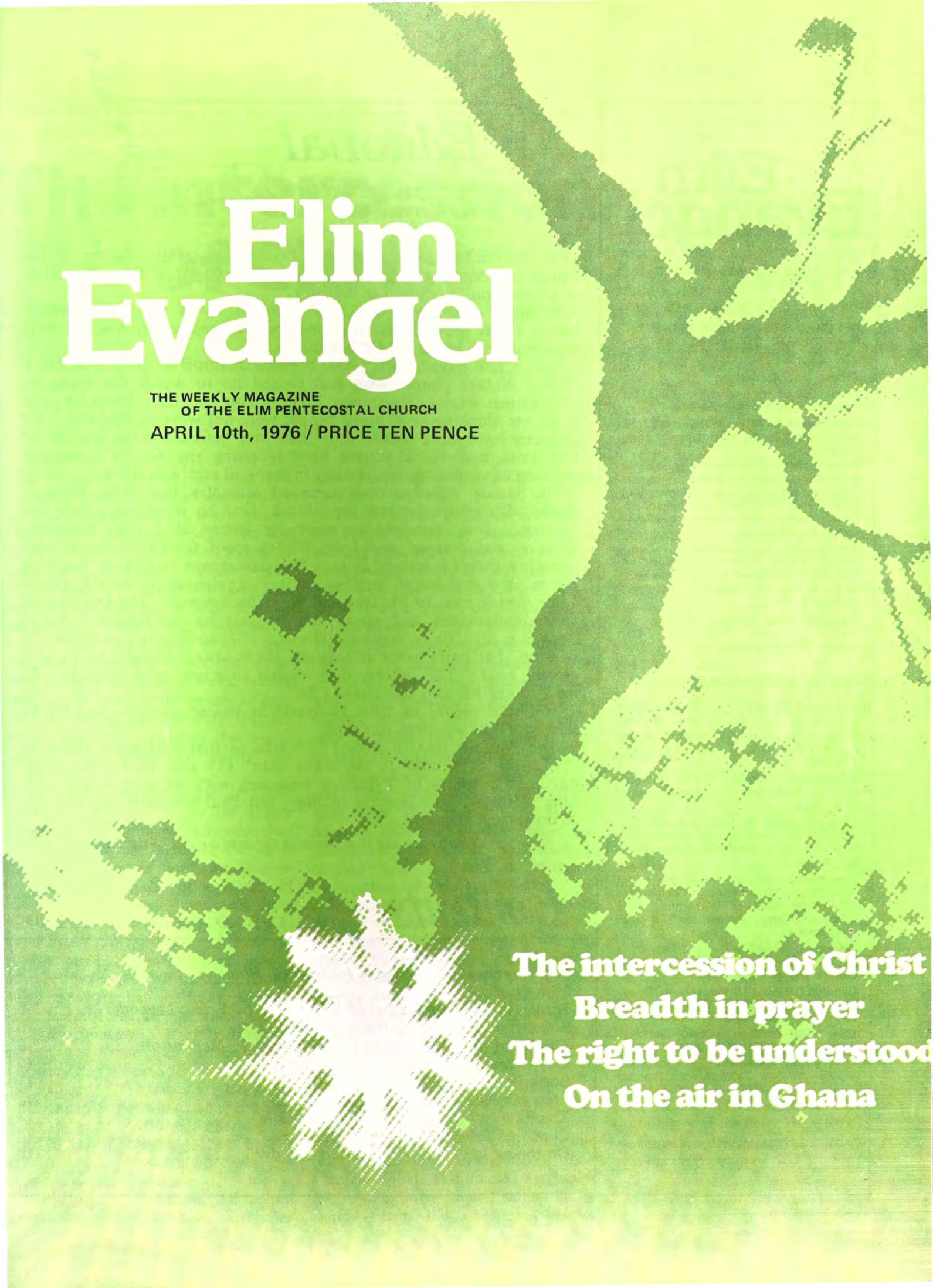
"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life" (John 3:36).

God leaves us in no doubt as to who we are in relation to Him – strangers or sons.

If we continue to *think* that we are Christians destined for heaven, and yet fail to commit ourselves unreservedly to Christ, it is not merely a case of mistaken identity, but self-deception as well!

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH
APRIL 10th, 1976 / PRICE TEN PENCE



The intercession of Christ
Breadth in prayer
The right to be understood
On the air in Ghana

Elim Evangel

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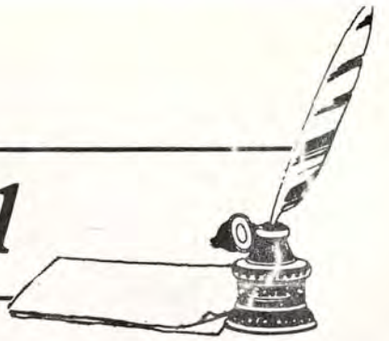
Editorial



THE REPORT of the Cambridge Economists on the future of the British economy must make gloomy reading for the Chancellor or anyone who is engaged in industry.

Within a few days this was followed by a survey on leisure habits which showed that the most popular recreation was watching television with bingo not far behind.

Just a few days before, I had been caught in a traffic jam as many of the 30,000 people who had turned up to watch the racing at Cheltenham were on their way home. This was on a Thursday, and it set me thinking how many people were not working that day. We certainly have more leisure now than ever before, but the amount of free time that some people have is giving rise to the increasing problem of vandalism, particularly in many of our large cities.

Dr. Samuel Johnson once arranged with Mrs. Hall, John Wesley's sister, with whom he was acquainted, that he should interview her brother. They arranged to meet for dinner at 2 p.m; the meal, however, was delayed and John Wesley spent the next hour in conversation with his learned host. The dinner was eventually ready at 3 p.m. and this lasted another hour. As soon as the meal was over, John Wesley rose to his feet and went on his way. The Doctor was very disappointed and could not conceal his displeasure. James Boswell in his *Life of Johnson* tells us, "John Wesley's conversation is good, but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs, and have his talk out as I do".

We have plenty of time to spend in leisure pursuits, but let us take care how we spend our time.

The Western text of Acts 19:13 tells us that Paul spent the time "from the fifth hour to the tenth hour" (11 a.m. to 4 p.m.) every day in the school of Tyrannus reasoning with all who would hear him. Others might sleep at midday, but Paul had more urgent work to do at such an hour.

"Redeeming the time, because the days are evil" (Ephesians 5:16).

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The intercession of Christ

by **Gordon Hills**

THE PRAYER OF CHRIST begins with the petition that the Father might glorify the Son. The request was made because Christ's hour was come (v.1). This was to be the hour in which it "pleased the Lord to bruise Him" (Isaiah 53:10). Christ would need strength to carry Him through the horrors of His vicarious sufferings. He knew that a man would betray Him (even one of His own followers); they would mock Him, abuse Him and in the end they would crucify Him, but it was not the praises of man that He sought, but the glory that the Father could give – a glory that would enable Him further to glorify the Father.

It was the consistent desire of Christ in all His ministry to see the Father glorified. This truth is firmly embodied in John's Gospel where the Father is mentioned on more occasions than in all the other Gospels put together. In his opening statement John records the fact that in Christ we see the glory of the Father (1:14). In its detailed records we find our Lord cleansing the temple to honour His Father (2:16); making known the love of the Father (3:35); revealing the essential nature of the Father (4:23,24); making it clear that His power was from the Father (5:19); declaring that all miracles were done by the Father (6:32). These are but a few of the many important statements which make it clear that the Father's glory was His chief delight. Even in His ministry as intercessor Christ has this object in view.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

That being so, **we should never leave the Father out of our prayers!** It is an amazing thing that a great many believers never address their praying *to* the Father when they pray *through* the Son. There seems to be a serious confusion in their understanding of the Persons in the Trinity and their respective positions. Could it be that this confusion begins in the Sunday schools, where the children are sometimes encouraged to identify with the infant Jesus, and to pray to Him? We praise God for the Incarnation and rejoice with wonder at the lowliness of the one who took upon Him the likeness of our sinful flesh; that the days of His infancy have so little relevance to us in the context of the Christ we preach is obvious from the lack of reference in Scripture to these early years. Another matter of concern which may well issue from this confused thinking, is the ease with which some believers attach themselves to groups where the doctrine of the Trinity is denied. Praying demands just as much considered thought as any other part of our Christian lives. Jesus said: "When ye pray, say, *Our Father* which art in heaven . . . ".

The Son glorifies the Father in a singularly outstanding way. He gives eternal life to men, for He received from the Father the power to do this (v.2). God is always glorified when souls are saved! This should be an incentive to us in our work and witness in the world. Eternal life is presented here as the outcome of knowing God and His Son (v.3). That more than a mere theoretical knowledge is intended, is conveyed through the words "the *only true* God". Fallen man holds many false views of God which can only be dispelled through a personal relationship with Him. Knowledge of God can never be separated from knowing Christ. No one can truly know God without knowing Christ.

In his first epistle John says:

"The Son of God is come and has given us an understanding that we might know Him that is true" (5:20).

Jesus said:

"Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him" (Matthew 11:27).

A Canadian preacher tells of a visit to a civic function in the city of Winnipeg, where the guest speaker was a Jewish rabbi. The padre, a Baptist minister, introduced the speaker, saying that they had, of course, many theological differences, but they had this in common, they both worshipped the same God. There are many who would subscribe to that kind of thinking, but the scriptures are clear – you cannot know God, if you do not know Christ.

In addition to this, the scriptures explain that knowledge of Christ is associated with the work of the Holy Spirit. Jesus, speaking of the coming of the Holy Spirit, said:

"All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall show it unto you" (John 16:15). There could be no fuller revelation brought to us, than that the Holy Spirit brings – which suggests that fulness of revelation is associated with the fulness of the ministry of the Holy Spirit. All too easily we relegate the Holy Spirit to a place of an "Administrator" of supernatural gifts and supernatural experiences, but the Holy Spirit is the perfect representative of the Godhead in every attribute and in all of their dealings with man upon earth. If we would try to know God through the scriptures, we need the Holy Spirit to reveal Him; if we would seek Him in the place of prayer, we must depend upon the ministry of the Spirit there also.

"For the Spirit searcheth all things, yea, the deep things of God . . . the things

continued overleaf

THE INTERCESSION OF CHRIST
(continued)

of God knoweth no man, but the Spirit of God" (1 Corinthians 2:10, 11).

In all of this we see Father, Son and Holy Spirit in glorious unity of purpose and work.

The prayer of Christ for Himself closes as it commenced, praying for His glory. The work which He had been appointed to do was completed. Many years had elapsed and many things had occured since first in His youth He had declared:

"Wist ye not that I must be about My Father's business?" (Luke 2:49).

Now "He yearns to go home to His Father. The erstwhile glory which had been His delight before the foundation of the world, had never been absent from His mind" (Hendriksen). That prayer of Christ was fully answered:

"God . . . raised Him up from the dead and gave Him glory" (1 Peter 1:21).

That glory that was His by right of His eternal Sonship. One day we shall both see that glory and share in it.

Glory be to God the Father; Glory be to God the Son,

Dying, risen, ascending for us, Who the heavenly realm has won;

Glory to the Holy Spirit; To One God in Persons Three

Glory both in earth and heaven, Glory, endless glory be!

Elim Church News

ON EASTER MONDAY, all roads will lead to the Royal Albert Hall in London for the great annual Elim Family Day, especially to celebrate this year, Elim's Expansion Year.

We have heard that coach loads and groups of people are coming from all parts of the British Isles.

Great interest has been aroused because of the visit of Rev. Bernhard Johnson, who is considered one of the most outstanding evangelists of our generation. Most of his ministry has been in South America, particularly in Brazil, where his American parents were missionaries. It is reported that there are over seven million members of the Pentecostal church in Brazil, the vast majority of whom have been converted to Christ from the Roman Catholic church and have entered into the glorious freedom of the gospel. This will be our first and only opportunity to hear this man of God. He is an impassioned preacher and has an undying longing for the souls of men. He knows nothing else in his life except to win men and women to Christ and carries with him an unusual anointing of God's Holy Spirit. Bernhard Johnson will be sharing with us in praying for the sick in the evening service.

Special free seat tickets for the Arena may be obtained for sick people who wish to be prayed for with the anointing of oil and the laying-on of hands. Send immediately for your ticket to Mrs. Joan Brown, P.O. Box 38, Cheltenham, Glos.

For those who love music, we are having for the first time in this country, the famous radio gospel singer, Birgitta Edström. She is known as Sweden's Gospel Singer. She will be singing in both services.

Another feature that will fill the Elim members with joy will be the afternoon service, convened by our Missionary Secretary, Leslie Wigglesworth, supported by a large group of missionaries who are home on furlough.

Ron Jones will be the convener for the evening service.

*Reserved seat tickets are still available for the afternoon service and there are a large number of free unreserved seats available for both services.

P.S. BREWSTER

** Order from Rev. D.B. Gray, 15 Rodenhurst Road, London SW4 8AE. (S.A.E.) Afternoon tickets are 25p each.*

ACCRINGTON

Pastor: I.S. Smale

THE beginning of a glorious weekend saw the church full. The speaker was Miss Amy Entwistle, retired missionary of the Z.E.M., who spoke in testimony and from the Word of her experience on the mission field. Miss B. McWicker sang under the anointing of the Holy Spirit, and everyone rejoiced over the wonderful meeting.

On Sunday the meetings continued under the Holy Spirit's blessing. Our Pastor's wife ably convened the meeting. The speaker was Miss Shireen Walker, who spoke about Angels. The soloist was Mrs. Jean Richardson and Mrs. Ingham, our oldest member, read the Scripture. Mrs. B. Coates gave her testimony.

On Monday, the meeting got off to a great start with chorus singing. Mrs. Delmonica opened in prayer. Our soloist sang a lovely solo, "I believe", which was followed by a poem by Mrs. Camm. The Ladies' choir then sang, "How sweet the Name of Jesus sounds", to the tune "Amazing Grace". A Bible reading was given by Mrs. V. White, who also convened the meeting. The second solo was "Bye and bye when we look on His face". Mrs. Lothen of Bamber Bridge spoke of people in hospital, and read a poem with her fingers. She is blind, but she is full of the Lord.

(Mrs.) BETTY COATES

PETERBOROUGH

Pastor: G.H. Neale

1976 HAS indeed heralded new things for us in that we have experienced our first pastoral change. Pastor K.J. Cave accepted the charge following the crusade in 1971 and in the succeeding years has applied a total ministry that has been greatly owned of God. The church has grown and now includes three thriving Sunday schools, youth fellowships and a happy congregation that fills the church week after week.

The farewell was nostalgic as we shared a fellowship tea with Pastor and Mrs. Cave, Andrew and Melvin, during the course of which stereo equipment was presented to them, together with suitable recordings. The church was packed for the evening service, when all sections were represented in the items presented, including the band, guitarists, and an organ/piano duet. The young people sang, male voices harmonised and personal witness was given. Mrs. Cave brought blessing through a solo and Andrew recited. During the evening, a further presentation was made. The Pastor gave a powerful message from Luke 2. God knows the result of that final sowing as our well-loved pastor and his family took up their new appointment at Southport.

January 23rd found us again in a new role, hosting Pastor and Mrs. Gordon Neale in an informal time of fellowship. As we reached out to each other we were aware of the unity of the Spirit and rejoiced in the Lord. The following evening was induction day – and winter came! Many were unable to travel, but the church was comfortably full, as, under the leadership of Pastor D.E. Dean and the timely and searching exhortation of Pastor J.W. Whitehead, we were guided to the point of the charge of the local church being received by Pastor Neale. Supporting items were presented in music, song and verse.

The challenge before us is one of expansion and opportunity. When God moves His servants around it is for His good purpose. We believe to see the fulfilment of that purpose in our midst, to the glory of His name.

A.D. BUTLER

Thoughts from the Gospel of Matthew

by Frank Lavender

22. Jesus First
Matthew 10:37

IN these words the Lord Jesus spoke of some of the closest of human relationships, relationships which are extremely precious to many of us and which are, moreover, constantly commended as honourable in the Word of God. For instance, one of the Ten Commandments says: "Honour thy father and thy mother" (Exodus 20:12). The Lord Jesus actually accused the Jews of breaking this commandment in order to keep their own traditions (Mark 7:9-13). Love for one's own children is both commanded and commended (Ephesians 6:4; Titus 2:4). Yet the Lord Jesus declared that our love for Him must have prior claim over every other love and affection.

There are several reasons why our love for the Lord Jesus must be first, and I will mention three. First, because the Lord Jesus is the Creator of all things (John 1:1-4; Deuteronomy 6:5). The Lord Jesus is also our Redeemer; He is the One who has saved us from our sin and restored us to God (Matthew 1:21; John 14:6). Our wonderful Saviour has provided salvation for us at the cost of His own sinless life, and His dying love therefore calls for our own responsive love to Him (1 John 4:19). So Jesus Christ now has a supreme, double claim upon our love: the love of the created for the Creator, and the love of the redeemed for the Redeemer.

There is also another powerful reason for loving Him above all others. There are many who never knew true human love until Christ touched their lives. Some children did not know parental love until Jesus saved their mothers or fathers and transformed their homes. Some parents did not know the loving affection of their children until Jesus in His saving grace changed the children and filled them with His love. Again, there are many husbands and wives whose marriage was desperately unhappy, verging on total breakdown, until their lives were made new by the love of Christ and they learned to love one another. Where there has been true human love, that love has been enriched when men and women have yielded their lives to the love of God in Christ. To give supreme love to Jesus Christ does not destroy one's capacity for human love, but rather His love undergirds, enhances and sanctifies every human relationship.

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by **Harry Palliser**

1 Vision is vital

IT may be helpful to begin with an explanatory word. Consideration of this theme was motivated by two matters which caused me concern. The first was the state of the world in general, and of our nation in particular. Attention has been drawn to our national condition by Dr. Coggan who said at his Press Conference:

"Many are realising that a materialistic answer is no real answer at all. There are moral and spiritual issues at stake . . . Moral and spiritual issues must come in. Only if we start here are we likely to begin to find the right answers to our problems".

The other matter was – and here I recognise I tread on delicate ground – the nagging fear that we are in danger (if not already guilty) of being too limited and restricted in our praying. There may be fervent prayer for "this corner of Thy vineyard", but little –or none – for the nation or the world in a time of dire distress. I have one qualifying word with regard to the title. I do *not* mean breadth at the expense of depth. Indeed, I feel that greater breadth will lead to greater depth and intensity in prayer. May I make a request, especially in this opening study, please have your Bible handy for reference, because lack of space renders it impossible to make quotations in full.

Let us approach our subject by way of John's Gospel chapter 4. Jesus is talking to the woman at the well. Notice the reaction of the apostles in verse 27: "they were astonished to find Jesus talking with a woman", (it was not "the done thing" in the Middle East, and she moreover, was a despised Samaritan!). Now move on to verse 35 for *Christ's* reaction, and note particularly these words: "Lift up your eyes and look!" Do you feel the intensity of that appeal? He was asking for breadth of vision, and therefore breadth of prayer, for the two must go together.

The starting point. And now to the real starting point of our study; this is found in Acts 1:8. Notice the ever-widening circles in His commission – Jerusalem, Judea, Samaria, and then to the ends of the earth. That was His breadth of vision. But our object now is to see how His followers set about their task, and also how He had to keep reminding them (sometimes by very painful means) of their objective. It seems to me that the narrative in the Acts of the Church's growth has three movements.

The Launching of the Church. In this movement there are, as I see it, five stages.

1. There is the great Day of Pentecost with the outpouring of the Spirit, the witnessing of the 120 who were filled with the Spirit, and the preaching of Peter, culminating in the salvation of 3,000 souls. What a magnificent start!

2. We then move on to Acts 2:47, where we read:

"And the Lord added to the church daily such as should be saved".

So the church is growing – *in Jerusalem.* At the moment there is no hint

of outreach, but, as some would have said, "It's early days yet!".

3. On then to chapter 4, which is really the sequel to chapter 3 with its account of the healing of the lame man at the Temple Gate. Notice verse 4:

"Howbeit many of them which heard the word believed, and the number of the men was about 5,000". This is splendid; here is still more growth to report, but what about Judea and Samaria and the ends of the earth?

4. We press on into chapter 5 to note verse 14: *"And believers were the more added to the Lord, multitudes both of men and women".* Good, but on to verse 16:

"There came also a multitude out of the cities round about Jerusalem, bringing sick folk, and them which were vexed with unclean spirits; and they were healed every one". So at last Judea is being affected – individually. Even so, the fact has to be noted that the people went to Jerusalem – *the church in Jerusalem did not go to them!*

5. Finally, Acts 6. 7. All praise to Stephen, the deacon, for his drive and zeal which quickly made him the Church's first martyr. But whereas in verse 7 are two ominous words – "in Jerusalem", the Head of the Church in His battle orders had said, "Jerusalem, Judea, Samaria, and the ends of the earth". The church was losing the vision. Let us consider the second movement in this narrative.

The disturbing Lord. The Lord, now impatient, intervenes in a remarkable way. If the Church will not move outwards, then He will move it – in His own way! And the method He uses is a remarkable one: persecution!! There are four stages to notice in this section of study.

1. Chapter 8:1-4. Here is the well known story of Paul, the Church's foremost persecutor, but the matter we have to notice is the outcome. As a result of his ferocious attacks, the church was scattered. Where? "Throughout the regions of Judea and Samaria!!". Dispersed into the regions where they ought to have been long before! But we must also look at Acts 11:19. They witness – that's good! But to the Jews only, for bigotry dies hard.

2. Chapter 8:5-8. Here is a further and more positive breakthrough with a man setting out deliberately to preach Christ in Samaria; even so he is not an apostle, but another of the seven deacons.

3. On to chapter 8:26-40 where we see Philip, a man with vision going down to the desert to take Christ to an Ethiopian Cabinet Minister. The breakthrough is gathering momentum!

4. And so to chapter 10. There are still no signs of apostolic activity, so the Lord prods the leading man, Peter, and sends him to a Gentile army officer, Cornelius. What happened in that house was tremendous, but when Peter returned to Jerusalem he found himself facing "a Committee of Inquiry".

Here is the Amplified rendering of verse 2: *"So when Peter went up to Jerusalem, the Jewish Christians found fault with him – separating themselves from him in a hostile spirit, opposing and disputing and contending with him!".* Peter outlined what had really happened, but even so I can never read verse 18 without feeling their approval was given reluctantly, and grudgingly, and I believe that subsequent events confirm that opinion.

The drastic action. So stubborn was the attitude, so blinkered the outlook of the church in Jerusalem, that the Lord now took drastic action. If they will make no real attempt to carry out His commission then He will establish a new base for His operations – which He did, in Antioch, as we will see in chapter 13.

Now the first mention of Antioch is in chapter 11, and it is extremely interesting. First in verses 20-21 where we read of some of the Christian "refugees" taking the gospel to the Gentiles – with glorious results. The church in Jerusalem sent Barnabas to ascertain the facts; but why did they send him to *Antioch,* and not to Cyprus, or Phoencia? What were they fearing? However, when he had seen for himself (vv. 23-24), he took the law into his own hands and set out to seek Paul (vv. 25-26) taking him, not to Jerusalem, but to Antioch!

With this in mind, let us move into chapter 13. Notice, firstly *who* were there: Barnabas, Simeon who is called Niger; ("Black" – the Amplified rendering); Lucius of Cyrene (North Africa); Mnanen and Paul. The group is international, and they are all men of vision. Then, secondly, notice *how* they prayed – "ministering *and fasting".* I suggest they were men with a burden; a burden which impelled them to fast. What was the burden? My conviction is that it was the burden for the regions beyond, the burden occasioned by the Church's lack of vision, and apathy, with the attendant danger of it becoming just another Jewish sect. Who do I say that? Because of verse 2, where, in effect, the Spirit said, "Now *you* separate for that work the men whom *I have already separated".* And from then on the Church's missionary base was Antioch.

Do the lessons to be learned from all this need much explaining? Surely all this has been left on record for our guidance – and warning? I will mention just two matters. There is the warning against the danger of becoming too restricted in our outlook when we pray. The Lord still says, "Lift up your eyes and look on the fields" (fields – plural). And in a church prayer meeting it means placing ourselves in the hands of the Spirit for Him to guide us in prayer, to lift us out of the ruts of habit, parochialism, and denominationalism.

Finally, there is "the recompense of reward" for the congregation which will "lift up its eyes" and look across its city, its country, its continent, and then across the world, and bring the needs it sees to God in prayer.

"More things are wrought by prayer
Than this world dreams of". Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within their brain,
If, knowing God, they lift not hands of prayer
Both for themselves, and those who call them friend?
For so the whole round world is every way
Bound my gold chains about the feet of God.

Breadth of outlook will make us leap over the barriers which we, however unconsciously, build. May the Spirit anoint our eyes with eyesalve that we might see the world, our land, His Church, our local area as He sees it. And then, when we pray like those prayer warriors of Antioch, we will, also like them, raise the hymns of praise as reports come to our ears of "what God hath wrought!".

by **Warren F. McPherson,**
former Secretary of American Assemblies of God Chaplains' department, who holds a B.Sc. degree in Social Science, offers some practical advice.

The right to be understood

"YOU DON'T understand!" Few of us have escaped the temptation to wither someone else with that accusation.

While the accusation may be true, it implies the accuser may be the one who does not understand and may not even be willing to try to understand.

When do we have the right to demand to be understood? Not until we learn the principles of understanding which caused Solomon to pray, *"Give therefore thy servant an understanding heart"* (1 Kings 3:9).

The need to understand. After David died, Solomon became king and reached a pivotal point in his life. Before that he had been "just one of the boys". If he knocked a wheel off the family chariot, Dad could fix it. If he got expelled from Jerusalem High School, Dad could get him back in. All decisions as well as all blame could be laid on Dad.

Yesterday Dad had been preoccupied with decisions of the kingdom—dissidents acting up in the Golan Heights, trouble brewing in Sinai, refugees on the East Bank demanding his overthrow. Dad didn't have time for the boys, and besides, he couldn't let Solomon make a bunch of foolish mistakes.

But now all the decisions, whether right or wrong, would be Solomon's. He was king.

Solomon was in Gibeon, a high, holy place. It was night—quiet, and dark. It was an ideal time for God to confront Solomon, and He did just that.

God offered him one request—any request he wanted. He could have asked for wealth, fame, pleasure, health, the lives of his enemies, or anything else. Everything around him brought him to the realization he needed one thing more than anything else. *He must have understanding.*

Solomon reminded God, *"Thou hast showed unto Thy servant David my father great mercy"* (1 Kings 3:6), suggesting Solomon's willingness to do some understanding.

One of the first words a child learns is "why?" He says it with an innocent, inquisitive, inviting tone which says, "I don't understand, but I want to".

As a youth he often says it with a defiant, demanding, disrespectful tone which seems to say, "I don't understand, but why should I?".

As an adult he says it with a betrayed, bewildered, sometimes belittling tone suggesting, "I don't understand, but how could you do this to me?".

No one has the right to demand to be understood until he is willing to do some understanding first!

The need to understand others. Solomon remembered his father had walked before God in truth, righteousness, and uprightness of heart (1 Kings 3:6). He did not dwell on David's sins or failures.

He could have argued he had *reason* to blame his own problems on his father, but he had no right to do so until he was willing to understand his father. He was not as interested in placing *blame* for the past as he was in finding *direction* for the future.

Understanding the other person means seeing things from his viewpoint, sitting where he sits, putting yourself in his place.

No one has the right to demand to be understood until he has made every effort to understand the other person.

The need for self-understanding. *"I am but a little child",* Solomon confessed (1 Kings 3:7). He felt limited, weak, and small. However, there is no indication he felt inadequate or unable to accept the challenge before him.

Self-pity can separate us from reality and give momentary pleasure, but it can also be as destructive and as addictive as drugs.

Recognizing our limitations is vitally important as long as we do not sink into self-pity. No one is completely inferior to everyone else. Neither is anyone completely superior to everyone else. Every individual has strengths as well as weaknesses.

Everyone makes mistakes. However, youth sometimes place adults, particularly parents, in such high esteem they are not supposed to make mistakes. When they falter, the young person acts like the

mistake is unforgiveable, yet that same young person demands forgiveness and understanding for himself.

It is impossible to claim the right to err solely for ourselves and deny it to others.

Understanding ourselves, seeing ourselves as we really are, requires the utmost in self-discipline.

No one has the right to demand to be understood until he is certain he understands himself.

The need to be understandable. Describing himself, Solomon said, *"I know not how to go out or come in"* (1 Kings 3:7). He saw himself as an ungraceful, unco-ordinated boy who doesn't know how to get in or out of a door. He slams it without trying, leaves it open when it needs closing, closes it when it should be open. Why? Nobody, not even Solomon, knew why!

Sometimes our own inconsistencies are puzzling to others around us. We get so bound by tradition, custom, peer pressure, or other circumstances that what we do doesn't make much sense. If we don't understand ourselves, how can we expect others to understand us?

No one has the right to demand to be understood until he is sure he is understandable!

The need for making ourselves understood. Solomon thought of his subjects as *"A great people, that cannot be numbered"* (1 Kings 3:8). He recognised the problem every communicator has – how do I get my message across to them?

Making ourselves understood involves attitude. It includes what we do and how we do it, what we say and how we say it. It requires careful, patient effort and discipline.

As Solomon said in Proverbs 14:29, *"He that is slow of wrath is of great understanding: but he that is hasty of spirit exalteth folly".*

No one has the right to demand to be understood until he is certain he has made himself clearly understood.

The need to know the source of understanding. *"Give therefore thy servant an understanding heart"* (1 Kings 3:9). Solomon recognized that to be the man of understanding he wanted and needed to be, he must have help from a Source beyond himself.

Solomon knew where his strength and understanding came from. It came from God. "The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding", he wrote in Proverbs 9:10.

When asked by a parent for some rules to reduce indignation and resentment he felt toward his teenagers, Dr. Roy W. Menninger, president of the Menninger Foundation, Topeka, Kansas, gave six don'ts to ease anxiety and the anger that goes with it:

1. **Don't let feelings of inadequacy get you down.** Every parent has moments of unsureness. The question, "Am I handling this situation right?" will never go away. The question itself is proof you're functioning as a parent. Keep asking it, and things will be far from hopeless.

2. **Don't let some friction in the family discourage you.** Disagreement–even when it's loud–is communication. It's a dialogue, a bridge. Friction may be unpleasant, but it's a lot better than indifference or silence.

3. **Don't be afraid to be yourself.** Have your own values and life-style. Stick to them, even when children are scornful or disapprove. They *want* you to be loyal to your own standards. They need a yardstick to test themselves by.

4. **Don't mistake a passing personality phase in a youngster for a permanent problem.** Is it natural for a teenager who used to confide in a parent easily and naturally to suddenly turn off? It is. The time always comes when the adolescent turns away and begins to look for values and guidance from his or her peer group or other adults. This won't last for ever The parent who fights this can make life miserable for everyone.

5. **Don't make permissiveness the scapegoat.** It's fashionable to blame permissiveness for everything that seems wrong with the younger generation. This is dangerous over-simplification because it implies the remedy is the reverse: authoritarianism, repression, law-and-order. There has to be limit setting, but one extreme is as bad as the other. Harshness makes adolescents fight harder.

6. **Don't ever slam the door.** At times that temptation can be strong. When a youngster seems endlessly hostile, sullen, or unresponsive, it's easy–and very human–to react with anger and withdrawal. The "difficult" child is often the one who needs patience and understanding the most.

Solomon's request pleased the Lord because it was so completely unselfish. God granted him the wish!

Solomon is still known as the wisest man who ever lived, but he prized understanding most of all: *"Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding"* (Proverbs 4:5-7).

No one has the right to demand to be understood until he has learned to know the true Source of all understanding.

May Osman's Page

Euthanasia

THE dictionary description of "euthanasia" is, "putting to death in a painless manner". A Bill was sponsored recently in the House of Lords by Baroness Wooton, "The incurable Patients' Bill", and I am glad to say it was rejected by the House during its second reading. This is a topic that I think all Christians should keep an eye on, or it may slip through our legislation almost un-noticed.

Mr. Raymond Johnstone, Director of National Festival of Light said recently: "If the Bill had become law the relationship between doctors and their elderly patients would have been irretrievably damaged. I am encouraged to note that it was opposed by the Government, the Church of England (in speeches by the Bishops of Durham and Norwich), and by a much greater majority of Peers than that which rejected a Euthanasia Bill in 1969".

Doctors. Doctors should not be placed in a position where they would have to play the part of God and decide which patient should live a little longer and which one should die. If this Bill became law, every elderly patient would cringe each time they saw a nurse approaching with a hypodermic – wondering whether they were going to be dispatched.

This Bill – which sought to give a dying patient the right to relieve his sufferings in a manner likely to cause his own death – was defeated by 85 votes to 23. However, I can see a possible future danger here and this looks like being the thin edge of the wedge. If Members of Parliament keep on advocating euthanasia it will gradually seem to be the right thing to do, and this must be avoided at all costs. God is the author of life and it is wrong to end any life prematurely. It would be far better if society developed better medical care and a more compassionate approach to patients with terminal illness, rather than legislate for euthanasia with all the pressures and risks that it would involve.

Nurses. Yesterday we went to see an elderly lady who had been for six months in a geriatric ward. She has now been moved to a small nursing home where she shares a room with another patient. She has all her faculties although she cannot do anything physically for herself. She is thrilled with her new surroundings and the love and care she is given there. It is such a contrast to the hospital geriatric ward, where three nurses had to scurry round looking after thirty patients. The poor nurses were rushed off their feet and the patients felt that they were a nuisance when they needed attention. Surely the answer is more hospitals for the elderly, where they can live out the last years of their lives with dignity.

In some cases the opposite of euthanasia is practised and patients who are *in extremis* should not be subjected to troublesome treatments which cannot restore them to health. They should simply be given drugs to alleviate their pain.

Society. Our society has moved far away from the conditions which were prevalent in our Lord's day. When our Lord Jesus hung on the cross, He said to John, "Behold thy mother" and to His mother "Behold thy son", and John took Mary into his own home and cared for her. In these days, many children lack love and respect for their parents, and they forget all the love and self-sacrifice that have gone into their upbringing; instead of a loving, homely atmosphere for the aged, so many of them are pushed off into institutions where the State is expected to care for them.

There is only a thin line between permitting those who have expressed a wish to die, to be able to do so, and the removal of those who have become a burden on the family or the State. We could possibly be faced with a 1984 situation when Big Brother may declare that all those over 80 must be done away with for the good of the economy or to check the population explosion.

Christians should have a love and care for the elderly and dying. Here in Bournemouth we visit four Old Folks' Homes every month with the gospel story; we have rejoiced at seeing some of these elderly citizens accepting Jesus as their Saviour. Others look forward with keen anticipation to the monthly one hour visit, and I would urge all readers to pray that this Euthanasia Bill will never be passed by our Parliament.

God loves us as much when we are old and helpless as He did when we were young and vigorous. Let us all try to spread a little sunshine into the lives of the elderly incurables. I am sure that there are patients in a hospital near you who would welcome a visit from someone who would tell them that God will be with them right through the valley of the shadow of death if they will only put their trust in Jesus.

Book reviews

Then the Spirit came, *by John Pettingale, published by Manchuria Press, 41, Manchuria Road, London S.W.11, price £1.90, postage and packing 28½p extra.*

THIS is a comprehensive study of the Holy Spirit, covering Old and New Testaments. It is evident that the writer has undertaken a very extensive study of Biblical references. One reviewer says: "Although the author has obviously read other works, he does not cite them in support of his interpretation".

Care is needed in following some of the arguments in this work, particularly those relating to the experience of the Spirit. When he states that the post-Pentecostal reference to "the 'baptism of the Holy Spirit' must be the initial experience of the Christian without which no man is a Christian at all", we must point out that it is necessary to differentiate between a "baptism into the body of Christ" (1 Corinthians 12:13), the initial experience of regeneration, and the promise of Acts 1:5, which was experienced by the company in the Upper Room (Acts 2:4), and extended in promise to the three thousand converts at Pentecost (Acts 2:39).

Again, when the writer says: "Thus the spiritual gifts are only of benefit when exercised by those revealing in their lives the fruit of the Spirit (1 Corinthians 13:1-3)", we are in complete agreement; but we seriously question the wisdom of what follows: ". . . their (spiritual gifts) relative unimportance is clearly brought out by the silence of Acts and the remainder of the New Testament concerning them (as described in 1 Corinthians 12 to 14), so that they can hardly be considered essential". Can we argue thus from the silence of Scripture? If so, how essential is the service of the Lord's Supper in view of its brief mention?

While admiring much within this volume, when it comes to the experience of the Holy Spirit, there is much that just does not tally. We are aware that in Corinth there was excess, and there can be unscriptural excesses today, but is there not a danger of "throwing out the baby with the bath water"?

W.J. MAYBIN

SPECIAL ANNOUNCEMENT

THE NATIONAL YOUTH DIRECTOR reports that "Gospel Sound and Vision Group" has joined the team in the National Youth Office, to expand Sunday School and Youth Department facilities in this National Sunday School Year. Write for full particulars to "Gospel Sound and Vision Group", 33 Modena Road, Hove, Sussex, BN3 5GF. Be sure to enclose a stamped addressed envelope marked in the left hand corner EE/NSY 76.

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Fragrant Jade

healed of Leukemia

by **Derek Le Page,** Taiwan

LIU YU FEN looks like any other normal 6 year old girl now, but it wasn't always that way. Her father, Liu Chi You, is an officer in the Chinese Army. Some time ago her mother noticed that something was wrong with her. After examining her, the doctor gave them the grim news that their "Fragrant Jade" (for that is the meaning of "Yu Fen") had leukemia.

Here in Taiwan, as in any other country of the world, the disease is a killer.

Her parents took her to our church at Ta Nan where Pastor J.K. McGillivray and I prayed for her. On my most recent visit there, Brother Liu Cheng Ching, the pastor at Ta Nan, told me the wonderful news that "Fragrant Jade" has been healed. God has laid His hand of healing upon that little body and made her completely whole. Now she is able to play with her two younger sisters and only has to go to the doctor for six monthly check-ups.

On December 28th last year, Brother Liu Chi You and his wife were baptised in water, having repented of their sins and accepted Christ as their Saviour. A week later they moved into their house on the newly-built Hsin Pu Community, situated several kilometres away from Ta Nan. Two days later, at their request, the pastor of Ta Nan started cottage meetings in their house. The pastor and this brother have been going from door to door giving out tracts, inviting the people to the cottage meetings and locating any Christians who are moving into this large housing estate. The numbers attending these meetings are growing, and when Ken McGillivray went there recently to show a film, the place was packed out, with several sitting on the stairs.

The pastor and members of the Ta Nan church are enthusiastic about this new outreach and are praying for souls to be saved. They seek to show the people around that God, the true God, is a miracle-working God, as has been shown in the healing of "Fragrant Jade".

News

Triaxial stereo

TEN YEARS AGO, when young Christians began to sing about Jesus in pop vocal styles and accompanying themselves on guitars and drums, the older Christians handed out the ultimate criticism – they ignored them. There was of course the odd voice raised in protest but generally the feeling was the less said the quicker it would all go away. To be fair the standards then were pretty low, but as time passed a strange thing began to happen. Instead of youthful enthusiasm dying it grew more intense and standards began to rise until it reached the point where Christian music is hard on the heels of secular music and still pursuing. Searching for new ways to keep pace, MGO stumbled across a new microphone which claimed to capture a third dimension in sound – triaxial stereo. The device employs all the directional characteristics of the human ear by actually suspending a microphone from the most sensitive audio spot in an imitation pair of ears. These rather comical plastic ears contain all the bumps and hollows of a real pair and sounds are altered and delayed before reaching the live spot by these irregularities. Sounds can be recorded in the normal fashion and played back on normal stereo records. For listening purposes headphones have proved themselves to be the best at reproducing this, and the third dimension is clearly in evidence giving an all-round stereo picture. We can look forward to an increasing use of this technique on MGO records in the future and a further narrowing of the gap between Christian and secular records.

JOHN PANTRY

Christian teachers in discussion

"THE KINGDOM OF GOD is not a place, nor a realm but essentially a relationship – of acceptance of the Lordship of Him who is the Lord of all", said John Goddard, headmaster of the John Hunt School, Telford. "It is not an ideal order of society but an invasion of society; so our total philosophy of life and society is involved once we really begin to apply the principles of the Kingdom of God to the world in which we live".

Mr. Goddard, one of several speakers at the conference organised to discuss Education and the Kingdom of God went on to say: "The first principle of applying this to teachers is that the teacher will be an absolutely first class professional, with standards of Christian justice; he will not be able to bear the thought that there is built into the system which he is operating something which privileges people on any other basis than need".

The conference, which was held at Swanwick, was organised by the Association of Christian Teachers and attracted over 80 teachers. Other speakers included Ralph Gower, Assistant Education Director of Sefton, and Rev. John Wesson, Chaplain to the Polytechnic of Central London. During the weekend, some time was spent considering ACT's response to the recent suggested changes in the religious clauses of the 1944 Education Act, proposed by the British Humanist Association.

DAVID G. BLAIR

Indicted

NATHANIEL MUHAMMAD, leader of the Kansas City Temple of the Nation of Islam and son of the sect's founder, the late Elijah Muhammad, was indicted by a federal grand jury for conspiring to possess and sell narcotics.

SPECIAL NOTICE

This is a Special invitation to all Elim Churches in the area of London, Essex and surrounding districts to plan for a day out at the Annual Elim Conference to be held in Clacton-on-Sea from May 8th – 15th.

Two services will be held each evening at 7.15 and 8.00 p.m. Book your bus now.

The Family Altar

Scripture Union Portions

Notes by G.H. Neale

Monday, April 12th

LUKE 22:14-38

"But I have prayed for thee, that thy faith fail not" (v.32).

PETER had a special place in the heart of Jesus. We must realise that Satan was attacking him, but let us not forget what strength Peter could have received if he had realised that the Lord Jesus had prayed for Him. Christ who is our great High Priest is praying for us.

Tuesday, April 13th

LUKE 22:39-55

"Not my will but Thine, be done" (v.42).

WE have already seen that the Lord Jesus has set us the perfect example, here in the garden we see Him once again showing us that God's will is more important than ours. Self so often demands obedience, but doing God's will leads to blessing. Let us remember that our Lord Jesus was to follow a very difficult path. The will of God does not always follow the easy pathway.

Wednesday, April 14th

LUKE 22:56-71

"Art thou the Christ?" (v.67).

WHEN John the Baptist was asked this question he said "No!".

The same question was asked of our Lord before this occasion. It was in the most unlikely place and at the most unlikely time. Christ shows His love by going to the cross, these men already knew who He was, yet they did not believe Him. The council wanted Jesus to say that He was the Christ. On the cross He proved that He was the Christ.

Thursday, April 15th

LUKE 23:1-25

"Art thou the King of the Jews?" (v.3).

THE Jewish council asked this question because they saw Christ as a threat to their way of life. "Art thou the Christ?" they inquired. Pilate asked, "Art thou the King of the Jews?". He was thinking of the political threat. They were blind if they looked upon Jesus as a threat. His only weapon was love, His only ambition was to save them from destruction.

Friday, April 16th

LUKE 23:26-43

"He saved others; let him save himself if He be the Christ" (v.35).

THE rulers of the Jews were thought to be good men, but here we see them in their true colours. Their objective was accomplished, but they still had to mock, yet in their mocking they told the truth. "He saved others". We now use the same saying—"He saves others", but we add "Hallelujah", for He has saved us too.

Saturday, April 17th

LUKE 23:44-56

"The veil of the temple was rent in the midst" (v.45).

THE TEMPLE which stood as the symbol of God's presence with His people, now witnesses to the fact that there is a new temple. The temple which had echoed to the words of Christ now gave witness to the fact that the final, perfect sacrifice for which God and man had been waiting had now been made. "No more veil! God bids me enter by a new and living way". No more altar, no more priest, no more separation. Our Lord Jesus Christ is the Way, the Truth and the Life. Through Him we may come to God. There is in fact no other way.

Sunday, April 18th

LUKE 24:1-12

"He is not here, but is risen" (v.6).

WHAT A CONTRAST meets us at Calvary. What victory, what joy, what worship we find in these words. These words cannot be said in a whisper, they must be shouted from the house tops. Tell someone today: Christ is not dead, He is risen.

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.

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PENTECOSTAL senior citizens need unfurnished accommodation, wife aged 62, willing to give light help if required. Apply: Mr. L.W. Bossom, 14 Rose Lane, Bungay, Suffolk, NR35 1DQ. C.5136

BIRTHS

McGEOWN. On March 13th, to Billy and Sandra McGeown, formerly of our Beersbridge Road Church, Belfast. God's gift of a son, Alistair John Joseph.

MARRIAGES

PICKETT-NIBLET. On March 13th, at our Winson Green Church, David Pickett (of Kensington Temple) to Carol Niblet (of Winson Green). Officiating ministers: S.J. Brown and P. Niblet (brother of the bride).

WITH CHRIST

BROWN. On March 7th, Mrs. Jessie R. Brown, aged 79 years, founder member of our Barking Church, passed into the presence of her Lord. Officiating minister at funeral at Clayhidon, Devon: L. Burston.

TOASE. On March 12th, Mr. E. Toase, aged 68 years, of York. Officiating ministers at funeral: Peter Smith and John Woodhead.

Itineraries

The President (Leslie Wigglesworth).
April 10, Worthing; 11, Southwick a.m; The Lanes p.m; 12, Newhaven.

London Crusader Choir:
April 10, Royal Albert Hall; 16, Richmond; 19, Royal Albert Hall; 25, Ilford; May 2, Halstead; 29, 30, Southend-on-Sea.

Coming Events

ABERDARE. April 22-23. Elim Pentecostal Church, Monk Street, 40th year Anniversary. Youth Outreach, at 7.30. Soloist and Preacher: Len Magee.

CHELMSFORD. March 27-April 11. Elim Pentecostal Church, Mildmay Road. Bible Week. Saturday at 7, Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: David Rees-Thomas, Springfield, Mo. U.S.A. Convener: Derek J. Green.

DRIFFIELD. April 10-12. Town Hall. Evangelistic Rally. Visit of M.W.E. associate Evangelist, Tom Butler. Saturday at 7. Remaining meetings in Elim Pentecostal Church, Sunday 10.30, 6 and 8. Monday 2.30 (Women's Rally) and 7.30.

EXETER. April 10. Elim Pentecostal Church, Providence Chapel, Northernhey Street. Evangelistic meetings at 3 and 6.30. Preacher: W.R. Jones. Singers: "New Creation Singers". Full tea between meetings.

FINCHLEY. April 11. Elim Pentecostal Church, United Reformed Church, East End Road. Guest Service at 7.15. Preacher: A. Hoare. April 16. Good Friday at 3 and 6.30 (Tea provided) "Teach-in" on "The Gifts and Ministry of the Holy Spirit". Preacher: Eldin R. Corsie. Convener: Bryan Tween.

HUDDERSFIELD. April 6-11. Elim Pentecostal Church, South Street. Sunday at 10.30 and 6.30. Weeknights at 7.30. Preacher: Felix Lloyd-Smith.

KIDDERMINSTER. April 15. Elim Pentecostal Church, Prospect Hill. Special Prophetical Meeting led by Mr. Alan Ridpath at 7.30. April 24-May 5. Spring Crusade. Nightly at 7.30. Sunday 10.30 and 6.30. Late Night Specials at 9. Conducted by Dr. Tony Stone and Team.

MOUNTAIN ASH. April 24-28. Elim Pentecostal Church, Knight Street. Evangelistic Crusade conducted by B.C. Vidamour. Saturday 7.30. Sunday at 6. Monday to Wednesday at 7.30. Musical Items. Convener: A. Anstey.

NEWTOWNARDS. April 24-25. Elim Pentecostal Church, Court Street, Annual Convention. Saturday 3.30 and 6.30. Preachers: John Harris, William McCandless and Keith Lannon. Vocal Items by: J. McRoberts and "The Gospel Sound". (Refreshments provided). Convener: W.H. Holohan. Sunday at 7. Pastor A. Wilson. Soloist: Mrs. Elsie Black.

PAISLEY. April 24. The Town Hall, Gauze Street. Presbytery Rally at 3.30 and 6.30. Preacher: P.S. Brewster. Convener: Alex Tee. Singing by Wallace Kirkland and Kilsyth Junior Choir. Sunday, April 25. Elim Church, Wellmeadow Street, 11 and 6.30. Preacher: P.S. Brewster.

PORTSMOUTH. April 10-18. Elim Pentecostal Church, Arundel Street, Evangelistic Crusade conducted by George Canty. Musical ministry: Len Magee, I.B.T.I. Choir, Young People's Group, Male Voice Choir.

ROMSEY. April 10. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Preacher: John Carrick (Portswood Evangelical Church).

STIRCHLEY, Birmingham. April 24-25. Elim Pentecostal Church, Hazelwell Street and Pershore Road. Fifth Anniversary Services. Preacher: T.W. Walker. Saturday at 7.30.

Singing: Kingstanding Elim Church Choir. Sunday 10.30 and 6.30.

WOOLWICH. April 25. Elim Pentecostal Church, Crescent Road. Sunday School Anniversary at 6. Preacher: Mr. S. Herridge (Child Evangelism Fellowship).

EASTER CONVENTIONS

COVENTRY. April 15-18. Elim Pentecostal Church, David Road. Maundy Thursday at 7.45. Visit of Swedish Youth Band and Orchestra. Friday at 7.45. Communion. Sunday at 11 and 6.30. Preacher: H.W. Greenway. Singing by Coventry Choir.

CROYDON. April 16-18. Elim Pentecostal Church, Stanley Road. Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: Geoff Harpin and David Williams. Musical programme on Saturday by the South London Crusade Choir conducted by Mr. John Crawley.

DOWLAIS. April 17-20. Elim Pentecostal Church, Upper Elizabeth Street. Saturday at 7. Sunday at 10 and 6.30. Monday at 10.30, 3 and 6.30. Tuesday at 3 and 6.30. Preacher: L. Reeves.

EALING. April 16-18. Elim Pentecostal Church, Northfield Avenue, close to Northfield Underground Station. Preacher: J.C. Smyth. Good Friday at 11 and 7. Musical ministry: Lane End Elim Church Choir in the evening. Saturday at 7. Sunday at 11 and 6.30. Soloist: Mrs. Marie Hamilton. Convener: Frank F. Frost.

FALMOUTH. April 18-19. Elim Pentecostal Church, Dracaena Avenue. Sunday at 10.30 and 6.30. Monday at 3 and 6.30. Preacher: W.J. Patterson. Convener: E.A. Cole.

GUERNSEY. April 16-20. Elim Pentecostal Church, Union Street, St. Peter Port. Friday at 11 and 7.45. Saturday at 7.45. Sunday at 11, 3 and 6.30. Monday and Tuesday at 7.45. Preacher: T. Middleton (Birmingham). Convener: Robert Griffiths.

ILFORD. April 16-18. Elim Pentecostal Church, Clements Road. Friday at 11 and 6.30. Saturday at 7. Films: "The Paul Carson Story" and "Facts of Faith". Sunday at 11 and 6.30. Preacher: David Woodfield. Convener: James F. Hardman.

LEEDS. April 16-22. Bridge Street Church. Friday and Saturday at 7. Sunday at 10.30 and 6.30. Monday at 3 and 6.30. Tuesday at 7. Wednesday and Thursday at 7.30. Preachers: J. Gibson, R. Gull, S. Hilliard, Maynard James and A. Wilson. Singers: Mrs. Perkins and Youth Choir.

MERRIOTT. April 16-19. Elim Pentecostal Church, Hitchen. Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tea provided. Preacher: Stan Hyde (Brixham A.o.G.). Convener: J.R. Moore.

OXFORD. April 16-18. Elim Pentecostal Church, Botley Road. Friday at 7. Preacher: T. Wilson. Sunday at 11 and 6.30. Preacher: W.B.D. Ritchie.

SCARBOROUGH. April 16-19. Elim Pentecostal Church, Murray Street, Off Londesborough Road. Good Friday at 10.30 and 7.30. Saturday at 7.30. Sunday at 10.30 and 6.30. Monday at 3 and 7 (cups of tea between the meetings on Monday). Preachers: E.F. Cole and W.M.E. Plowright. Convener: S. Penney.

SHEFFIELD. April 16-20. Elim Pentecostal Church, Lee Croft. Friday. Communion at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (cups of tea between services). Tuesday at 7.30. Preachers: John Hyde and David Holmes. April 24. Spring Musical Festival at Carver Street Methodist Church (kindly loaned) at 3 and 6.30, (cups of tea between services). Combined Presbytery Choir and the Southport Trio. Preacher: Leslie Wigglesworth.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Good Friday at 11 (Communion), 3 and 6.30. Buffet tea between services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J.T. Bradley. Soloist: Miss Elaine Burley (Friday and Sunday). Rayleigh Evangelical Choir (Saturday). Convener: A. Nicolson.

SOUTH SHIELDS. April 16-19. Elim Pentecostal Church, Westoe Road. Friday 11 and 7. Saturday 7.30. Sunday 11 and 6.30. Monday 3 and 6.30. Preachers: Peter Smith, R.J. Morrison. Convener: Maldwyn Jones.

STIRCHLEY, Birmingham. April 16-19. Elim Pentecostal Church, Hazelwell Street and Pershore Road. Friday at 10. Communion. 11.30. Procession of Witness. 7.30. Film: "Sound of the Trumpet". Monday at 10.30, Communion. 6.30, Easter Anthology.

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Preacher: WYNNE LEWIS

Monday, 7.30. Rev. S. March (Kilsyth)

EASTER AT COVENTRY

at the Elim Pentecostal Church, David Road.

Maundy Thursday, April 15th at 7.45 p.m.

Visit of Swedish Youth Band and Choir

Good Friday at 7.45 p.m.

Communion

Easter Day at 11a.m. and 6.30 p.m.

Preacher: H.W. Greenway

Singing by Coventry Choir

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ELIM ON THE AIR

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

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. 527M Service led by A.J. Taylor, Sunday March 21st at 7 p.m.

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.

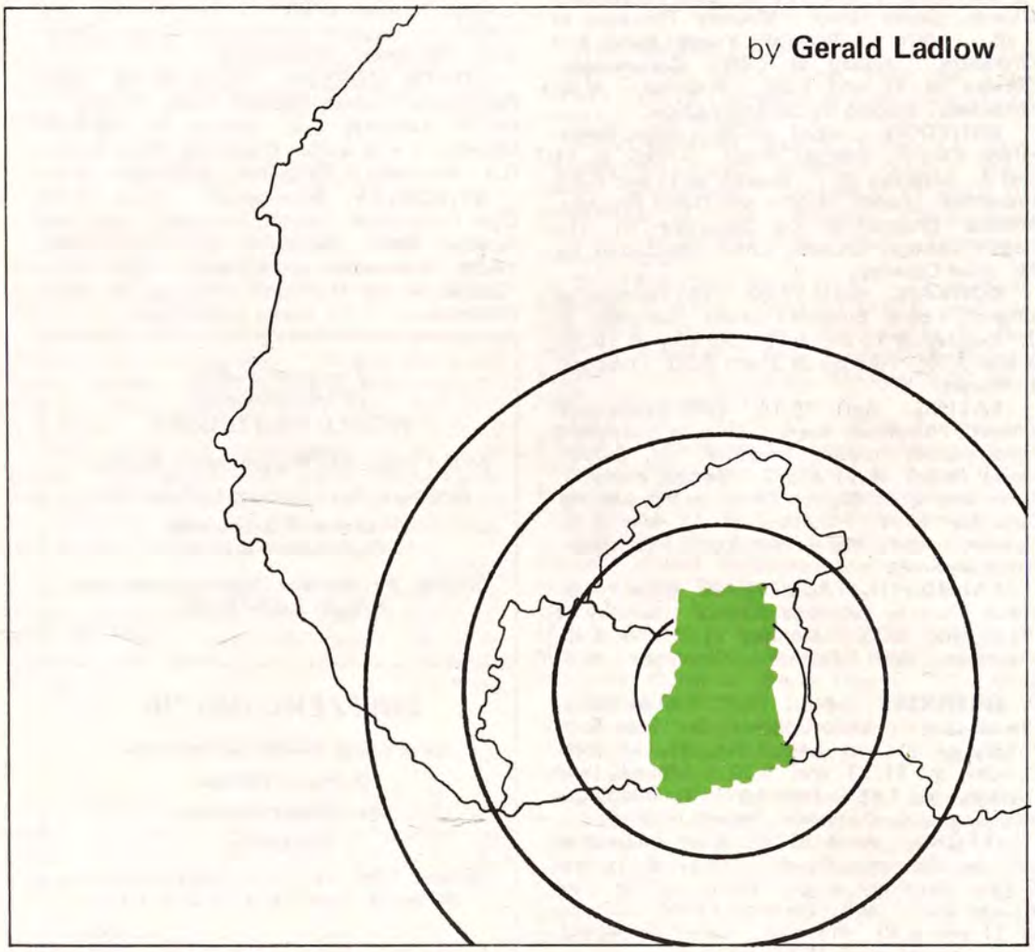
Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

On the air in Ghana

by **Gerald Ladlow**

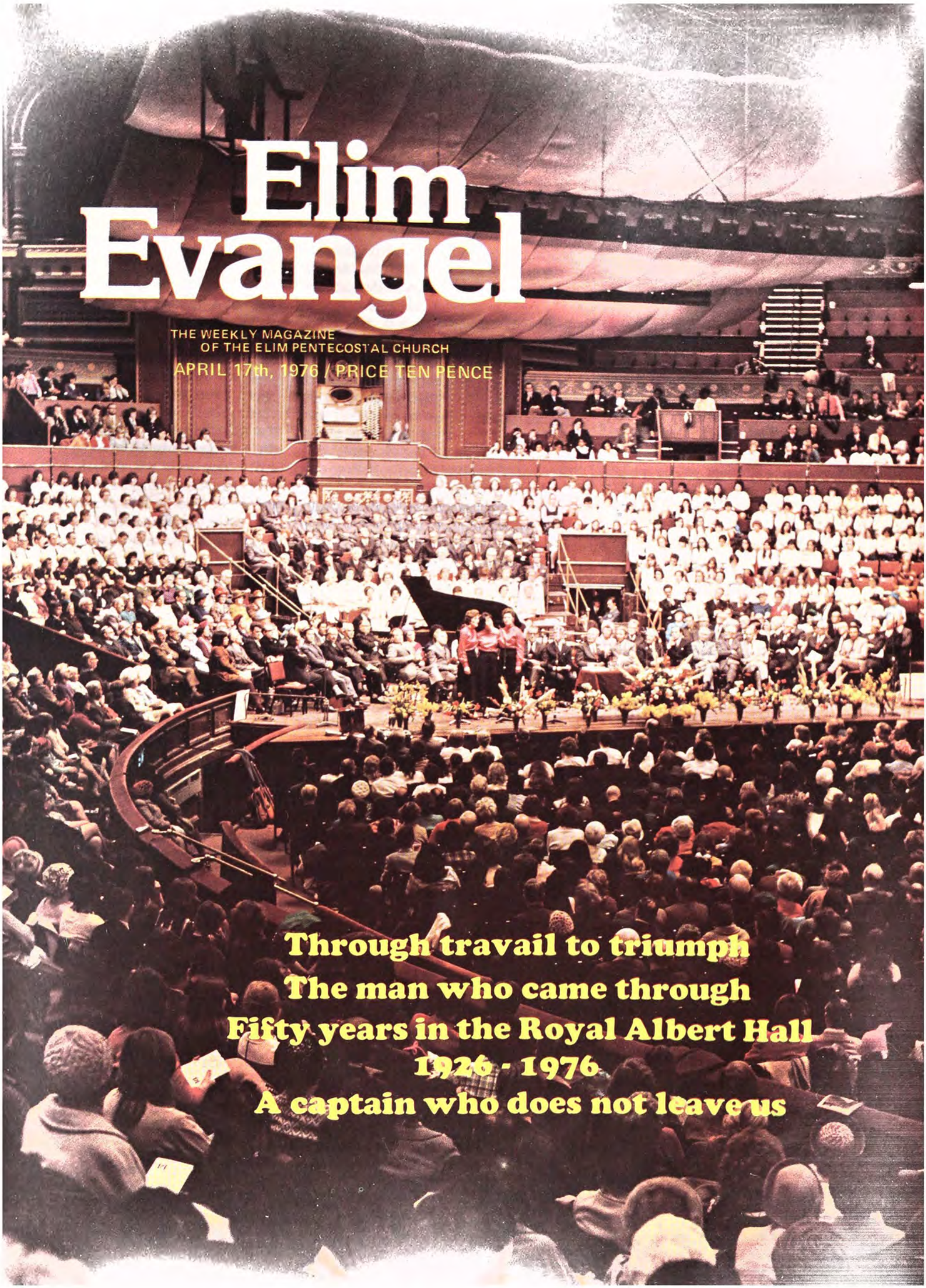
FOUR YEARS AGO, a vision that had been a long time in the minds of some of our brethren in Ghana was fulfilled. With initial financial support from the E.W.M.A. "The Pentecost Hour" went on the air in Accra. Since then a regular programme has been maintained each Monday at 9.45 p.m. Last year, at the invitation of the Executive of the Church of Pentecost, our missionaries Pastor and Mrs. Gerald Ladlow took over the responsibility of organizing this project. In addition to arranging the programmes, Mr. Ladlow as Radio Pastor answers listeners' letters and deals with enquiries, which come from all parts of the country and even from Togoland.



Languages. There is such a variety of languages in Ghana that in order to have the widest coverage, the programmes have been in English which is the official language. It had always been the hope of the organisers that some day there would be the possibility of having vernacular programmes, and as village Africans retire early for the night it had been the prayer that some day a more suitable time for the broadcast could be had.

Imagine the joy and excitement when recently the commercial manager of Ghana Broadcasting Company offered a second period, – at peak listening time, 8.45 p.m. each Tuesday! Although this has more than doubled the weekly cost, we have taken a step of faith and accepted the offer. The regular English programme will continue on Mondays with a vernacular programme on Tuesdays. This will entail much more work for our missionaries and their co-workers and we hope to vary the language from week to week. Visits will have to be made to the various regions to obtain recordings, but it will be thrilling for people in their remote villages, many of whom are illiterate, to hear the gospel message in their own tongue! Please pray for this new venture, that it may be greatly blessed to the salvation of many souls and that the financial need will be met.

The Radio Team. *From left to right: Elder E.K. Asem, studio producer, Elder J.A. Mallet, musical director, Pastor G.L.W. Ladlow, programme producer and Radio Pastor, Elder Ato Addison, announcer.*



Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH
APRIL 17th, 1976 / PRICE TEN PENCE

Through travail to triumph
The man who came through
Fifty years in the Royal Albert Hall
1926 - 1976
A captain who does not leave us

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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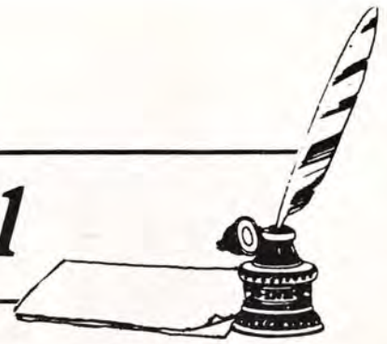
Editorial



NOW we know who is to be the new Prime Minister, at least for the remainder of this session of Parliament.

After a period as Secretary of State for Foreign and Commonwealth affairs, Mr. Callaghan has stepped into Harold Wilson's shoes to become the 24th Prime Minister in this century. He took over his duties when there were over one million unemployed, a falling pound and on the eve of the Budget. This set me thinking about change and leadership within the Bible. At this time a very interesting book by J. Oswald Sanders *(Spiritual Leadership,* published by Marshall Morgan & Scott, price 85p), appeared on my desk.

I thought of the names Abraham, Isaac and Jacob. Each of these men was so different. The first and the last were strong personalities, though they were so different, and each of them had a different set of circumstances to face up to. Yet when the Almighty speaks He says: "I am the God of Abraham, Isaac and Jacob". In every age and every situation God is the same.

Then there was Joshua. He had lived under the shadow of Moses for so long and his apprenticeship continued right throughout the experiences during the forty years in the wilderness. When Moses eventually died his mantle fell upon Joshua. In some ways Joshua must have been a very remarkable man, for he knew only too well what a difficult task lay before him. The Bible tells us more than enough of the failures of the people of God, and we can be fairly sure that they were even more difficult, stubborn and rebellious than is revealed to us. Joshua would have seen all of this from close quarters; he would have also seen what their behaviour did to Moses. Yet when the call of God came he was still prepared to lead the people of God. He had the promise "I am with Thee".

Once more at Easter time, our thoughts turn to the events surrounding an incident which took place in Palestine at Passover time in A.D.30. That little company of men and women from Galilee had lost their Leader; He had been put to death in such a violent manner and He had been taken suddenly from them. There was one vital difference, however. On the third day He rose again from the dead and showed Himself not only to one and to another but on one occasion to more than five hundred. Their Master now gives them a promise (and this same promise is also given to us), "Lo, I am with you always".

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by **H.W. Greenway**

Through travail to Triumph

"Though He was crucified through weakness, yet He liveth by the power of God" (2 Corinthians 13:4).

FROM "Hosanna" to "Crucify", in but a few days the adulation of the multitude had changed. The crowd now gathered at the Roman execution site outside the city wall were in an excited mood of derisive hatred. Shouts of the throng and shrieks of crucified victims were commonplace here as malefactors were subjected to a death of horrifying barbarity.

This day three crosses stood starkly silhouetted against the eastern sky with the central stake as the target of the rabble's malevolence. They spat at Him and derided His claims to be the King. His very blood streaming from thorns encircling His brow and the wounded hands and feet stimulated their sadistic lust. "*If* Thou be the Son of God, come down from the cross", they cried.

Chief priests and scribes and elders, watched the scene from a safe distance lest they should be defiled, and from them came the mocking taunt: "*If* He be the king of Israel, let Him now come down from the cross".

From the malefactor writhing on his adjacent cross came the angry barb of disappointment and despair: "*If* Thou be Christ, save Thyself and us".

Sharp tongues of blasphemous hate express their bitter unbelief in the small word "If". It became the monosyllable of their doubt. Had He lied when He said that God was His Father? Was it true that He had power to perform miracles at will? The mystery of Calvary baffles all classes by the impotence of onmipotence as Christ bows silent and unresponding when confronted by man's callous brutality. Rejected by His own creation He hung His head amid the vulgar multitude. No angel brought a cooling draught to quench His raging thirst; no legions from heavenly battalions descended to bear aloft His tortured body away from the curses of loose-tongued vagabonds; no blast of divine wrath scattered the lusty rogues of the execution squad. He died in pitiful weakness, and nowhere was this more exposed to misunderstanding than in this dark hour of grief and agony, as He became a curse and poured out His soul unto death. In His mind dinned the provocative challenge – "If". Smitten by the gory hands of the rough soldiers, abandoned by His Father, exposed to savage executioners, and despised by a merciless religious establishment, He raised no cry of protest or self-justification:

"Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Philippians 2:8). The indignity was complete.

Was this the Word declared by John to be co-existent with God and co-equal with the Creator at the foundation of the world, whose voice of authority had flung universes into illimitable space? Had this "strong Son of God" stumbled upon the world's most frightful accident? The whole future of the human race hung in the balance between total disaster and complete deliverance on that fateful day.

The prelude to the saga of salvation in its final stages had begun in an agony of prayer amid the olives of Gethsemane, where He "began to be full of terror and distress" and where His heart "was crushed with anguish to the point of death" (Mark 14:33, 34. Weymouth). So vital was that struggle with dark temptation that from His lips was wrung the cry, "Father, if it be possible, let this cup pass from Me". Suffering mental torture He sweat great drops of blood falling to the ground.

Then came the buzz of the excited multitude crowding into the garden with their sticks and staves, goaded into action by leaders of religious thought, and headed by the vile traitor Judas. Surely none of the indignities heaped upon the Saviour could have been more difficult to bear than the mark of that kiss of betrayal on His cheek as He was jostled along the way to Calvary. And at the place of a skull they nailed Him to a cross, a punishment declared by some historians to be the most terrible of deaths. And the hands that had been laid on the sick with healing virtue were torn by spikes driven hard home. At that point when He could have called for retribution on His cruel foes, His voice was heard amid the raucous clamour of the mob: "Father, forgive them, for they know not what they do". No word of hatred did He speak. He hung, a sad spectacle before angels and demons and men, defeated! Surely, exclaims the wondering mind, this cannot be God, who inhabits eternity, whose activities are beyond the comprehension of the human mind, the one who tucked the greatest unit of power in the physical universe into the smallest particle of matter! Yet Paul declares the cross to be the power of God, and made it the central theme of his gospel message.

The mystery of Christ's suffering and death is solved by our discovery that "He was manifested in the flesh, vindicated in the Spirit, seen of angels,

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THROUGH TRAVAIL TO TRIUMPH

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preached unto the nations, believed on in the world, taken up in glory" (1 Timothy 3:16 RSV). Jesus had committed no error of judgment in His deep humiliation. This is made clear by His own declaration of intent, which He voiced on a number of occasions, and through which He clearly taught the purpose of His mission among men. He was born to die. Lost sinners were the objects of His journey into time, and His confrontation with sin and death came at the point of collision where human guilt and divine mercy came into view on a cross of suffering. "The Son of Man", said Jesus, "is come to seek and to save that which was lost" (Luke 19:10).

It is obvious that Jesus was well acquainted with the words of the prophets, and that He recognised the plan of redemption already outlined in the sacred Scriptures. On many occasions He referred to this fact. In a discussion described by Matthew we are told, *"From that time forth began Jesus to show unto His disciples, how that He must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day"* (Matthew 16:21).

On another occasion, when in Jerusalem, He said, *"And I, if I be lifted up from the earth, will draw all men unto Me. And this He said, signifying what death He should die"* (John 12:32, 33).

Symbols at the Paschal feast, Christ pointed out, were the foreshadowings of His decease. Taking bread and wine He pointed out their symbolic significance: "This is My body which is broken for you; this is My blood which is shed for you". He then at the same feast quoted from Isaiah's remarkable prophecy:

"For I say unto you, that this that is written must yet be accomplished in Me, 'And He was reckoned among the transgressors': for the things concerning Me have an end" (Luke 22:37). The same prophecy in Isaiah 53 tells us, "Thou shalt make His soul an offering for sin" to which Newberry's marginal reference is "trespass offering". This particular ceremony was very important, for the offering of the sacrificial animal to God was the responsibility of the priest and not the guilty party who had brought the animal. The writer of Hebrews tells us that Christ *"offered Himself without spot to God"* (Hebrews 9:14). Thus He fulfilled the offices of sacrificial victim and ministering priest. Indeed, Isaiah's prophecy is so accurate in detail that it is often looked upon as the gospel in the Old Testament. Christ's redeeming work is not found in isolation in the four records of the New Testament evangelists, but also in the predictions and types of the Old Covenant. "Search the scriptures"; said Jesus, "for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). This literature of salvation confirms the authenticity of God's Word.

We must not, however, remain at the cross regardless of its ultimate sequence. Redemption is incomplete without resurrection, as Jesus pointed out to the two dispirited disciples travelling to Emmaus. Drawing near to Cleopas and his friend, Jesus enquired of them the reason for their sadness, at which they told Him of the crucifixion of Jesus of Nazareth, a mighty prophet who had been their hope for the redemption of Israel. But now, even His body had disappeared from the tomb.

"Then said He unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself" (Luke 24:25-27).

Preaching on the Day of Pentecost, Peter called the attention of his hearers, many of whom were familiar with the ancient prophecies, to David's words in Psalm 16 which tell of Christ's resurrection:

"He . . . spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption" (Acts 2:31). This answers the problem of Hebrew scholars in their attempts to reconcile the glowing accounts of a coming conqueror and the figure of the suffering Messiah depicted by Isaiah. It was through the resurrection that the mystery buried in the heart of the Old Testament was solved. Indeed, before we weep at the cross, we should rejoice at the empty tomb. The end of the story of man's deliverance comes first. The Church is not a device to enshrine a legend about a tragic martyr, it is the living embodiment of a vital personality, active through the Holy Spirit in the affairs of men.

Speaking of Himself as the Good Shepherd, He made a profound prediction regarding His surrender to death and accession to power:

"Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:17, 18).

If it were possible to give credence to the concept of victorious majesty within the confines of an old-fashioned creed, then a dead formalism would have resulted from the preaching of the Early Church pioneers. But such was not to be the case, no, nor ever shall be, for the Holy Spirit came with sound of shaking wind and appearance of fiery tongues, and lest a sterile structure should become the new institution, the Church was submitted to the gale of fierce persecution which drove the members of the new-born organism along the highways of the mighty Roman Empire into an expansive area of witness.

Paul gloried in the cross and he made the doctrine of the resurrection of primary importance. It was this wonderful miracle that gave determination to the apostolic band. Peter Fletcher writes: "One day they were as dead men; the next, they were intoxicated, delirious with joy. One day they were dumb with misery; the next they were romping like children out of school, exuberant, hilarious, incoherent in their sheer delight. They shouted in the houses, they shouted in the streets, they sped shouting across continents, they turned a civilisation upside down, and the echo of their noise still rings through the corridors of time".

Christ on the cross in an act of transition toward victory teaches us that the greatest accomplishments in the realm of true service do not lie in any splendid acts of selfish attainment, but in full surrender to the divine will. It is by this way, very often through suffering, that the glory of God is made known.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6). □

The man who came through

by **Ken Smith**
Minister of the Elim Pentecostal Church,
Erdington, Birmingham

I CAN still hear "Big" John Hall at last year's Elim Conference singing, "Because He lives, I can face tomorrow". Can you? If you were there you will not have forgotten his ministry in song.

The resurrection of Jesus Christ can never be overestimated, because it is so basic and fundamental to the Christian Faith. This article has few quotations from theologians or from other preachers. What it does contain are the personal considerations of an Elim minister who has spent twenty-five years believing and preaching that the resurrection is a fact of history as well as the principal doctrine of the Christian Faith.

I well remember learning as a teenager that many ministers did not accept the resurrection message, and the traumatic effect this had upon me, until I worked out for myself that a man could not be a Christian, be he a Bishop or other church leader, unless he accepted the truth of the resurrection. *"Believe in thine heart that God hath raised Him from the dead"* (Romans 10:9) is still the one condition of salvation.

You may recollect the story of the young enthusiast who approached the French statesman about starting a new religion, only to be told that the best way to do so was to get himself killed and rise again on the third day; showing the fundamental importance of the resurrection to the Christian religion.

What do you mean? "It all depends on what you mean by the resurrection", Professor C.E.M. Joad would have said. We mean the physical resurrection of Jesus Christ from the dead, with a bloodless body which is immortal. It certainly does not only mean a "spiritual" resurrection as the Jehovah's Witnesses claim.

Christ settled that question when He pointed out to the disciples after His resurrection, that *"A spirit does not have flesh and bones"* (Luke 24:39-40). They saw Him with the marks of His passion, and He ate a meal before them, not for His own benefit, but for theirs.

Inadequate. I always feel that the popular chorus "He lives" begs the question in the last line, when it says: "You ask me how I know He lives? He lives within my heart". That's not the point, however important it is to me personally. Does He live physically, after nearly two thousand years? Lenin is said to live in the hearts of his followers, as do a number of historical characters whose ideas have shaped the thinking of their followers. Lenin, Buddha, Mahomet, Moses, and a hundred others are dead, but what of Christ? Men live on in the ideologies and creeds they have formulated, but not so Jesus Christ, for He lives literally in glory.

The glory of the Christian Faith, is not some mausoleum, but an empty tomb.

A vital question. Let's clear the ground rightaway. Why do we believe the resurrection to be a fact of human history? Is it because of the metaphysical arguments and speculations that men have devised or because it is persistent in the face of hostile denial in every age? Because of the illustration of nature and the message of springtime resurrection? Because millions have lived and died in the belief that Jesus Christ lives? Because many have been martyred for their faith in the resurrection? No, a thousand times – no!

"Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures" (1 Corinthians 15:3-4).

That's it. God has declared it to be true, and "Thy Word is truth" – it's as simple and as straightforward as that. The resurrection of Jesus Christ is not a subject for foolish speculation. It is beyond argument, debate or discussion as far as it's factual veracity is concerned: I need not waste time seeking to prove what God has stated to be a fact. Some people simply want an argument. The Bible nowhere seeks to prove God's existence. If a man does not waste time trying to prove he exists – neither does the Almighty! The Bible does not seek to *prove* the resurrection of Jesus Christ either – it simply states the fact, draws doctrinal conclusions, and gives practical application of its truth.

If you can believe the resurrection, you can believe anything contained in scripture. The scriptures stand or fall on their truthfulness with regard to this event. For me, all the arguments and refutals of men's theories seem secondary to this great argument, it's "according to the scriptures".

The context. One cannot view Christ's resurrection in isolation; it has to be seen in the context of the whole – His pre-existence, birth, life, death, resurrection, ascension, and return, are inter-dependent crises in the full story of Christ; they are links in the chain of events, pieces of the divine jig-saw. For example, had He never died, there would have been no re-

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THE MAN WHO CAME THROUGH
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surrection, and had He not been born, there would have been no death. His resurrection must be seen in the divine sequence of Christ's existence. It is the link between "the days of His flesh" and the "days of His Spirit", for although not fully accurate, these terms signify two definite periods "before and after" the resurrection. Without it, His life is simply an example of moral goodness and human perfection, and His death is that of a martyr to a lost cause.

Today. For me, it is the fact that Jesus Christ lives *now* that makes all the difference, for He is the contemporary Christ – "The same yesterday, and today, and forever". He is relevant to every age, including my generation and yours – there's no "age gap" with Him. Because He is alive, He is alive to all that's going on, in the world and in His Church. That, to me is the meaning of the letters to the churches in the Book of Revelation. In fact, that glorious vision of Christ in the Revelation is not to be accepted if the resurrection is not a fact of history, and its denial makes nonsense of much of the opening chapters of that book. My prayer life, my personal life and preaching are all conditioned by the knowledge that Jesus Christ lives *today.*

If our concept of Jesus Christ ended with the cross, then we have no more than a moral creed, a stance for living, an ethical code little better than a political dogma. In the words of Paul: *"If in this life only we have hope in Christ, we are of all men most miserable".*

"Nobody ever came back to tell us what it's like on the other side". This is the usual argument of unbelief.

"They have Moses and the prophets; let them hear them" (Luke 16:29). This request that one from the dead return, that they might repent found scant acceptance – if they would not believe God's Word, someone from "the other side" would not persuade them. They would be too sophisticated, too intellectual, too proud, in our generation to accept either God's Word or even something more spectacular. No, that isn't the way God works, for Christ commended those who believed even though they had not seen the risen Lord, and Peter explains: *"Whom having not seen, ye love"* (1 Peter 1:8). Physical factors play little part in the spiritual life.

Reading through the Gospel narratives again one confesses that there are problems, but four eye-witnesses of any event would be bound to give a different emphasis or interpretation of the circumstances, without the basic truth having to be questioned. The slight

The Garden Tomb, Jerusalem, photo by David V. Davenport.

Thoughts from the Gospel of Matthew

by Frank Lavender

23. The Doubts of John the Baptist
Matthew 11:2-3

IT WAS certainly an astounding message which the disciples of John the Baptist brought to Jesus. We recall that John had seen the promised sign of the Holy Spirit descending and resting upon the Lord Jesus at His baptism, and that John had proclaimed with assurance: "Behold the Lamb of God, which taketh away the sin of the world". John had unselfishly pointed his own disciples to the Lord Jesus; and when some of his followers were upset because of the growing popularity of Jesus, John had testified: "He must increase, but I must decrease". Yet it seemed that John was assailed by doubts, doubts that were so strong that he had to send messengers to Jesus to seek reassurance.

We cannot be certain what it was that had caused John to have doubts, but it was almost certainly connected with his long imprisonment. Did John think that the Lord Jesus was indifferent toward him – that Jesus might have shown some concern by visiting him in the prison, or even have used His power to have him released? We cannot be sure, but we do know that the ministry of John was fulfilled, that he was waiting for his home-call, and the reward of a faithful ministry. We know also that the promised signs of power and authority were attending the ministry of Christ, and the Lord told the messengers who had come from John to declare these things which they had seen so that he could be assured and have his mind at peace.

Have you ever felt as John the Baptist felt, that the Lord had forgotten or even ignored you? Anyone can have great confidence and assurance when things are going well; it is easy then to speak about faith in God. The real test of our faith comes when circumstances are all against us; to be patient and trusting in times of adversity is a sign of spiritual maturity, for then we can say with Job: "Though He slay me, yet will I trust Him". David, who had known deep and searching trials, exhorts tried saints to: "Rest in the Lord, and wait patiently for Him: fret not thyself". The pressures upon Christians are increasing in intensity, so it is important that we should learn to patiently trust the Lord; we should not be discouraged even when we are perplexed, but we should lovingly trust Him.

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differences do not worry me, nor do they bother the majority of believers. The message of the resurrection is woven into the fabric of the Christian gospel, indeed it is the gospel, not that of a man dying on a cross, but One who rose the Victor – the One who came through it all. The cross is empty, the tomb is vacant, and heaven is filled with His presence. Believe that, and you believe everything. Reject it, and what have you left?

The apostolic preaching of the cross cannot be divorced from the consequence – Christ's resurrection. I cannot find any reference in apostolic preaching to the cross, that does not follow with the message of the resurrection; without it, the cross is an abject failure. He cried "It is finished", not "I am finished", for He knew that He would rise again; the resurrection, like the cross, was no divine after-thought, but by *"the determinate counsel and foreknowledge of God"* (Acts 2:23). Apostolic preaching, and the doctrine contained in the epistles are shot through with the message of the resurrection. Who can surpass the supreme logic of Paul's thesis on the resurrection? In a few words he deals adeptly with the resurrection of the human body; to a cultured Greek assembly he uses the resurrection of the Saviour as his trump card. Do make sure that you re-read that chapter this Eastertide – it's more potent than a thousand sermons and paperbacks!

Christ knew, and predicted His death and consequent resurrection, yet we have no evidence that the disciples expected His resurrection. It never registered in their minds. This, to me, is the value of Thomas's experience and the disciples, on the road to Emmaus; for they never anticipated it all, despite Christ's predictions – they couldn't see the wood for trees! – or in scriptural terms, "their eyes were holden".

Reading the epistles, I find that at times the fact of the resurrection is implied and inferred rather than stated. For example, the record in Hebrews that He "sat down on the right hand of God", and John's Epistle "When He shall appear", seem to assume Christ's resurrection from the dead. The exaltation of Christ in Philippians does not specifically mention the resurrection, but we must compare scripture with scripture, and the next chapter does most certainly mention the experience. Paul's majestic words in Ephesians always thrill me, for when he seeks to describe the power of God, it is not to the wonder of creation, but to the resurrection of Christ that he turns.

For me, Handel's *Messiah* is much more than a musical feast, it's a spiritual experience, and writing this article brings the refrain "But now is Christ risen" coursing through my mind – it is the lively hope of the Christian that Peter mentions. We only have hope of victory over death because He gained the victory, not just by death, but by going through death, and emerging Victor. Only the resurrection makes His words "Because I live, ye shall live also" have any real meaning. For anyone else these words would be blasphemy, but for Him, they are glorious truth.

Forgiveness, eternal life, physical healing, the ministry gifts in the Church, and a thousand other blessings are the consequence of this most vital doctrine. Let us rejoice in its truth this Easter. □

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EASTER MONDAY this year will commemorate fifty years of Elim meetings in the Royal Albert Hall. This massive hall was first used for Elim's Easter meetings in 1926, when the Movement was just over ten years old. This was very early in the period of the Movement's most rapid expansion, and at that time the majority of the pioneer efforts were concentrated in the Greater London area. The national press of the day was showing a not inconsiderable interest in certain aspects of the meetings; not that anything out of place ever did happen – the meetings were models of decorum. The chief interest of the press lay in the large crowds and the spectacular nature of some of the healings which took place. Some of the reporters of the day used such expressions as "hysterical scenes" to describe what was taking place. Some newspapers thought that if a person who had been crippled for many years was suddenly healed, that at the most they should only say "How wonderful!".

The first meeting. The Surrey Tabernacle near the Elephant and Castle had been booked for meetings under the name of the London Easter Convention.

The famous lady evangelist Mrs Aimee Semple McPherson had been holding meetings on the continent and she paid a short visit to this country where she held four days of meetings in the Surrey Tabernacle from March 4th to 7th. George Jeffreys was due to hold meetings in Liverpool at that time, but these were postponed and he joined Mrs McPherson at Surrey Tabernacle.

The Easter meetings were only a month later, so when Mrs McPherson cancelled her proposed visit to the Holy Land at Easter and decided to return to Surrey Tabernacle, the interest was so great that it became clear that a larger meeting place was going to be needed, at least for some of the meetings.

Herbert Court tells us that he had discussed the use of certain buildings with George Jeffreys around that time, and in response to the question "What building shall we use next?" he had said "We ought to hire the Royal Albert Hall".

The first meeting was on Sunday night, April 4th, 1926. Meetings were continued on Monday at 11, 3 and 6.30.

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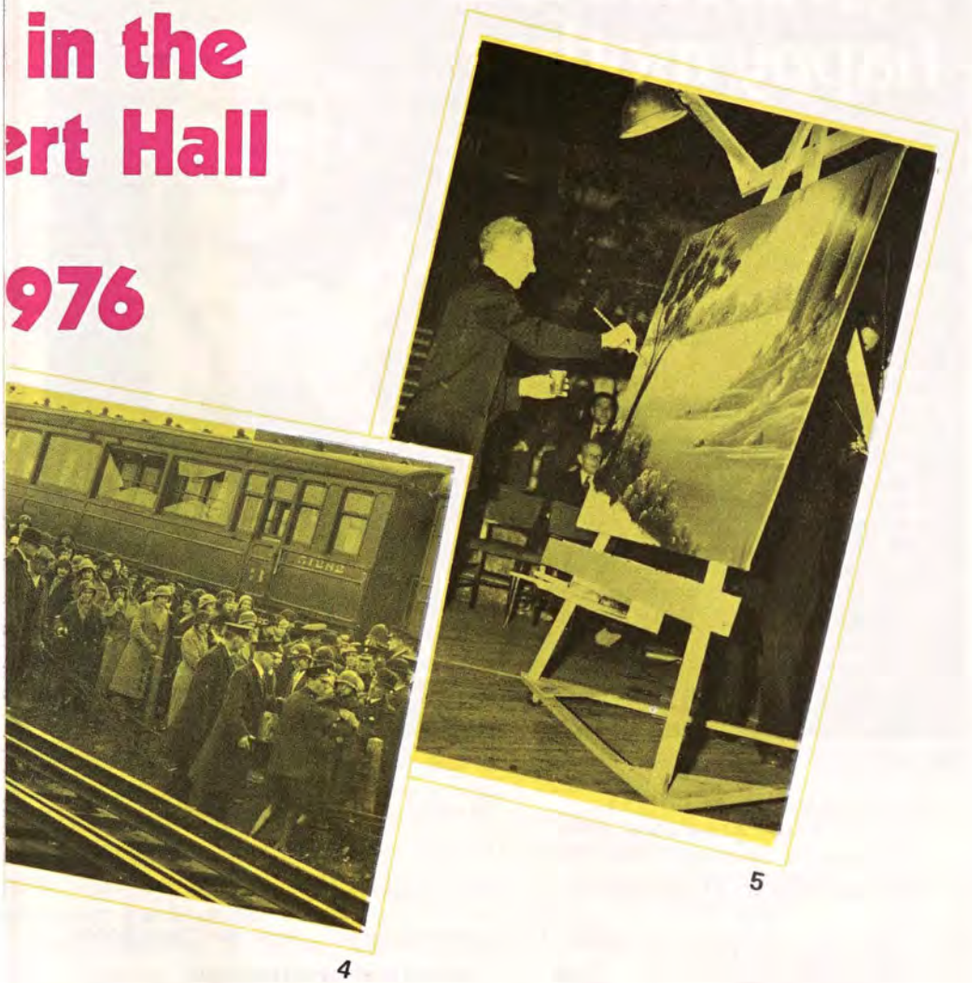

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1 1926. Mrs Aimee Semple McPherson's Sunday night meeting.

2 1927. Special train from the north. Buses were used as well.

3 1928. Baptismal service. Front row from left to right: H.W. Greenway, Miss F. Munday, George Jeffreys, Miss C. Jardine

4 1934. The train crash, passengers disembark.

5 1953. Willard Cantelon, preacher/artist, who preached that year.

Large crowds were in attendance.

In 1927, the meetings were announced well in advance, and a large contingent journeyed from Scotland, Carlisle, Liverpool and Tamworth by special train. A fleet of buses was laid on to convey them from the station to the Royal Albert Hall. The response of the *Morning Post* was "London Audience Mesmerised".

In 1928, even greater interest was created when a baptismal service was planned for Good Friday evening. A well-known medical practitioner objected to so many people being immersed in the static water of the baptismal tank – he thought it was unhygienic! E.J. Phillips, who was responsible for organising the meetings, soon found a solution, however, and he arranged for the water to be constantly flowing through the tank and the doctor withdrew his objections.

Among the 1,000 candidates were Miss Florence Munday and Miss Christine Jardine, who had both been miraculously healed in recent campaigns in Southampton and Portsmouth. We are glad to report that these two sisters are still in good health in spite of advancing years.

In 1934, a party of fifty who had travelled on a special L.N.E.R. excursion from Nottingham to London, miraculously escaped serious injury and death when a light engine ran into the back of their train. The party had been in the rear coach, but had moved to the front of the train before they reached Kilburn where the accident took place. When the party arrived at the Royal Albert Hall they were given a standing ovation. The story was front page news in the *Daily Mirror* on the following morning, Tuesday, April 3rd. and 4th

With the exception of 1940 and 1941, when the Albert Hall was closed because of war-time conditions, meetings continued every year without further interruptions. At the time of writing, there is every indication that this year will see even larger crowds.

This great hall has been the venue for many different events from *Messiah* to pop concerts, but the Elim Easter Rallies still have something special about them even after fifty years.

D.W. CARTWRIGHT

News

Hurry! Hurry! Hurry!

THE Elim Pentecostal Church Annual Conference is now almost upon us. In a few days time one of the largest gatherings at Conference will take place. Over 3,000 are expected to share this one great week of spiritual fellowship, waiting upon God and enjoying the friendship of the Elim people.

For the first time ever, Elim can gather as one family. Self-catering chalets are available so that the whole family can meet together. The normal full board chalets are also available.

The ministry of Rev. Willard Cantelon, preacher author and artist is eagerly anticipated. He will be taking the morning Bible Studies as well as speaking in several evening rallies and sharing in the special waiting meetings.

We are to be further enriched by the gospel singing of Nils Wågsjö and Göran Stenlund. Nils Wågsjö is the Music Director of the Pentecostal Church in Goteborg and Göran Stenlund is the Music Director of the Filadelfia Church in Stockholm. They will be singing each morning in the Bible Studies and each evening. To those who love gospel music, this is indeed a great feature.

There is still room for YOU, so make up your mind to come and share this great spiritual Conference.

Send for your application form to: Conference Secretary, P.O. Box 38, Cheltenham, Glos.

Location: Clacton-on-Sea
Date: May 8–15

Sylvia Roberts happy mother and a better risk

To her family she's the best Mum in the world. Busy with housework, shopping and twice-daily trips to school, she still finds time to do church work and spread a little happiness around the neighbourhood.

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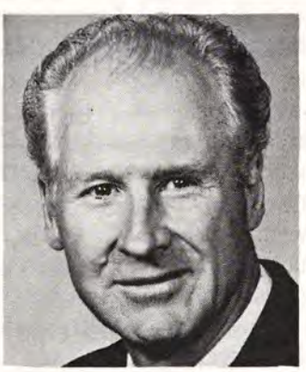

From left to right
– Nils Wågsjö, Göran Stenlund, Willard Cantelon.

Book reviews

Christian Worship, *published by Paternoster Press Ltd., price £4.80, postage and packing 48p extra.*

I REGRET having to say that this book is a disappointment. There are very few hymns indeed that have choruses to them and there are many examples of the use of well-known tunes that have become familiarly attached to certain sets of words, but in this book they are used either for rather unknown words or to unexpected ones. For example the tune "O perfect Love" is used for the hymn "Praise ye Jehovah! Praise the Lord most holy". Surprisingly, "Come, ye that love the Lord" has no chorus and is set to the little-known tune, "Ascension". The book almost strikes me as an Anglican collection rather than for the Christian Brethren. It looks as if an attempt has been made to present a very sober collection of tunes. Surely "Deep Harmony" is a far better tune for "Sweet is the work, my God, my King" than the almost totally unknown "Antwerp"?

There is quite a nice section including some good Christmas carols, and hymns for special occasions are also a help. In these days of the outpouring of the Holy Spirit, however, it is perhaps significant to observe that the Trinity is dealt with in hymns 1 to 7, God the Father hymns 8 to 88, God the Son in hymns 89 to 266, while God the Holy Spirit is dealt with in hymns 267 to 281!

In a publicity handout the book is described as "An all-purpose hymn book for church and home use". I am wondering about the use of the expression "all-purpose". Is not evangelism to be considered in such a title? The book is very lacking indeed in gospel hymns and it would appear almost as if it had been compiled for the late 19th century. I cannot see the modern generation of young people being attracted by this worthy but dull collection which contains hardly a handful of 20th century tunes.

T.W. WALKER

Points for Preachers

J. Alexander Wright

AN OUTLINE

The Resurrection
(Matthew 28; Luke 24)

1. Invites Examination. "Come and see". Two of England's most eminent legal authorities did, and nearer our day, Frank Morison: rationalists all, they were converted to Christ by their own investigations.

2. Demands Proclamation. "Go and tell". The Great Commission.

3. Brings Exhilaration. "Quickly", "joy", "ran". About twelve miles on that round journey!

4. Induces Adoration. "Held Him by the feet and worshipped Him". Thomas said: "My Lord and my God" (John 20:28).

AN ILLUSTRATION

Communication. His late majesty King George V was to speak at an important British Congress. His words were being relayed to the U.S.A. Just as the broadcast was about to begin, a vital electric cable in New York snapped – plunging the staff into panic. Millions of listeners were tuned in and waiting for the king's voice, but it could not get through. The live link was severed and transmission impossible. To repair it would take twenty minutes and the speech would be lost. Harold Vivien, a junior mechanic, saw how the problem might be solved. Seizing the ends of the broken wire he held them grimly and gallantly as the current for the Royal message flowed. Electric charges of 250 volts shook his body, convulsing him from head to foot, and causing great pain. But he didn't relax his grip. Resolutely, desperately, he clung to the cable till the people had heard the King's message. What a picture of a preacher in action! Gripping God on the one hand, and the people with the other, with the Living Word pulsing through!

AN ILLUSTRATION

Who are you, anyhow? Toscannini, the world-famous conductor, was very exacting and almost tyrannical in rehearsals. They were practising Beethoven's 9th Symphony, the first part piecemeal – then together at concert strength. At last rehearsals were over; Master and orchestra were ready for the great performance. The concert over, one member said to another, "If he scolds us after that, I'll jump up and push him off his platform".

Toscannini did not scold. He stood silently, with arms outstretched, his deep eyes burning with an inner fire and the light of a great rapture on his face, and a spirit of utter contentment enfolding him. After a long silence he spoke – "Who am I? Who is Toscannini? Who are you? I am nobody, you are nobody". The crowded hall was hushed – the Master stood with arms still outstretched – the multitude waited in awed silence. Then with a light on his face as of one who has seen a vision, he cried, "Beethoven is everything!".

Christ Jesus is all – and in all!

May Osman's Page

TRAVELLING home in a coach from Worcester in March I was thrilled to observe that the beautiful countryside was showing signs of the yearly resurrection. The catkins were hanging on the trees, the hedges were just showing green buds and the gorgeous spring flowers were blooming in many gardens. It is so good to live in England's green and pleasant land. I thought it would have been wonderful if Jesus had walked these leafy lanes instead of the dusty roads of Palestine. Then my heart gave a leap of rejoicing and I almost shouted "Hallelujah!" out loud, for I realised that I was living on the *right* side of the resurrection and that Jesus is indeed here in Britain with us. He is risen! He is alive! We can feel His presence so close to us at times. There is no need to go to Palestine to seek the Lord, He is now enthroned in heavenly splendour and His Spirit is moving over all the earth seeking to turn men and women to a loving Saviour.

Accomplishment. It must have been a wonderful experience for Peter, John and James on the Mount of Transfiguration. Luke 9:30, 31, tell how Moses and Elias spoke with Jesus, and it wasn't just a little social get-together, but they spoke "Of His decease which He should *accomplish* at Jerusalem". No-one can ordinarily speak of their death as an accomplishment. You and I do not know how, or when, or where we are going to die? Do we have ten years left, five, or one? We do not know. Jesus knew all these details, yet He still "set His face as a flint to go to Jerusalem", knowing full well what sinful men would do to him there. I am sure that He went to the awful death of the cross fortified by the thought that He would be the first-begotten from the dead, and that He was to be the first-fruits of them that slept. The cruel nails did not keep him on the cross, but His boundless love for you and me. He knew that we were powerless to do anything to secure our own salvation; the spotless lamb of God hung upon a rugged tree for you and me; in the heat and dust of arid Palestine He suffered for us.

Triumph. Neither death nor the tomb could keep Him; He tore apart the narrow confines of death, rising triumphantly out of the tomb. How different from the mangled, broken body that had been buried a few days previously. He came forth in power and great glory, and appeared unto many hundreds of people (500 at a time). If the authorities could have produced a body, then they surely would have done so in order to stop the spread of this new faith. This is no fairy story, it is plain historical fact; we can rejoice because Jesus is alive and alive for evermore. The resurrection is not an appendage to the gospel story, it is an integral part of it; it is the conclusive proof of Jesus' divinity and sinlessness. The grave could not keep Him. Hallelujah! Paul says:

"If Christ be not risen, then is our preaching vain . . . But now is *Christ risen from the dead, and become the firstfruits of them that slept"* (1 Corinthians 15:14, 20).

C.E. Tatham tells how a missionary and his colleagues were once witnessing a great religious parade in India. A bone of Buddha had been found and it was being presented to the city with scenes of fanatical fervour. Thousands of people prostrated themselves before the sacred relic. The missionary remarked, "What a striking difference there is between the two faiths. If any part of the body of Jesus was to be found, it would cause not rejoicing but dismay, for it would show that He had not risen from the dead".

For nearly 2,000 years no-one has been able to produce any part of His body, because He ascended into heaven bodily, and He ever lives to make intercession for us.

Jesus said He would rise from the dead, and He did. Jesus said He would send the Holy Spirit, the Comforter, and He did. I know, for I experience His living in my heart day by day and this is an experience no-one can take away from me. Jesus said He is coming for His own, and He will, very soon. Let us open up our hearts to the Lord this Eastertide, let our praises swell forth in the grand Easter Hymns because Jesus *is* Alive.

To Joseph's tomb where none had lain
They carried Him whom foes had slain.
Men set a guard; men sealed the stone;
Men left Him there to sleep alone.
The Sabbath passed; the first day came,
And Mary turned to hear her name.
While Salem slept, the mighty Dead
Had risen from His rocky bed.
In Him our hope, our longing are,
Who is our bright, our Morning Star.

The Family Altar

Scripture Union Portions

Notes by G.H. Neale

Monday, April 19th

LUKE 24:13-35

"He expounded unto them in all the scripture the things concerning himself" (v.27).

SOMEONE once remarked that the best commentary on the Bible is the Bible itself.

Here we observe that Christ did not use a new revelation but that He turned the attention of the disciples to the Old Testament Scriptures in order to teach them the things concerning Himself. In these days when men claim to have visions and revelations which receive a great deal of publicity, let us remember that the Bible is still the foundation of our faith. *"What is written in the law? how readest thou?"* (Luke 10:27) must still be the test.

Tuesday, April 20th

LUKE 24:36-53

"Tarry . . . until ye be endued with power from on high" (v.49).

THE conflict with the Jewish leaders was at an end. The agony of the cross was over, death had been defeated, the throne lay ahead and Jesus now gives His disciples the promise of power from on high. Let us remember that the promise of the power to serve Christ and to fully bear our witness to His resurrection lies within reach of every Christian who is filled with the Holy Spirit. *"The promise is unto you, and to your children . . ."* (Acts 2:39).

Wednesday, April 21st

LEVITICUS 1:1-17

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

MANY people are put off reading Leviticus because it seems heavy going but the key to the book might help. Sidlow Baxter writes: "Leviticus was written to show Israel how to live as a holy nation in fellowship with God". We also must seek to live holy lives before God and in fellowship with Him. "Follow . . . holiness, without which no man shall see the Lord" (Hebrews 12:14).

Thursday, April 22nd

LEVITICUS 2:1-16

"No meat offering . . . made with leaven . . . nor any honey" (v.11).

GOD had forbidden leaven because it was a memorial to the unleavened bread which the children of Israel had eaten when they came out of Egypt (Exodus 13:7). Honey was not to be used because the Canaanites used it in their offering. In this we see that their salvation is to be remembered and their separation maintained.

Friday, April 23rd

LEVITICUS 3:1-17

"And if his oblation be a sacrifice of peace offering" (v.1).

THE peace offering speaks of restored communion. Each of the offerings teaches us something about the work of Christ. Because Christ has offered Himself to God we now have peace with God through His perfect sacrifice. *"He is our peace"* (Ephesians 2:14).

Saturday, April 24th

LEVITICUS 4:22-35

"He shall lay his hand upon the head of the goat . . . it is a sin offering" (v.24).

THE next offering is a sin offering. With this sacrifice the one who brought the animal had to lay his hand upon the offering; this symbolised the transfering of sin. Our sins were taken by Christ to the cross; in order to be saved we must identify ourselves with His offering.

Sunday, April 25th

LEVITICUS 5:14-19; 6:1-7

"If a soul commit a trespass . . . in the holy things of the Lord" (v.15).

THE sin offering was for the general realisation that the offerer was a sinner, but the trespass offering was for a particular sin against the Lord. This verse shows us that confession is required as well as identification.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

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.

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BIRTHS

GETTY. On March 3rd, to Matthew and Margaret Getty of Clydebank, God's gift of a son, Simon Mark, a brother for Matthew and Eunice.

STRAKER. On March 5th, to Doreen and Bill Straker of Sheffield, God's gift of a son, Peter James.

WITH CHRIST

REEVES. On February 26th, at Hastings, Ernest Reeves, beloved husband of Marjorie and father of Paul, Adrian and Alvin, faithful deacon and gospel singer at our Bath Church. Officiating ministers at funeral: Douglas O. Ward and Ivan Potts.

TICHBORNE. On March 1st, Edward Tichborne, aged 68, a member of our Sholing Church, was called home by the Lord after much suffering. Officiating minister at funeral: R.O.H. White.

WINNETT. On February 25th, Doris Winnett, wife of Alfred Winnett, deacon of our Clapham Church and deputy conductor of the London Crusader Choir. Officiating ministers at funeral: John Fry and Douglas B. Gray

BRIERLEY. On March 24th, David Brierley, aged 32 years, dearly loved husband of Sheila, loving father of Timothy and Jonathan, a faithful and beloved member of our Halifax Church, Crusader leader and former Church Secretary, deacon and Sunday school Superintendent. Officiating minister at funeral: T.J. Stevens.

Coming Events

ABERDARE. April 22-23. Elim Pentecostal Church, Monk Street, 40th Anniversary. Youth Outreach at 6.30. Soloist and Preacher: Len Magee.

EALING. May 1-2. Elim Pentecostal Church, Northfield Avenue. Close to Northfield Underground station. Visit of Fredk. A. Tatford. Saturday at 7. Sunday at 11 and 6.30. Convener: Frank F. Frost.

EAST HAM. April 24-25. Elim Pentecostal Church, Central Park Road. 50th Anniversary of Church. Saturday at 5 Tea. Service at 7. Sunday at 11 and 6.30. Preachers: Pastor and Mrs. A.V. Gorton, Mr. and Mrs. Llewellyn Bell. May 1-2. Uncle Arthur Campbell's farewell. Saturday at 7 "Gathering of the Clans". Sunday at 11 and 6.30. Preacher: Herbert Court.

ILFORD. April 25. Elim Pentecostal Church, Clements Road. Visit of the London Crusader Choir with Douglas B. Gray at 6.30.

KIDDERMINSTER. April 24 – May 5. Spring Crusade. Nightly at 7.30. Sunday at 10.30 and 6.30. Late Night Specials at 9. Conducted by Dr Tony Stone and Team.

MOUNTAIN ASH. April 24-28. Elim Pentecostal Church, Knight Street. Evangelistic Crusade conducted by B.C. Vidamour. Saturday at 7.30. Sunday at 6. Monday to Wednesday at 7.30. Musical items. Convener: A. Anstey.

NEWTOWNARDS. April 24-25. Elim Pentecostal Church, Court Street, Annual Convention. Saturday at 3.30 and 6.30. Preachers: John Harris, William McCandless and Keith Lannon. Vocal items by: J. McRoberts and "The Gospel Sound". (Refreshments provided). Convener: W.H. Holohan. Sunday at 7. Pastor A. Wilson. Soloist: Mrs. Elsie Black.

PAISLEY. April 24. The Town Hall. Gauze Street. Presbytery Rally at 3.30 and 6.30. Preacher: P.S. Brewster. Convener: Alex Tee. Singing by Wallace Kirkland and Kilsyth Junior Choir. Sunday, April 25. Elim Church, Wellmeadow Street, 11 and 6.30. Preacher: P.S. Brewster.

PORTSMOUTH. April 10-18. Elim Pentecostal Church, Arundel Street, Evangelistic Crusade conducted by George Canty. Musical ministry: Len Magee, I.B.T.I. Choir, Young People's Group, Male Voice Choir.

SOUTH SHIELDS. April 16-19. Elim Pentecostal Church, Westoe Road. Friday at 11 and 7. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: Peter Smith, R.J. Morrison. Convener: Maldwyn Jones.

STIRCHLEY, Birmingham. April 24-25. Elim Pentecostal Church, Hazelwell Street and Pershore Road. Fifth Anniversary Services. Preacher: T.W. Walker. Saturday at 7.30. Singing: Kingstanding Elim Church Choir. Sunday at 10.30 and 6.30.

WOOLWICH. April 25. Elim Pentecostal Church, Crescent Road. Sunday School Anniversary at 6. Preacher: Mr. S. Herridge (Child Evangelism Fellowship)

WORLD PENTECOSTAL CONFERENCE, LONDON

SEPTEMBER 28th – 2nd OCTOBER, 1976

Accommodation available at Elim Bible College, Capel, Dorking, Surrey (one hour from London). **Details from Secretary. Telephone: Dorking (0306) 711238.**

D.5127

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Ghana
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Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

A Captain who does not leave us

A YOUNG MAN serving in the Royal Navy during the Second World War was spending a few days leave at home. He went to visit his old school, and after calling on some of his former teachers he went in to see the headmaster who took a great deal of interest in his former pupils.

The young officer was serving on a ship whose main task was to hunt German submarines in the North Sea. The headmaster showed great interest in his work and asked a lot of questions. Finally he asked, "What is the Captain like?". The young sub-lieutenant replied, "I do not wish to be disrespectful sir, but he's not much good really, the men do not think very highly of him".

"Why do you say that?" enquired the headmaster.

"Well", came the reply "You see sir – he's not the sort of man who would stop his ship if one of the crew fell overboard".

On hearing this, the headmaster quickly retorted, "But you must realise that to do such a thing, particularly in a war-time situation could be extremely dangerous and endanger the lives of all the crew".

"I know that sir", replied the young man, "But Nelson did sir!"

After the young man had gone, the headmaster thought about what he had said and decided he would do some research in the school library. He discovered that Nelson was once in command of a frigate which called in at the Island of Corsica and had taken Sir Gilbert Elliot, the Governor of the Island, and his staff on board. Soon after they had put to sea the cry rang out "Man overboard!", Nelson, who was at dinner at the time knew that the enemy ship was close behind and if he slackened speed there would almost certainly be a fight with the Spanish vessel. When he came on deck he gave orders to shorten sail and a small boat was despatched to search for the missing sailor. The Spaniards who were in pursuit misinterpreted his action and concluded that he had sighted the main English fleet and they took fright, beating a hasty retreat in the opposite direction.

Yes, Nelson was that sort of captain, that is why his men loved him. He would have been remembered even if he had not won his final great victory at Trafalgar on 21st October 1805.

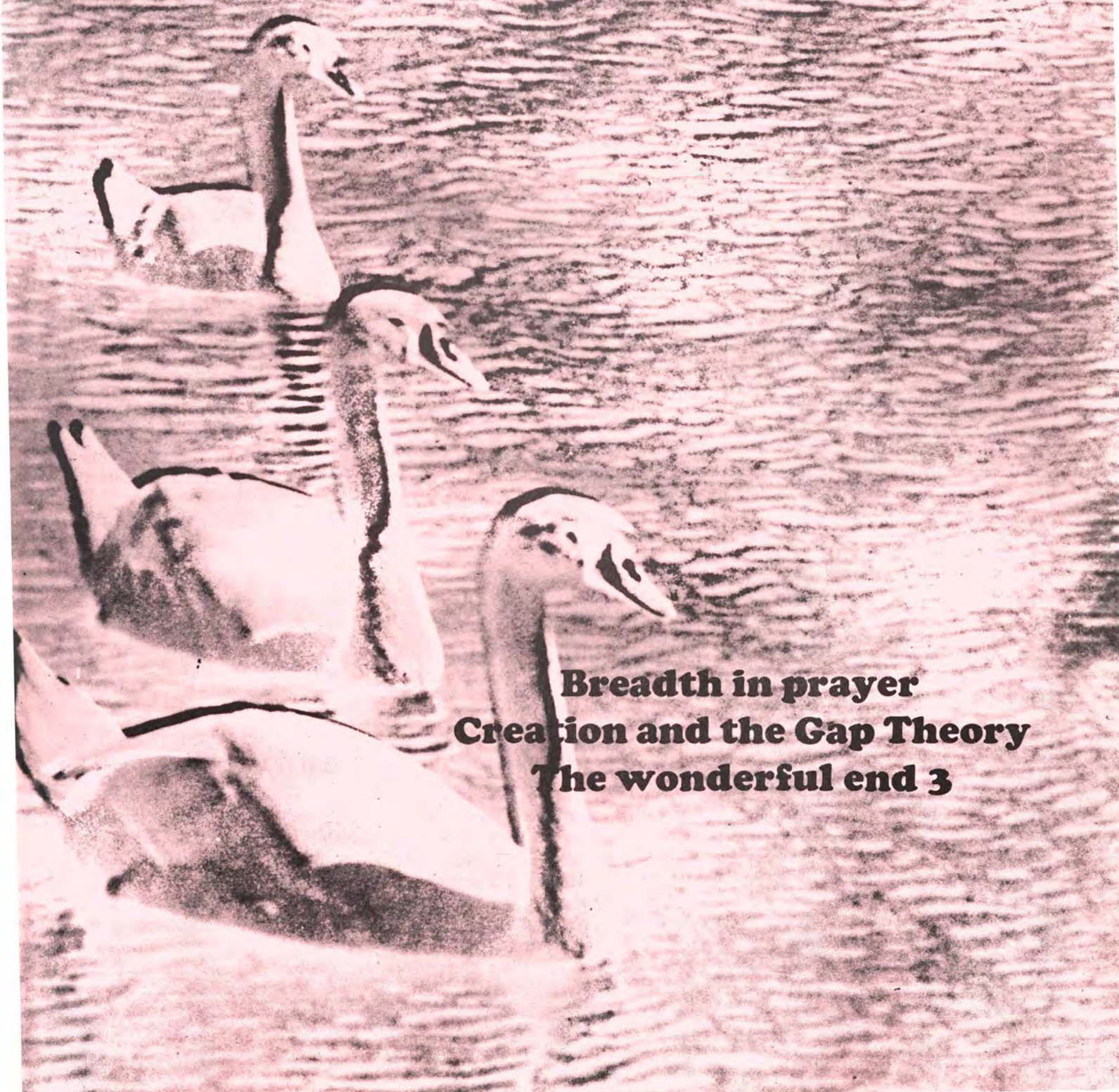
We have a great Captain too.

Jesus Christ is called "Captain of our Salvation" (Hebrews 2:10). He does pick us up when we fall, but he does even better than that, for He gives us strength to live from day to day. We can commit our lives to Him for He cares for us. He has not only won a great victory but He lives for evermore.

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

APRIL 24th, 1976 / PRICE TEN PENCE



Breadth in prayer

Creation and the Gap Theory

The wonderful end 3

Elim Evangel

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Editorial

THE PROBLEMS of the newspaper industry seem to be fairly well known, though certain aspects are occasionally highlighted. Less well known are the problems being faced by the Christian press.

It would be true to say that the communist *Morning Star,* which is a very small circulation newspaper, sells more copies in one week than all the Christian newspapers put together.

The *Daily Mirror* with 3,822,000 copies per day; the *Sun* with 3,680,000 copies, or *The Times* with a mere 315,000 dwarf into insignificance all of the Christian magazines in the British Isles.

There must be many Christians who read the *Sun* and the *Mirror,* who never look at a Christian book or magazine from one week to the next. I do sometimes wonder why so many Christians are so slow at appreciating the power of the printed page.

The Christian religion is a religion of the Book. God's message has been communicated to men:

"I am Alpha and Omega, the first and the last: and, What though seest, write in a book" (Revelation 1:11).

God's truth has been given, once and for all, but its truth is preserved and perpetuated by being communicated.

It is good to notice the increase in the number of Christian bookshops at the present time, but many of them could do with more support.

The Listener had to issue a reprint of one issue owing to the huge demand for the text of Alexander Solzhenitsyn's recent talk on the state of our country. There is surely a lesson for us when an observer who has spent so many years in a remote region is able to give such a devastatingly accurate analysis of the problems of our country. Solzhenitsyn's verdict was that the real cause of failure is spiritual, not material.

The Christian Church urgently needs a modern version of C.S. Lewis, who will be able to communicate this fact to the present generation.

LATE NEWS:

Airdrie Church packed for the opening of new building **Alex Tee**

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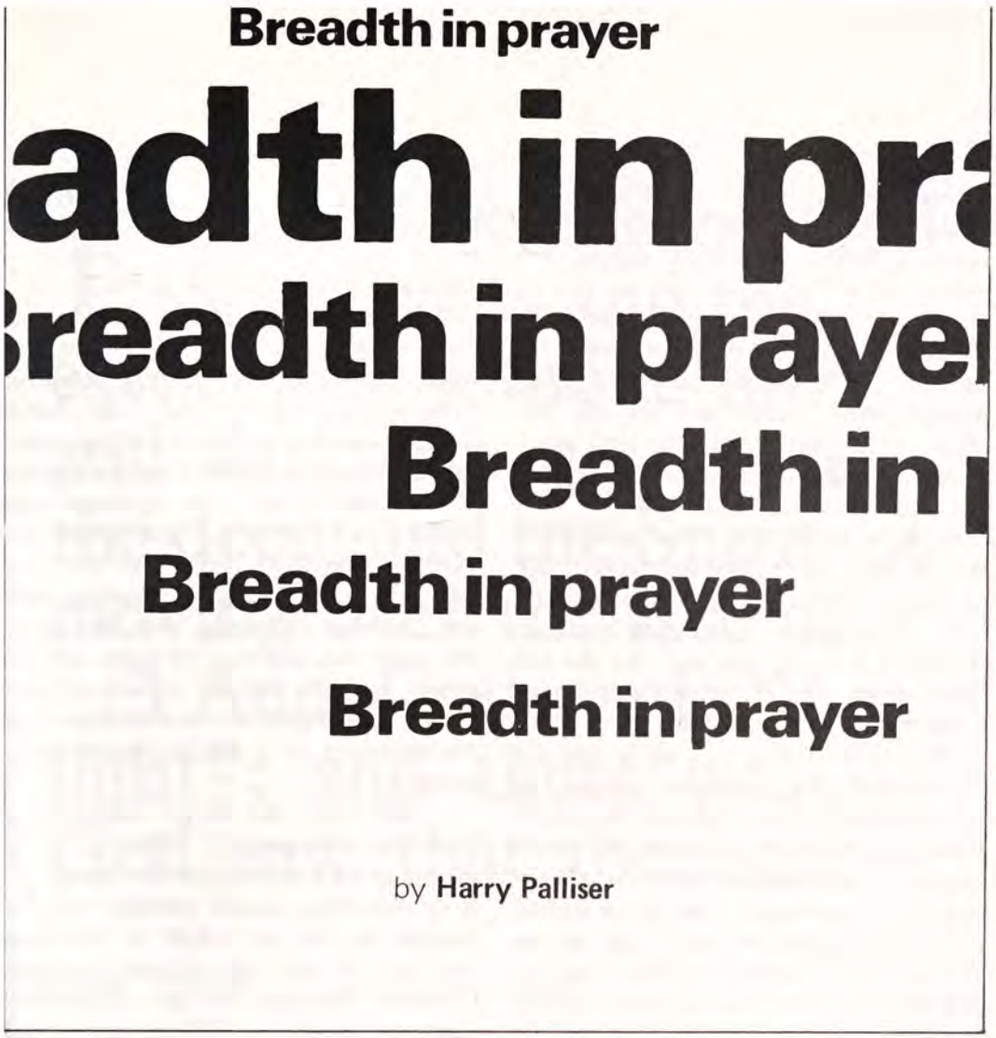
Breadth in prayer



by **Harry Palliser**

2. PRAYER AND THE FAMILY

WE STARTED on this theme by looking at the subject in a very general way and with our Lord's words, *"Lift up your eyes and behold the fields"* in mind. We shall deal with the matter in more detail now as we begin to look upon the **field of our nation** and also upon the world. I read an article recently of the contrast between Dr. Billy Graham and someone known to the writer of that article. It was to this effect; the individual in question didn't watch the news on TV or read the papers; "it was all so depressing". On the other hand, Billy Graham did watch the news in order that he might pray the more intelligently for the nation and the world. For my part I side with Dr. Graham! Yes, I know the news is depressing, and I also know that people far more knowledgeable than I say there are worse days ahead. But what of our GOD in all this? Do we not boast a God who hears and answers prayer? Or are we in danger of thinking that the situation is too big for Him to deal with? He has heard prayer for our nation in the past; can He not do so again?

But, where shall we begin in our consideration of the nation? I would suggest we begin where *HE* does – with the nation's family life. During a Christmas broadcast in the early 30s, the late King George V made a vital statement: *"The secret of national greatness lies in the homes of the people"*. That was a word of great wisdom and discernment. He was placing the emphasis where God does – *on the family*. So let us begin there.

God and the Family in the Old Testament

1. The divine intention. (Genesis 2:24). This was the first marriage, and an important divine principle was laid down – *"and they two shall be one flesh"*. Two people united under God's blessing, and living in harmony.

2. Sin and the family. We move on to Genesis 3, and the sad story of the Fall. Notice verse 12: *"And the man said, the woman whom Thou gavest to be with me, she gave me of the tree, and I did eat"*. There we have one of the first results of the Fall – domestic friction. Move on to chapter 4:8, and view a terrible scene: friction between two brothers resulting in fratricide. Here must be one of Satan's major weapons – the wrecking of family life. One of the saddest stories of domestic unhappiness is that of David's from the moment he sinned with Bathsheba.

3. Godliness and the family. Because of Satan's designs, we may expect to see the Lord stressing the importance of family life; and when we turn to the Word it is there. Because of space we will have to be selective in our selection of scripture. In Genesis 18:17-19, God and Abraham are together in a memorable meeting. The Lord is musing, thinking aloud, debating whether or not to tell Abraham His intentions concerning Sodom. He decides to do so, and for this reason:

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment. . .". The decisive factor was the family life of the patriarch. The Ten Commandments are in two sections, with the first four bearing the God/man relationship, and the other six deal with human relationships, Exodus 20:1-17. Significally the second group commences thus:

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" and Paul comments, *"which is the first commandment with promise"* (Ephesians 6:2). In Deuteronomy we have a group of references dealing with the matter of religious instruction *in the home* (4:6-10; 6:6-9; 11:18-21). Religious instruction occasioned by curiosity was also encouraged; as for example at the celebration of the Passover when a child might ask, "What does this mean?" (Exodus 12:26); or the question arising on seeing the great stone cairn by the Jordan, (Joshua 4:21).

God and the family in the New Testament

In the New Testament we find the same emphasis on the cultivation of a strong family life in a spiritual context. We have the teaching of the Lord Jesus on divorce, (Matthew 5:31-32; 19:3-9), and we know His attitude towards children, (Matthew 19:13-15; 18:1-6). The teaching of Paul is quite specific (Ephesians 5:22 – 6:4; Colossians 3:18-21; 1 Timothy 3:1-5, 10-12; 5:1-8; Titus 2:1-6). This list could be lengthened, but surely the point has already been made.

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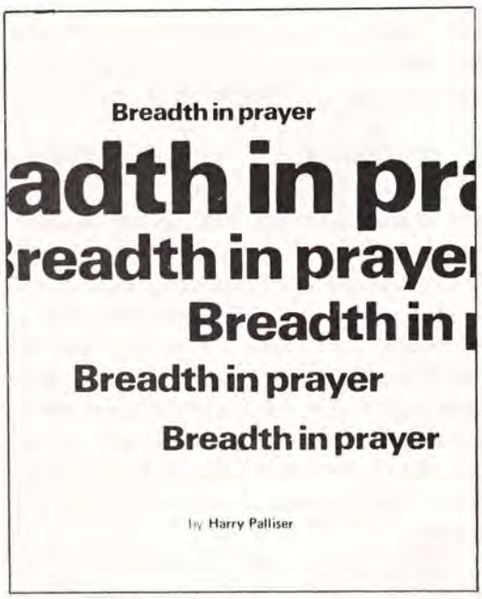

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The Lord attaches supreme importance to the family and family life, and the guide lines have been laid down in the Word for all to read.

God and the Family Today

But what of today? Let us approach our present situation by quoting some lines from one of the finest poems ever written – *The Cotter's Saturday Night,* by Robert Burns, (1759-96).

"The cheerful supper done, wi' serious face,
They, round the ingle, form a circle wide;
The sire turns o'er, with patriarchal grace,
The big ha'-Bible, once his father's pride . . . . . .
He selects a portion with judicious care,
And 'Let us worship God!' he says with solemn air".

Then in sublime lines Burns portrays them joinging in song, listening to the reading of the Word, the aged father leading them in prayer, and the family finally dispersing to their homes. Then this, from one of the closing verses:

"From scenes like these, old Scotia's grandeur springs,
That make her lov'd at home, rever'd abroad . . . .".

"Scenes like these". Well, in how many homes in Britain will such scenes be found today? The hard fact is that family life as such is a rare commodity, (and there are some Christian homes without "scenes like these"). The sad facts are that both parents are out at work, there's a creche for the working mum's infant, school meals for the others, the pub and/or bingo for the parents in the evening while the children are left alone. The house is merely a place for supper, bed and breakfast.

You ask, "What has gone wrong?" We have to go back to World War 1 when for the first time in our history, young women were "called up" for the war effort. They worked on the land munitions and in engineering, others alongside the armed forces. This was the first break-up of family life. Then came World War II with the immediate mobilisation of young women, and this had a far wider effect on home life. Family life has never recovered from all this and over the last thirty years various factors have contributed to aggravate the situation.

Why have I taken you along this line of thought? For two main reasons. In the first place, to put forward the proposition that today we are seeing the consequences of a collapse which began at least some sixty years ago. And in the second place, to say that we must *"lift up our eyes and look upon this field"* and recognise that here is a vast area needing prayer.

I will conclude by putting forward certain matters which have bearings upon the matter of family life – and particularly Christian family life. Take the matter of Christian parental responsibility, (and here I may "throw a cat among the pigeons!"). When Hannah Bell commenced Sunday school in 1769, to be followed by Robert Raikes in 1780, did she do so for the benefit of children in Christian homes? I think not. Am I against Sunday schools? Certainly not! But I am afraid of this: that there are Christian parents who use the Sunday school as a way of opting out of their parental responsibilites. If this sounds harsh, then just read the above mentioned references again. And if it be said I am asking too much, well, I will only point to Mrs. Susannah Wesley who saw to the spiritual welfare of her family of nineteen children! What do you think of these passionate words of Dr. Alexander Whyte: *"Speaking for myself, I would value above all else that God can give me in this world to see all my children truly converted like Timothy. And I would rejoice to receive their conversion through any instrumentality that it pleases God to employ. A new minister; a passing-by evangelist; a good book; a dispensation of family or personal providence; or what not. But Oh! if it pleases God let me have all my children's souls myself! Let them say in after days – 'it was my father that did it!' "* (*Bible Characters* – Timothy as a child, vol. 5, p.290.

Then our Sunday school teachers. They need our prayers. John Lancaster wrote thus in the *Elim Evangel* recently: *"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 one 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 among their friends to the soul-destroying brain-washing of a Godless materialistic society".*

But may the prayer umbrella be made more extensive? What of other people in various walks of life who directly or indirectly contact families? On our prayers go up on behalf of Christian teachers in our schools and colleges; Christian lecturers in our universities; Christian probation officers and social workers. Do we ever think of Christian lawyers? I knew a Christian solicitor in Edinburgh who told me that on a number of occasions when he had been approached by a client seeking the dissolution of the marriage, he had, after prayer and through God-given wisdom, finally seen the estranged couple on their knees in his office becoming reconciled to God, and to each other.

Finally, a note of encouragement. I suggest we may go to God in prayer for the family life of our nation because, apart from the fact that God answers prayer, there are signs indicative of spiritual interest among young people in certain areas. For example, there is a sense of encouragement pervading the UCCF (formerly the IVF) as they discern a greater interest among students in spiritual things. Again, there is the fact that one hears more frequently of young people in our Evangelical Churches – and in some places the length of service is unimportant; such is their hunger for the Word. And this: that young people are coming forward to offer themselves for full time service in God's Kingdom. Our own Bible College is but one example. So, may we be enabled to "understand the times" and to pray accordingly.

(to be continued) □

1 In the beginning God the heavens and the earth was without form and darkness was upon the deep; and the Spirit of moving over the face of 3 And God said, "Let light"; and there was God saw that the light

THE GAP THEORY: The continuing debate

Dear Mr. Cartwright,

I would like to take the opportunity to reply to Mr. Ladlow's letter (Elim Evangel, 27 March 1976) criticizing my article *The Gap Theory* (Elim Evangel, 14 February 1976).

The article was taken from *Creation News Sheet No 14,* a news sheet which I write, print and distribute myself. I was prompted to start this venture in September 1973 in order to give Christians an insight into the arguments which are being waged on the Creation – Evolution battlefront. The Lord has already blessed this work and the circulation now stands at over 1500. In the *News Sheet* I have argued consistently for a historical creation by Almighty God in six literal days as recorded in Genesis One. In doing so, I have attacked the evolutionist, the theistic evolutionist as well as those who accept the gap theory. I have also given the Christian some scientific and Biblical evidence to strengthen his acceptance of a literal and historical creation. I would like to point out to Mr. Ladlow that I have a B.Sc and a Ph.D in Chemistry from the University of Wales. These degrees were not bought but earned. My B.Sc degree in Chemistry involved my attaining a high standard in Geology. This was done at the expense of being completely and utterly indoctrinated with the theory of evolution. When the Lord revealed to me the *theological* importance of a historical and literal interpretation of the early chapters of Genesis, intellectually it was no easy matter for me to throw out this teaching and embrace the doctrine of special creation. It was even more difficult, for, at that time, I had no scientific evidence to support what the Bible teaches regarding origins; and it *appeared* that there was much scientific evidence to disprove it.

Mr. Ladlow, I am sorry to say, missed the whole point of my article. The purpose of my article was to show that the Gap Theory *is* a compromise. I did not argue for or against the various interpretations of Genesis 1:1-2 – this I will do later. As I stated in my article, the Gap Theory "gets support because, on the face of it, it offers rather impressive support for a position that does not radically challenge the evolutionary geological time-table". But by quoting Professor J.C. Whitcomb I showed that the idea "compromises the unity and completeness of the Creation account, the original perfection of the world, the genetic continuity of fossil and living forms, the totality of Adam's dominion, and the uniqueness of both the Edenic curse and the global catastrophism of Noah's flood". (I note that Mr. Ladlow did not answer these points). Unfortunately, Christians do not seem to realise that they accept the gap theory not for theological reasons but that the Bible's account of creation fits in with the evolutionary teaching regarding origins.

In view of this, I am appalled that such a compromise as the gap theory is taught in the Elim Bible College. Whether Mr. Ladlow or anyone else likes it or not the Gap Theory *is* unbiblical and it *is* a sop to the evolutionist. Unfortunately the Gap Theory has been until quite recently widely accepted among evangelical Christians. I suppose we must thank Dr. Thomas Chalmers for this for it was he who popularized this interpretation of Genesis One in 1814 – presumably his motive was to harmonize the Genesis account of creation with the vast periods of time demanded by the geologist. We must also thank George H. Pember who further elaborated this idea in 1876 in his book *Earth's Earliest Ages* and finally, we must thank the footnotes of the Scofield Reference Bible which have done much to popularize this idea since 1917.

In view of the fact that the gap theory is taught in the Elim Bible College, I cannot understand why the Elim Bible College is "staunch in its opposition to the evolutionary theory", for by accepting the Gap Theory one also accepts evolution! According to the Gap Theory evolution occurred in the gap which is said to occur between Genesis 1:1 and 1:2. (I hope by now that Mr. Ladlow and others are beginning to see the implications of accepting the gap theory). I think it is about time that Christians stopped bowing down to the god of theology and started worshipping God the Creator.

As regards Mr. Ladlow's arguments about the literal meaning of Genesis 1:1-2 and their relationship one to the other, I would draw to his attention the following facts:

1. While the Hebrew verb *hayetha* which is translated "was" in Genesis 1:2 generally calls for the idea of "become", the word order and sentence structure in

(continued overleaf)

THE GAP THEORY
(continued)

Genesis 1:2 (and in a number of other passages) does not permit this translation according to Professor Whitcomb. As he points out "if it *had* to be translated 'become', then we would *have* to say that Adam and Eve 'became' naked (Genesis 2:25), and that the serpent 'became' more subtle than any beast of the field (Genesis 3:1)!".

2. The Hebrew word *tohu* which is translated "without form" can and does mean "a ruin" or "waste" (as the ASV puts it). To use Isaiah 45:18 as an argument in favour of the gap theory, however, is to overlook the true significance of the final phrase of this verse: "formed it to be inhabited". The real point of this passage of Scripture is that God did not ultimately intend that the world should be devoid of life, but rather that it should be filled with living things. Hence, God did not allow the earth to remain in the empty and formless condition in which He first created it, but in six creative days He filled it with living things and fashioned it to be a beautiful home for man. This verse then speaks of the ultimate purpose of creation. (It is also interesting that *tohu* appears in the next verse (v.19) and is again translated "in vain" and can hardly be translated "ruin" in that context!).

I could carry on with other Biblical arguments against the Gap Theory but space does not permit. I would, however, like to encourage Mr. Ladlow and any other "Elim Folk" who believe in the gap theory to seriously reconsider their views. Many of these people would profit by reading some of the Creationist books which are coming off the American presses and which argue for a literal six day creation as recorded in Genesis One. They will be surprised at the amount of scientific evidence (not evolutionists' interpretations, views and speculations) there is for a recent creation. They will also be surprised at the rich theological content of many of these books. The American Creationists have taken a stand on Genesis One – they are not compromising their views to accommodate the evolutionist. It is a pity that Christians in this country do not take the same stand.

Finally, I would like to point out that Mr. Ladlow is wrong in the last paragraph of his letter. Christians are *not* entitled to their *own* viewpoint. Christians *must* believe what the Bible teaches. There is only *one* correct interpretation of the Genesis account of creation, and it is up to us to find it, hold to it, fight for it and proclaim it.

"Let God be true, but every man a liar".

I am yours in Christ,

Dr. A.J. Monty White

And another view . . .

AS the act of creating the universe partakes of the *nature* of Reality as distinct from the *appearance* of Reality with which we alone can have dealings, it also partakes of the *mystery* of Reality, and it is by that token beyond our natural understanding. But, *"Through faith we understand that the worlds were framed by the word of God . . ."* (Hebrews 11:3). The *act* of creation we understand by faith, *"God spake; it was"* (see Psalm 33:9) (just as by faith we understand that Lazarus was resurrected: Jesus spoke, Lazarus's resurrection was; but the process by which Lazarus's disintegrated body was revived we cannot understand; it has not been revealed), but the *process* of creation is beyond our understanding; it has not been revealed.

But to time-oriented beings such as we now are, all created entities must have the appearance of age *from the instant of their creation.* As we have already stated in a previous *EVANGEL* article, Adam at the moment of his creation had the appearance of age. If we assume with science the phenomenon of Hydrogen evenly diffused through space some 6,000,000,000 years ago as the basic creation material (though about a year ago I heard a professor of astronomy in a lecture on the Age of the Universe in Port Elizabeth, South Africa give the date as now some 20,000,000,000 years), a sufficiently curious scientist equipped with the necessary gadgetry starting from that point would naturally *enquire as to its origin,* and would doubtless go back another 6,000,000,000 (or 20,000,000,000!) years to find it.

As a teenager faced with the apparent difference between the Bible record of creation and the "latest ascertained" results of scientific research", I found that the only acceptable answer to my critics on the shop floor was a resort to the Gap theory, which I accepted as a compromise between the Genesis record and scientific pronouncements. An alternative idea, that the days of Genesis chapter one represented the long ages of time, did not seem to me a reasonable interpretation at all. But some years ago the words of Exodus 20:11 came home to me with shattering clarity, *"for in six days the Lord made* (Hebrew. **Asah**) *heaven and earth, the sea and all that in them is.. . .",* and from that moment I had no alternative but to accept these words as a literal statement of fact; if they did not have science's support, so much the worse for science!

Subsequently I made contact with the writings of Henry M. Morris and John C. Whitcomb who take the literal view of the Genesis record of creation. Their cricitisms of the Uniformitarian Theory of geology were encouraging. Later I came into contact with Dr. A.J. Monty White through an editorial on creation. His *Creation News Sheets*–issued from time to time are a helpful contribution to the creation debate.

Even in my Gap Theory days I could not accept geology's Uniformitarian Theory. One has but to glance at the distortions of the strata of the earth's upper crust to realise that tremendous upheavals must have occurred to upend strata several thousands of feet thick, and even to turn series of them upside down. I found Immaneul Velikovsky's examination and criticisms of the Uniformitarian Theory and those of the then unaccepted George McCready Price also to be helpful.

I have always preached a catastrophic world deluge; the Bible record leaves me in no doubt that it was a world shattering cataclysm which changed the face of the earth, and its climate, and even mankind's physique.

This letter has already gone the length of an article hence I must conclude.

James T. Bradley

Editor's note. We publish these letters exactly as received (normally letters intended for publication should be shorter than this) in order to be fair to all sides. The only comment we will make is that each of our writers holds his views with

(continued on next page) ▷

Elim Church News

ALLOA

Pastor: Kenneth Legg

A baptismal service was held at the Coatbridge church, by their kind invitation. We rejoiced as three of our young people followed the Lord in this step, after testifying of their faith in Jesus Christ as Saviour. Pastor I. Roberts convened the meeting and our own pastor, passed on the word which highlighted for us all the reasons for baptism by immersion.

We were privileged to have a visit from the Field Superintendent, Pastor T.W. Walker. On the Saturday evening we were pleased to see so many of the other churches in the Scottish presbytery represented, as well as folk from other local churches. An animated and challenging message was given by Pastor Walker. Musical items were provided by the Pioneer Choir from the Stirling Baptist Church. On the Sunday morning a very uplifting message was delivered by Pastor Walker, and in the evening came another clear presentation of the gospel. We thank God for a stimulating weekend.

Plans for future outreach include weekly door-to-door evangelism, a monthly coffee bar and a week's crusade in a neighbouring village. Please pray with us that God will give the increase.

(Mrs.) CAROL OGSTON

PORTSMOUTH

Pastors: A.A. Biddle and L.R. Magee

"COME early or you will not get a seat" is no gimmick at Portsmouth. Pastor A.A. Biddle was joined in the latter part of 1975 by Pastor Len Magee, a perfect balance in leadership. Even the number of baptisms was rounded off, when, after eighteen had passed through the waters, Pastor Biddle offered instant baptism to those sincerely desiring to follow the Lord, and the ensuing twelve brought a total of 100 during a wonderful year of blessing.

A complete search of all the rooms could not produce enough chairs for all the 500 members and visitors of all ages packing in to hear "Jesus Is", a North London group praising in song and music. The next day the talented Lois Buckley sang and her brother, who directs the "Jesus Is" group, preached. It was thrilling to see people coming to the Lord.

Another gifted group of musicians and singers brought us "Meet Jesus Music", telling of God's love in a blending of instruments and voices.

The 11-49 club with Len Magee attracts the somewhat younger element to a well-presented, soundly-based programme.

In the prayer meetings, we savour the heights of heaven and at the Bible studies building bricks to stand us in good stead are laid. Some forty young people meet, under either Pastor Biddle or Pastor Magee, and follow set subjects, relationships, counselling, etc. With such training we will be better equipped to lead others to Christ, while we are developed into better church members.

BECKY KEMP

CANNING TOWN

Pastor: J.W. Barr

HISTORY was made when a baptismal service was held in our church for the very first time. This was made possible through the gracious assistance of certain Christian friends, who gave us use of their portable baptismal pool. An Anglican brother took about twenty-five colour photographs of the service and this, too, was much appreciated.

Our Pastor convened and baptised the five candidates, each of whom received one or several verses of Holy Scripture, just before they were baptised. Every candidate testified concerning their conversion to Christ. The joy and blessing of the Lord was experienced in measure throughout the meeting. Favourite choruses and excerpts from hymns were chosen by each candidate. It was lovely to have friends from the local Evangelical Church share the service with us.

P.G. LUCK

SHEFFIELD

Pastor: A. Brooks

"CHRISTMAS around the World" was the theme for our carol service, during which we said "Thankyou" to the Sunday school superintendent and his wife, Mr. and Mrs. Jackson. They with their children will shortly be leaving Sheffield as Mr. Jackson takes up a new appointment. The new superintendent, Mr. Chatterton, presented them with a cut-glass vase in appreciation of their work for the Sunday school. The service was concluded with a message by Pastor A. Brooks.

J. GREGORY

(continued on page 10)

sincerity and conviction, but I do not accept that those who favour the Gap Theory believe that evolution took place in this, or any other period. There *is* more than one interpretation permissible, and it is not enough to say there is *only* one correct one, if by that we mean our own view is that one.

There are some matters that are very clearly taught in scripture and upon these there can be no room for alternative opinions; there are also other questions however where some people appear to want more detailed and precise teaching on subjects which the Bible does not explain. This would appear to be one such case. □

Memories of Promised Joy

by **Gordon Wright**

Spring is here! Oh welcome, Spring!
Virgin saint of fruit and flowers.
How we've yearned for your returning!
Welcome are your golden hours!

The woodlands greeted her with song,
For where decaying leaves had been
She laid a carpet of blue and white
Beneath an arch of tender green.

Flowers blossomed at her call,
Rising from their wintertide
In celestial pristine splendour,
As she blessed the countryside.

How we wished that she could linger,
That we could have eternal youth;
But somewhere in her fleeting visit
Lay concealed that precious truth.

Swift as a vision she was gone,
And like a vision left behind her
Memories of promised joy
To crowd out sorrow from the mind.

THE WONDERFUL END 3

The Christian Doctrine of the last things

by **Ian Macpherson**

THE VERTICAL TAKE-OFF

I expect to spend the rest of my life in the future, so I want to be reasonably sure of what kind of future it's going to be.

Charles F. Kettering

I pray that your hearts will be flooded with light, so that you can see something of the future He has called you to share.

(Ephesians 1:18 *Living Bible)*

PERHAPS the most spectacular recent British invention in the realm of aeronautics is the vertical take-off plane, an aircraft capable of rising directly into the air from a stationary position without the oblique ascent of traditional flight. The helicopter has, of course, been accomplishing this feat for years, but the helicopter is slow and cumbersome, a sort of mechanical dragonfly, whereas the new plane is swifter than the swallow. Its appearance marks a novel and exciting advance in aeroplane design, construction and performance.

Now, the Bible, too, has its vertical take-offs. God had His astronauts long before man even dreamed of them. I well remember preaching a sermon on "The Lord's Spacemen" in April 1961, when Major Yuri Gagarin of the Soviet Air Force, entered the sputnik *Vostok* and was catapulated into outer space, circling the globe at a speed of 18,000 miles per hour and returning safely to earth. Hailed by Kruschev as a new Columbus, he was popularity acclaimed the first cosmonaut ever. But was he?

Stepping out of his spacecraft, Gagarin reportedly said: "This is only the beginning. The time is not far off when we shall fly to the moon".

In July 1969 Neil Armstrong fulfilled that prophecy. Descending to the surface of the moon, Armstrong declared: "This is one small step for a man, but one giant leap for mankind". President Nixon proudly proclaimed the time taken by that epoch-making lunar expedition "the greatest week in the history of the world". It also seemed so startling and sensational and unprecedented.

And yet that old Book, the Bible, had spoken of such space-flights thousands of years before. Enoch experienced a vertical take-off; so did Elijah; so did our blessed Lord Himself. As Dr. H.A. Burton observes: "Just about 1943 years ago, there was a disappearance, a departure out of the world by a *living* man. Millions had left the world before, and millions have left it since; but they departed from the world because they 'departed this life', as the tombstones say. They departed from the world because they were *dead:* He departed *alive".*

Nor is this all. The New Testament informs us that the whole Church of Jesus Christ is destined to participate in a vast vertical take-off.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thessalonians 4:16, 17). *"We shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed"* (1 Corinthians 15:51, 52). *"This same Jesus shall so come as ye have seen Him go"* (Acts 1:11).

To designate this mass vertical take-off, this dramatic and thrilling event when the Lord's people will rise singing like larks to the skies, Christian theology employs two technical terms – Rapture and Parousia. The former, although not itself a Biblical expression, is directly derived from the Latin Vulgate translation of the phrase "caught up" in 1 Thessalonians 4:17. The Latin verb "to snatch" is *repere* and it is to that term that the word Rapture is to be traced. It is a very vigorous verb, meaning "to whisk away". Our Lord used it in John 10:12, where He speaks of the wolf *catching* the sheep and in verses 28 and 29 of the same chapter where the references are: "Neither shall any man *pluck* them out of My hand" and "No man is able to *pluck* them out of My Father's hand". The expression occurs again in Acts 8:39, where we read: "The Spirit of the Lord caught away Philip". It is, as I say, a very violent verb, roughly resembling the English "snatch" or "grab" and implying the swiftest imaginable appropriation.

The other technical term employed in this connection is imported bodily from the Greek. It is *Parousia,* and it means substance alongside, presence, personal proximity. Three main words are, in fact, used in the original in relation to the Second Coming. One is *apokalypsis,* whence our word Apocalypse, meaning "an uncovering". The second is *epiphaneia,* from which we get our word Epiphany, signifying appearance. And the third is *parousia.* Its verbal opposite is *apousia,* absence. We find them both in jostling juxtaposition in Philippians 2:12: *"Not*

as in my presence only, but now much more in my absence".

Parousia! Possibly we can best elucidate our present theme in terms of paradox. Modern theologians tell us that certain problems in the domain of human thought cannot finally be resolved in terms of human reason, but are only explicable in terms of paradox. This is true of the Person of Christ. It is not a matter of either – or. He is not *either* God *or* man: He is both. It is true of divine predestination and human freewill. We are not *either* come *or* to come: it is both.

So with Rapture. Let us, in the interests of clarity, think of the six paradoxes of the Parousia.

1. The paradox between uncertainty and certainty. The *fact* of our Lord's Return is as forecastable as the dawn: the *date* is as unpredictable as a flash of lightning. *"His going forth is as certain as the dawn"* (Hosea 6:3 NASV). *"As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be"* (Matthew 24:27).

Some stress the uncertainty as to the hour.

"Ye know not when the time is" (Mark 13:33). *"It is not for you to know"* (Acts 1:7). *"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).

Such sentences as these lend weight to the stern stricture of J. T. Mawson: "The fixing of dates as to the Coming of the Lord is a pernicious thing and those who do it are presumptuous people".

On the other hand, there are texts which emphasize the certainty of the event.

"He that shall come will come" (Hebrews 10:37). *"When ye shall see these things come to pass, know that He is nigh, even at the doors"* (Mark 13:29). *"The Son of Man cometh"* (Matthew 25:13). The uncertainty as to the *date* does not in the least derogate from the certainty of the *day*. As James H. McConkey arrestingly expresses it: "We know not the hour He will come, but we know not any hour at which He will not come".

Uncertainty and certainty! That is the first paradox of the Parousia, a paradox to which, as Tim Lahaye points out, there is a striking parallel in the state of a mother-to-be: "We cannot tell the day or the hour of His coming, just as a woman cannot tell exactly when her child will be born. She can judge by the increasing birth-pains that it is near, but the exact moment of birth comes suddenly. So it will be with our Lord's coming".

2. The Paradox between delay and dispatch. There are various verses in the New Testament which hint at postponement. *"My Lord delayeth his coming"* (Luke 12:45). *"A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time"* (Luke 20:9). *"One day is with the Lord as a thousand years"* (2 Peter 3:8). Texts of that type suggest that a prolonged interval may supervene before the Rapture.

Other texts, equally inspired, proclaim its imminence. *"He will not tarry"* (Hebrews 10:37). *"The coming of the Lord draweth nigh"* (James 5:8). *"Behold I come quickly"* (Revelation 3:11; 22:7, 12, 20).

This insistence of the New Testament on the imminence of the Return of Christ and on the urgency of being ready for it, makes nonsense of the Mid-Tribulation and Post-tribulational theories as to its timing, and even more of the Post-Millennial theory. Neither the Great Tribulation – the period of the world's worst woe – nor the Millennium – the epoch of the world's best bliss – would be in the least likely to steal upon the people of God unawares; and if either the one or the other is to take place prior to the Parousia, ought it not to be for such an event that Christians should be looking and not for the Coming of the Lord? The fact that it is Christ for whom we are bidden to watch is proof positive that His Advent is the next item on God's prophetic agenda. Every tick of the clock brings His Coming closer. At any moment He may turn His approach into His appearance and

Without a screen
At one burst be seen
The Presence in which we have always been.

3. The paradox between publicity and privacy. Certain descriptive details of the Rapture provided by the Word of God convey the distinct idea that it will be a public event:

"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thessalonians 4:16). *"For the trumpet shall sound, and the dead shall be raised incorruptible"* (1 Corinthians 15:52). These passages definitely give the impression that the Parousia is to be heralded by a blaze of publicity.

For one thing, there is the shout. We don't pay much attention to a person who is *always* shouting, but when one who seldom shouts does so we listen. Jesus did not often shout. Indeed this was expressly predicted of Him: "He shall not strive, nor lift up, nor cause His voice to be heard in the streets" (Isaiah 42:2). On at least three occasions during His recorded earthly life He broke this rigid rule – on the last great day of the feast (John 7:37); at the tomb of Lazarus (John 11:43); and on the cross (Luke 23:46). Of this mighty expiring cry John Ritchie memorably comments: "If the 'loud voice' of the dying Victor of Calvary resulted in the graves being opened, and many bodies of the saints which slept coming out of the graves and appearing in the Holy City (Matthew 27:52, 53), it is easy to believe that the shout of command of the glorified and returning Lord will rouse all the saints of all the ages even though their bodies have long since mingled with the dust of earth".

Some prophetic commentators maintained that the shout is for the Church, the voice of the archangel for Israel and the trump of God for the world. Well, the word translated "shout" is *kelousma*, which was the name for a signal-call issued by a general to his own troops and not heard by the opposite camp. So the shout here might well relate to the Church. But as all three are associated with the Rapture it is falsely fanciful to apply them to anything else.

For another thing, there is the voice of the archangel. Twice only in the New Testament does the term "archangel" occur – here and in Jude 9, where his name is disclosed. It is Michael. So it

(continued overleaf)

THE WONDERFUL END
(continued)

will presumably be Michael who, in Milton's magnificent phrase, "led the embattled seraphim to war", whose voice will be heard at the Parousia.

For a further thing, there is the trump. *"The last trump"* (1 Corinthians 15:2). *"The trump of God"* (1 Thessalonians 4:16). There were in ancient Roman military usage several distinctive bugle-blasts, each of which had its own signification for the soldiers – notes of alarm, defiance, triumph, and so on. What was known as "the last trump" had one meaning and one only. That was "Forward March". It was the command to strike camp and to fare forth on high crusade.

One of the favourite New Testament figures for the Second Advent is, of all things, the arrival and activities of a thief. The imagery is used over and over again. *"Yourselves know perfectly that the Day of the Lord so cometh as a thief in the night"* (1 Thessalonians 5:2). *"The Day of the Lord will come as a thief in the night"* (2 Peter 3:10). *"I will come on thee as a thief"* (Revelation 3:3). *"Behold, I come as a thief"* (Revelation 16:15). That, surely, speaks of privacy. Years ago, when we lived in London, we had burglars. They broke into our home and stole a considerable amount of property. We saw what they had done, but we did not see the thieves. They came and went so stealthily, furtively, surreptitiously that we did not catch sight of them at all. So with the Rapture. Its very rapidity will preclude visibility. We are sometimes criticised for believing in what is called a "Secret Rapture", but how could it be otherwise when it is to happen as swiftly as a lightning-stroke? As A.J. Pollock points out not even a stop-watch could register it. How, then, can it be other than private?

(to be continued) □

Elim Church News

(continued from page 7)

STIRCHLEY, Birmingham

Pastor: J.B. Coleman

OVER 100 people from different churches joined us for a most enjoyable and refreshing "Evening in the Holy Land". We watched with interest three films, the first showing Passover celebrations, which, together with the other films, impressed us with the tremendous joy of the Jewish people in their festivals. After recounting some of his thrilling experiences in Israel, Mr. Arthur Reeves encouraged each of us to visit the Holy Land for ourselves. Several of us are looking forward for joining next year's party to Israel led by Pastor Coleman.

Following the films we walked around a most interesting exhibition of articles from Jewish life, and examined many fascinating items including scrolls, menoras, jewellery, and posters describing Jewish customs and festivals.

(Mrs.) MARGARET WILLIAMS

EALING

Pastor: F.F.L. Frost

WE celebrated a triple anniversary. It was the forty-fifth anniversary of the church. Pastor Frank Frost's thirty years in the ministry, and his third anniversary in Ealing. We began with a tea prepared by the sisters, on Saturday, after which Mrs. Frost was presented with flowers and Mr. Frost was presented with a cheque. Mr. M. Fleckney, our Church Secretary expressed appreciation of the blessings received under their ministry during the past three years and he mentioned highlights of the church's events of the past year. We were pleased to have Pastor J. Cave as our guest preacher and he ministered throughout the week-end with great blessing.

We were blessed by a recent two night visit from The Living Sound, a group of American musicians and singers, when, as a result of the ministry of Tom Hall (a member of the group), many dedications to Christ were made.

H.J. SILLENCE

WINSON GREEN, Birmingham

Pastor: S.J. Brown

MEMBERS of our church, Pastor and Mrs. R.J. Morrison, and Pastor and Mrs. Jesse Williams, gathered at a tea (or rather a feast) to commemorate Pastor Stanley J. Brown's thirtieth anniversary as an Elim Minister and sixth anniversary at Winson Green. The tea was laid on by the deacons' wives, one of whom had made and iced a cake in the form of a Bible, with Pastor Borwn's previous pastorates named on it in colour icing.

Telegrams and letters of congratulation from previous churches and from Headquarters were read out. Pastor Brown was presented with a cheque and Mrs. Brown with a bouquet, while many people including two from a previous pastorate in Warrington, extolled Pastor Brown's virtues and hard work, and prayed the Lord's blessing on him and his wife for future days.

A very blessed Saturday Evening Rally followed, with Kingstanding Elim Choir, and inspiring messages by Pastors Williams and Morrison. On Sunday Pastor Williams ministered under the Lord's anointing. On Monday Pastor Richard Lighton told of God's mighty healing of his body.

P.H. BROWN

PETERBOROUGH

Pastor: G.H. Neale

WE have been doubly blessed during the past year and we praise God for the increases that He has showered upon us. Salvation has come to many homes and ten have followed the Lord in water baptism. The provision of additional seating has become a routine exercise at our weekend meetings.

Three flourishing Sunday schools, two of them in newly-developing areas, which will comprise new townships with some 20,000 people in each, are opening new doors for evangelism.

So great has been the expansion in numbers that we have out-grown our minor hall and a "do-it-yourself" extension providing several new class-rooms has provided a physical challenge to the brethren. The Lord knew that we would need craftsmen and sent them to us in readiness.

It was a privilege to share fellowship with three students from Elim Bible College. From trenches to teaching,

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Thoughts from the Gospel of Matthew

by Frank Lavender

24. Divine Revelation
Matthew 11:25-27

THE WORLD has always set great store upon human wisdom and knowledge. In some ways the inventions of talented and clever men have made ours a very remarkable age. There are computers which are so complicated and amazing that they seem to overshadow their inventors. Medical science is fast approaching the stage when all the major organs of the body will be replaceable. On the other hand, destructive science is now capable of annihilating our civilisation. There is a multitude of inventions aimed at making life easier and better in quality. Deep thinkers are searching into the past to discover the origin of all things, and peering into the future to deduce how things will end. Despite all this, Jesus said that the most important matters in life are incapable of being discovered by human wisdom. Man by searching can never uncover the secrets and glories of the eternal God.

The Word of God makes it clear that such a revelation can only be given directly by God, and that it does not depend upon the intellectual capacity of the one to whom God makes Himself known. Amos said to the wise men of his day: *"I was no prophet . . . I was a herdman"* (Amos 7:14). Jeremiah, awed by the call of God which came to him, said: *"I cannot speak, for I am a child"* (Jeremiah 1:6). The most glorious revelation given to man regarding the Son of God, was imparted to a fisherman (Matthew 16:16-17). The basic facts of faith are beyond the power of the human intellect, they belong to a realm which is inaccessible to the wisdom of man. For instance, how can the eternal, illimitable God be contained in human form (John 1:1, 14), when the heaven of heavens cannot contain Him (1 Kings 8:27)? The wise Nicodemus asked in bewilderment, *"How can a man be born again when he is old?"* (John 3:4,9). How is it possible for one who was put to death to give life to living men (1 Corinthians 1:17-25). These matters which we cannot apprehend intellectually, are shown to us by His Holy Spirit (1 Corinthians 2:19-16). Through believing and receiving His Word we become the sons of God, we are born into that eternal world (1 John 3:1-2); we enter into a living relationship with the unseen, eternal God.

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from exposing drains to evangelising, in every aspect of our church life they have poured out of themselves to bring blessing to so many. If these are our future ministers we have nothing to fear.

D. BUTLER

LOUGHBOROUGH

Pastor: D.J. Brown

WE would like to say thank you to Pastor J H. Hunt and his family. They left us at the end of the year for another church in Bournemouth. Thank you seems such an inadequate word when we stop and think about the wealth of blessings that we have received through their ministry. Every sermon preached has commanded a full and rapt attention and has uplifted, taught and chastened us, too. We praise God for His faithful servant.

As a family they have blessed us many times in the singing of praises to God. We indeed miss Pastor and Mrs. Hunt and Rachel.

(Mrs.) KATIE C. GEORGE

SILVERDALE

Pastor: D.S. Williams

THIS is the third year of the West Midlands Presbytery Scripture Competition. The aim is that the scholars may grow up in the knowledge of the Word of God and to stimulate interest generally in the Sunday schools. It was very encouraging to have the pleasure of winning the shield for the third year in succession. We acknowledge the determined efforts of Freda and the team, Debra, Petra, and Sandra, and the tutors, competitors and ministers.

We welcomed Pastor W. Crawford as the guest preacher and Selwyn and Shirley Cox's ministry in word and song was well received. Keith, our Crusader leader, convened their meetings.

It was a joy to welcome Pastor K.J. Cave for a crusade. The anointing was evident on both the Word and His servant. Valuable help was given by the two ministers in personal work, resulting in precious souls being saved. Additional support was given by Trevor McAvoy, our soloist, and a very efficient group. It was a very successful crusade, with excellent numbers. All the meetings were ably convened by Pastor D.S. Williams.

The annual Friendly Hour Weekend seems to get more popular every year judging by the increasing attendances and the quality of the ministry of our various visitors. This year was no exception with the visit of Mrs. I.W. Walker whose ministry was very well received by capacity congregations. Suitable contributions to the services were given by the ladies' quintet and the choir.

E. ROWLEY

May Osman's Page

MY THOUGHTS were triggered off by reading the Scripture Union Notes early last Saturday morning; and I commend this as a good way for every Christian to start the day, with Bible-reading and prayer. It is worthwhile waking up a little earlier to spend time with God, for it sets you up for the day even better than a good breakfast.

The portion for the reading was Luke 16:1-18, and for many years, verse 8 has troubled me. The story tells us of the unjust steward who wasted his master's goods. The master heard of it whereupon he dismissed the steward from his position. He promptly went round to all his master's debtors and cut their bills by almost half, so that they would be friendly to him when he was out of a job. Verse 8 says "And the Lord commended the steward, because he had done wisely: for the children of the world are in their generation wiser than the children of light".

The Scripture Union writer pointed out that the *Living Bible* translation removes the ambiguity, for it reads "The rich man had to admire the rascal for being so shrewd. And it is true that the citizens of this world are more clever (in dishonesty) than the godly are. But shall I tell *you* to act in that way, to buy friendship through cheating? Will this ensure your entry into an everlasting home in heaven? *No!* For unless you are honest in small matters, you won't be in large ones . . . The Pharisees, who dearly loved their money, naturally scoffed at this" (Luke 16:8, 9, 14. *Living Bible*).

Integrity. Jesus expects from us absolute integrity in money matters. Our Christian faith will reveal itself in the smallest details of our lives. We need to

examine our lives and see whether we are living up to God's standard. *"Thou shalt not defraud thy neighbour, neither rob him"* (Leviticus 19:13). If you are given too much change in a shop, do you hand it back? Do you ever get off the bus without paying your fare? If you found a £1 note in the gutter would you keep it or take it to the police station? God expects absolute integrity. If we do what is right in these cases, it makes opportunities for Christian witness, for shopkeepers are amazed these days to find honest people.

The policeman. I got such a shock one day when my children were small. One Saturday morning a policeman knocked at my door, and as I look at him I immediately thought, Here's trouble. "Are you Mrs. Osman" he asked, "Yes", I said. Then he asked "Are you the mother of. . .?"and he looked down at a note in his hand. I jumped in and said "Don't tell me something has happened to one of my boys". (They were out playing in the park). "Oh no, it's nothing like that, calm down", he said. "Have you a daughter called Pamela?" "Yes? she's right here beside me". Then he handed an envelope to Pam and said to her "You've been a very good girl and that is now yours". Inside the envelope was a sixpenny piece. He told me that Pam had found the money three months before and had taken it straight round to the police station. She was only five years old. The sergeant had to fill in forms in triplicate, all for the sake of sixpence, so they tried to turn her away, but she insisted they take it and said, "My daddy says that if we find anything we *must* take it to the police station". "Well who is your daddy?" he asked. "He's the pastor of course" she replied. "Oh well, we'd better record it" he said and now three months later she got her reward.

God is not sleeping, and what we do with our money matters to Him. We are stewards of all we receive, for God has given us the ability to work. The first tenth belongs to God, and we should give this cheerfully and with a willing heart. God is no man's debtor and we will get our reward from His hands. Those who give sacrificially will get their reward, if not in this world then certainly in the next. Build up treasure for yourself in heaven.

We lose what on ourselves we spend,
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.

The Family Altar

Scripture Union Portions

Notes by G.H. Neale

Monday, April 26th

LEVITICUS 8:1-24

"And he poured the anointing oil upon Aaron's head" (v.12).

WHAT a difference the anointing makes. In Scripture, oil represents the Holy Spirit, and here we find Aaron is anointed before he begins to minister. We are reminded that the Day of Pentecost was the Church's day of anointing. The anointing of Aaron was to sanctify him to be a minister to a holy God.

Tuesday, April 27th

LEVITICUS 9:22-24; 10:1-11

"I will be sanctified in them that come nigh me, and before all the people I will be glorified" (10:3).

IN this verse we are warned to be reverent in our approach to God. These words are often used of the priests and their service to God in the tabernacle. We who came to God by the "new and living way" must remember that our God is a holy God. We too must be prepared to take off our shoes, for the ground on which we stand is holy ground.

Wednesday, April 28th

LEVITICUS 11:1-23

""The Lord spake unto Aaron" (v.1).

THESE laws respecting clean and unclean animals were addressed to both the civil ruler Moses and Aaron the religious ruler. This helps us to understand their purpose. The distinction between what they did, and what they did not eat was a sign of their separation from the nations round about them. In addition there was the question of the suitability of some of these meats and their wholesomeness. God does not only care for our spiritual well being, he cares also for our physical health.

Thursday, April 29th

LEVITICUS 14:1-20

"This shall be the law of the leper in the day of his cleansing. . .the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper" (v.3).

THIS passage speaks of what Christ has done for us. I am sure that we are in no doubt that in some ways sin is like leprosy; it eats away at a person and finally brings about their destruction. Verse 3 says that the priest went outside the camp where the leper was. We were afar off, (outside the camp) but we have been healed and have now returned to the camp through our Great High Priest, our Lord Jesus Christ.

Friday, April 30th

LEVITICUS 16:1-14

"And Aaron shall cast lots upon the two goats; one lot for the Lord and the other lot for the scapegoat" (v.8).

SOMETIMES the book of Leviticus seems very heavy going, but to the child of God it is full of blessing and illustrates our wonderful salvation. What a picture we have here – one goat will be offered for sin (v.15) – the other will live. The Lord Jesus went to the cross for us that we might go free, but it was not decided by the casting of lots that Christ should die for us.

He would say: *"I lay down my life . . . No man taketh it from me, but I lay it down of myself"* (John 10:17-18).

Saturday, May 1st

LEVITICUS 16:15-34

"And Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel" (v.21).

IN Scripture we find that the laying on of hands is symbolic of transfering a blessing or in this case transfering sin. Aaron had to confess the sins of the people while laying his hands upon the animal. Christ is our scapegoat, "If we confess our sins He is faithful and just to forgive us our sins" (1 John 1:9). Without this confession there is no forgiveness.

Sunday, May 2nd

LEVITICUS 17:1-16

"For the life of the flesh is in the blood . . . for it is the blood that maketh atonement for the soul" (v.11).

THE Bible teaches us "Without the shedding of blood there is no remission (Hebrews 9:22). Here we find God teaching the people the necessity of a blood sacrifice. These sacrifices were to illustrate to Israel the awfulness of sin; they also help us to appreciate why it was necessary for Christ to shed His blood upon the cross for us. We deserved to die but He shed His blood that our sins might be forgiven.

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.

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DEDICATION

O'CONNOR. On March 28th, at Elim Pentecostal Church, Ellesmere Port, Deborah Elizabeth Frances, daughter of Dave and Sue O'Connor, was dedicated to the Lord. Officiating minister: V. Anderson.

WITH CHRIST

CRAMPTON. On March 22nd, Alfred Thomas Crampton, aged 54 years, dearly loved husband of Joan father of Peter and the late Jennifer. Officiating minister at funeral: Peter Smith

FIRTH. On March 24th, Mrs. Clara Frith, age 87 years, a faithful and devoted member of our Sheffield Church. "Forever with the Lord". Officiating minister at the funeral: Arnold Brooks.

Coming Events

CAERPHILLY. May 2. Elim Pentecostal Church, St. Fagan's Street, Evangelistic Sunday at 11 and 6.30. Preacher: P.S. Brewster.

EALING. May 1-2. Elim Pentecostal Church, Northfield Avenue. Close to Northfield Underground station. Visit of Fredk. A. Tatford. Saturday at 7. Sunday at 11 and 6.30. Convener: Frank F. Frost.

EAST HAM. April 24-25. Elim Pentecostal Church, Central Park Road. 50th Anniversary of Church. Saturday at 5, Tea. Service at 7. Sunday at 11 and 6.30. Preachers: Pastor and Mrs. A.V. Gorton, Mr. and Mrs. Llewellyn Bell. May 1-2. Uncle Arthur Campbell's farewell. Saturday at 7 "Gathering of the Clans". Sunday at 11 and 6.30. Preacher: Herbert Court.

EDINBURGH. May 4. The Assembly Rooms and Music Hall, George Street. "Meeting Point" presents an evening with GWEN MURRAY and "RISING OF THE SUN". At 8. Admission by ticket (50p) available at the door, or in advance from the CITY TEMPLE, George IV Bridge. Please pray for this evangelistic outreach.

ILFORD. April 25. Elim Pentecostal Church, Clements Road. Visit of the London Crusader Choir with Douglas B. Gray at 6.30.

KIDDERMINSTER. April 24 – May 5. Spring Crusade. Nightly at 7.30. Sunday at 10.30 and 6.30. Late Night Specials at 9. Conducted by Dr. Tony Stone and Team.

MOUNTAIN ASH. April 24-28. Elim Pentecostal Church, Knight Street. Evangelistic Crusade conducted by B.C. Vidamour. Saturday at 7.30. Sunday at 6. Monday to Wednesday at 7.30. Musical items. Convener: A. Anstey.

NEWTOWNARDS. April 24-25. Elim Pentecostal Church, Court Street, Annual Convention. Saturday at 3.30 and 6.30. Preachers: John Harris, William McCandless and Keith Lannon. Vocal Items by: J. McRoberts and "The Gospel Sound". (Refreshments provided). Convener: W.H. Holohan. Sunday at 7. Pastor A. Wilson. Soloist: Mrs. Elsie Black.

OXFORD. May 2. City Temple, Botley Road. Sunday at 11 and 6.30. Elim Bible College Student's Singing Group.

PAISLEY. April 24. The Town Hall. Gauze Street. Presbytery Rally at 3.30 and 6.30. Preacher: P.S. Brewster. Convener: Alex Tee. Singing by Wallace Kirkland and Kilsyth Junior Choir. Sunday, April 25. Elim Church Wellmeadow Street, 11 and 6.30. Preacher: P.S. Brewster.

ROMSEY. May 8. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Preacher: R.O.H. White.

STIRCHLEY, Birmingham. April 24-25. Elim Pentecostal Church, Hazelwell Street and Pershore Road. Fifth Anniversary Services. Preacher: T.W. Walker. Saturday at 7.30. Singing: Kingstanding Elim Church Choir. Sunday at 10.30 and 6.30.

WEST KIRBY. Elim Pentecostal Church, Grange Road. Regular services now in progress. Sundays 11 and 6.30. Tuesday, Prayer, praise and healing, 7.30. Wednesday, Midweek ministry, 7.30. Pastor: Brian Grist.

WOOLWICH. April 25. Elim Pentecostal Church, Crescent Road. Sunday School Anniversary at 6. Preacher: Mr. S. Herridge (Child Evangelism Fellowship).

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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.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

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.

LIVERPOOL
Elim Pentecostal Church, Jubilee Drive

1926-1976 GOLDEN JUBILEE CELEBRATIONS
JUBILEE CONVENTION

May 29th – June 3rd

Spring Bank Holiday Monday, Jubilee Day. Meetings to be held in Jubilee Chapel, Liverpool City Mission Headquarters (kindly loaned).
All other services to be held in the Elim Pentecostal Church.

Preachers: **P.S. Brewster, J.H. MacInnes, former pastor**
Plus a panel of previous ministers.

D.5148

MONTHLY DIVINE HEALING SERVICE

Kensington Temple, Kensington Park Road, London W11.

27th April, 1976 at 2.30 p.m.

conducted by:
F.H. Coleman and other ministers

Come for prayer. Send prayer requests to Kensington Temple or phone on day of service after 2 p.m.
Tel: 01 7274495.
PRAY FOR US.

D.5071

ELIM BIBLE COLLEGE – OPEN DAY: JUNE 12th.

Services: 3 p.m Preacher: Rev. George Flattery, (President of International Correspondence Institute, Belgium).

Presentation of awards by: Mrs. G. Flattery.

6 p.m. Preacher: David Ayling

Music by students. Ground open 2 p.m. Refreshments.

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The new Elim Pentecostal Church, Airdrie.

'Helps' our latest call

Dear Friends,

From the last "Helps" appeal, we were able to send £2,000 to our friends in Witney towards the purchase of the Roman Catholic Church. I commence a crusade there immediately after Easter and would value your prayers. We would like to see a fine church established there. Thank you for your magnificent response.

Our present appeal is towards the purchase of a "Brethren" hall in Airdrie. Alex Tee and team are campaigning there at this moment. 400 people were present on the opening night despite torrential rain. The weeknight meetings have been averaging 150. Pastor Idwal Roberts and the Coatbridge members have been working hard to renovate the building and the end product is a delightful complex incorporating a church seating 150, a minor hall seating 30, a bookshop to sell Christian literature, several small rooms and a kitchen. The purchase price was £6,000 and a further £1,000 has been spent on renovations.

We shall be pleased to receive your kind contribution for this project. You are aware that the normal contribution is £1, but whatever amount you send will be deeply appreciated. Please detach the slip at the foot of the letter and send it with your gift either directly to me or through your church treasurer. If you require a receipt please enclose a stamped, addressed envelope. Thank you for undertaking to assist the work of God in this practical manner. You will notice that I have taken over the administration of the "Helps" scheme from Pastor T.W. Walker. I would like to express my appreciation for all the work he has put in to make it so successful.

Sincerely yours in Christ,

Evangelistic Secretary.

To: The Evangelistic Secretary, P.O. Box 38, Cheltenham, Glos. GL50 3ED.
Please find my "Helps" gift herewith.
Amount enclosed £ . . . . . Cash/cheque/P.O.
Date . . . . . .

* I WOULD/WOULD NOT like to join the Scheme.
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Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH
MAY 1st, 1976 / PRICE TEN PENCE

Pioneer Evangelism
Presbytery Evangelism
North London Crusades
Early Church in Jerusalem
Paul's theology of Evangelism

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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Elim Youth Movement: The National Youth Director, Kensington Temple, Kensington Park Road, London W11 3BY. Tel: 01-727-4877.

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Editorial

THIS ISSUE is devoted almost entirely to the subject of Evangelism.

In the issue of March 6th, the main thrust was on how to organise a Crusade and plans for future expansion were clearly outlined. In this issue reports are given on the actual work being carried out in different areas.

There are many different methods of Evangelism; there are city-wide campaigns as well as more modest efforts, but whatever the method, it is essential that the work of Evangelism goes on.

"Evangelism", said Tom Allan", is not a sporadic encounter, but a continuous engagement with the world at every level".

In 1868, Christians made up some 30 per cent of the world's population, one hundred years later they still represented only 32 per cent. And in the years since then in most countries of the world they are failing to keep ahead of the population explosion. With such a growth in population it has been said that 57,000 need to be won for Christ every day – about 2,400 every hour, about 40 every minute – just to keep pace with this increase.

When the Latin American Mission made a study of the fastest growing movements they discovered that each of them had one thing in common. The Jehovah's Witnesses, the Communists and the Pentecostals had very few things upon which they could agree. The report came up with one common factor, and this was incorporated in the following statement:

"The growth of any movement is in direct proportion to its ability to mobilize its entire membership for continuous evangelistic action".

If your church has not grown, it may not be the ministers fault – it might be yours. What are you doing?

JOHN NELSON PARR went to be with Christ on April 20th in his 90th year. A memorial service is to be held at Bethshan Tabernacle, Manchester on May 15th, at 6.30 p.m.

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FRONT COVER PICTURE: THE ELIM BIBLE COLLEGE

Pioneer Evangelism

by **P.S. Brewster** Secretary-General

THE STORY of the pioneer campaigns and crusades conducted by George and Stephen Jeffreys is nothing short of a miracle. Uneducated by academic standards, they both went from town to town with practically no backing, and very little financial support. By way of comparison we look at some present-day campaigns, with the support of so many churches which almost guarantees that the public hall will be filled to capacity.

Some modern campaigns. Prior to the crusade, a team of dedicated workers will set up an office, sometimes as much as a year before the date of the proposed campaign, and they organise and plan for churches to attend, until they feel sure that the chosen auditorium will be filled to capacity each night.

Furthermore, a large proportion of the congregation are likely to be the unsaved friends of church members. Again, the financial side of the campaign is shared by hundreds of churches, and many gifts are given by wealthy businessmen. We see according to the published figures some present-day campaigns have cost over a quarter of a million pounds.

No support. George and Stephen Jeffreys had practically no support; at times they had severe opposition, yet they booked the largest public halls throughout Great Britain, even though they often stepped into many of the towns and the cities as lonely strangers. The difference between then and now is that they were men fired with a clear conviction that they had been called by God for a definite purpose, equipped with the supernatural power of God to heal the sick and lead men and women into the blessedness of the Baptism in the Holy Spirit. They had a great passion for the lost souls of men, and the Spirit of God rested mightily upon them.

After George and Stephen Jeffreys, there were many other young men, including Edward Jeffreys, Stephen's son; then came Fred Squires and a host of others. It would seem that contact with these evangelists inspired their helpers to launch out on their own and they in turn became evangelists in their own right.

When the detailed history of the Pentecostal Movement in the British Isles is finally written, it will make exciting, and yet humbling reading. Hundreds of churches have been planted and thousands of souls have been won, and many backsliders restored.

During the years between 1915 and 1960, there were thousands of dissatisfied members in the traditional churches, who were praying that God would send a manifestation of His power. Many of them accepted the Pentecostal message that was proclaimed by these ardent campaigners, and now, those same people have been baptised in the Holy Spirit, and are the deacons, elders, preachers and leaders in our Pentecostal churches. In addition to this, multiplied thousands of men and women who had no religious background were converted and came into the Pentecostal Movement.

The Elim Pentecostal Church is now well established with its own spacious Bible College, its Missionary Society and its own Headquarters as well as more than 300 churches scattered throughout the British Isles.

Undoubtedly, the pioneer method of gathering the converts after a crusade, and either renting a building or purchasing a church and appointing a pastor as a shepherd is the New Testament method. Our Elim Movement has used this particular method to establish many new churches, and we will continue to do so.

However, it is certainly not the *only* method. There are many other ways, and these are being used as well. But the pioneer method as stated, is the choice one, and moreover, it is a biblical method.

The great need of the Elim Movement today is for God to raise up evangelists, either men or women; age does not matter; we need men and women who are filled and flamed with the Holy Spirit, who will accept the challenge to sacrifice and labour in faith and stay in an area and preach until a new church is established.

This is being done, and it must continue, for the fields are white unto harvest. It is reaping time, and God is waiting for men and women to make themselves available to Him.

Section of the congregation on the opening night of the Airdrie Pioneer Crusade conducted by Alex Tee.

PRESBYTERY EVANGELISM

by **Alexander Tee**

THE ELIM PENTECOSTAL CHURCHES are grouped together into a number of District Presbyteries. Over the years they have done a fine job and played an important part in the expansion of our movement. Happy fellowship has been enjoyed by the ministers and laymen who have gathered for the quarterly presbytery meetings. Several splendid camps have been run by our presbyteries and excellent rallies have been enjoyed by thousands of God's people over the years. Missionary work has been furthered and interest in our overseas department fostered by Presbytery Missionary Secretaries. Many youth events have been sponsored by the Youth Commissioners. A few years ago it was proposed that every district should appoint its own evangelistic secretary. Every district has it's own Superintendent and Presbytery Committee.

There are many paragraphs in our constitution to help with the smooth running of the presbyteries, and we thank God for the dedicated men who have rendered splendid service through the medium of the District Presbyteries. However, we must get our priorities right. Paragraph one on page twenty-seven of our Deed Poll and General Rules reads thus:

"The District Presbytery exists to EXTEND the Elim Pentecostal Church in it's District principally by OPENING NEW CHURCHES".

What a splendid purpose! There are numerous ways of doing this, and we do well to prayerfully consider how we can best "extend the Elim Pentecostal Church by opening new Churches in our own district".

1. There are villages dotted around almost every large city and town in our country. Where we have a strong church, it might be possible for a cell of witness to be established in one of these smaller communities, especially where we have one or two families living there. A house meeting once a week under the supervision of the minister and diaconate of the nearby Elim church could be the means of getting this started. A Sunday school could also be commenced either in a home or a small hall. "Where there is no vision the people perish", and there are thousands who are perishing in these small towns and villages in our land today. If you are an Elim member living in a community a few miles from an Elim Church, I am sure that you have to spend a lot of money travelling to church every week. Would it not be better for this money to be used to pay the rent of a hall rather than give it to a bus company or the petrol station attendant? It will mean getting involved in a new forward venture, but how can we ever open up this country for God if we are not willing to get involved in evangelism? In many of our stronger churches there is untapped potential which God could use. We must catch the vision and with much thought and prayer great things can be done. There are some small towns which have a strong healthy Pentecostal church – the writer was brought up in one. If there can be a strong church in one small town, can there not also be strong churches in scores of others? We must begin somewhere.

2. Three years ago a pioneer crusade brought to birth a small church. Now there are some sixty to seventy gathering there on a Sunday evening. This year that church heard of an empty church five miles away, already there were a few people travelling to their church from that area. We have just concluded a crusade in that new area and another Elim Church has been brought into being. This three year old church could ill afford to transfer these members to a new work, but they were willing to do so in order that another church might be established. If a three year old church can do it, one wonders why many older churches have not done the same.

3. Our National Evangelistic Secretary presented statistics at our recent Evangelistic Committee, which revealed that there are approximately 125 towns in our country with a population of over 30,000 where we have no Elim witness. If we are going to leave this challenge to the Evangelistic Committee, when will we ever see an Elim Church in half of them? Yet all of these towns lie within Elim Presbyteries. Every Elim member must be on the look-out for empty churches when visiting a town where there is not an Elim church. If you have relatives who live in any town where there is not an Elim Church why not write and ask them if they know of any empty churches which might be for sale in their town. There must be literally dozens of empty churches in good sized towns which we do not know of. Whenever you hear of such premises, alert your local pastor, he in turn will be glad to tell the presbytery's secretary.

Ministers are busy men and often they do not know of empty churches which lie in nearby towns and cities.

4. There are large towns and several cities in the country where many thousands of people live and where we have only one Elim Church. This is very sad, for a second Elim Church might be established if we could but catch the vision of expansion. Crusades can be arranged in the normal way for such openings.

5. It makes a tremendous difference when a church catches the vision and works with a pioneer evangelist in order to bring another church to birth. Pioneering new churches is not a one man job, we need everyone to get involved. Where two nearby Elim Churches can co-operate and accept a sense of responsibility for getting a pioneer work going, many of the problems can be overcome. The problem of musicians, ushers and so on can be shared. Ask the Lord to show you which nearby town or village you should begin to pray for. Make some contacts in that area. Alert your pastor. Write to our Evangelistic Secretary at headquarters about your burden for that area. Pray and work until you see an Elim Church established in that place.

EVANGELISM

through local church initiative

by **John Flowers**
Raymond Jones
Douglas Ward
Trevor Miles
and David Townsend

Metheringham

IN OCTOBER 1975 I heard of an independent work in the village of Metheringham that was having difficulties because the pastor was very ill. The building they met in was owned by one of the Lincoln members and our Sunday school Superintendent knew the pastor. An initial visit was made to see if we could help in any way, and so we began to supply ministry. The work was very small, in fact, only two or three people were involved. Subsequently the pastor found that he couldn't cope with the work and asked if we would take it over completely. Although at that time we were endeavouring to push forward with the work in Lincoln we felt that it was God's time to branch out and establish this work for God in a village that had no other Evangelical witness. It was decided that Mr. Mann would take charge of the branch work and thus the Lincoln assembly lost its Sunday school Superintendent and a very enthusiastic worker. However, in it all we felt God's leading. For several months the work remained very static very few attending the meetings, but in February of this year God began to break through and since that date there have been fifteen decisions for Christ ranging from teenagers to a lady over 70 years of age. The latter lady has since been baptised in the Holy Ghost. A number of these converts have now asked for water baptism. Several healings have also been witnessed including that of a gentleman who had been told that he would have to have an operation. After prayer the doctors x-rayed and found that the operation was not necessary. The services that are being held are a Sunday school which is now increasing to fifteen children, the Sunday evening Gospel service and a mid-week prayer meeting and Bible study. Communion is held two Sunday evenings in the month. The building which was the old village fire station is to be transferred to the Elim Church soon, and much renovation work is being done. Overall the numbers are around twenty on a Sunday, and mid-week twelve to fifteen. We are trusting to see the work strongly established in the village and will be seeking other places to spread the gospel where there is no other Elim witness.

Rhondda

SHORTLY after our arrival in Porth during January 1975, the Lord began to show us the spiritual need in the two valleys which make up the Rhondda. Porth is situated at the entrance to both valleys. After much prayer it was felt that initially we should hold outreach rallies in the smaller of the two, the Rhondda Fach, in Ferndale. This involved a step of faith on the part of the whole church. We are a small church, numbering about thirty-five on a Sunday night, and so the difficulties were obvious but so also was the leading of the Lord. We tried many doors in the valley, seeking the hall God had for us and we came to Ferndale Junior School for six nights. Ferndale is eight miles from Porth almost at the head of the valley, and had no pentecostal witness.

Results. The attendance at the meetings never dropped below seventy. The first night, in snow and sleet, over a hundred were present) mainly Christians who had never been in a Pentecostal meeting before. Four came to Christ openly. Over 500 "Why" leaflets were taken from a table near the entrance.

The Secretary of a local church who attended five out of the six nights said that he could only thank God for the moving of the Spirit during the Crusade.

THIS IS ONLY THE BEGINNING! I feel this to have been in many ways an introductory Crusade. Many were introduced to the Full Gospel and many were faced with the challenge of Christ. Also our own church has been fired with evangelistic zeal and is experiencing increased blessing, with numbers increasing and a real move of God in our midst. On the financial side, the Crusade paid for itself.

It is difficult to put into print all that God is doing in the valley, we do know this, no matter how many obstacles may be in our way, we will reach out from Porth into the surrounding Rhondda Valley, with the message of salvation, healing, power, victory and the Lord's Spirit for we cannot keep to ourselves such a wonderful message and such a wonderful Saviour.

Trowbridge

ON Friday October 17th, a new chapter opened in the history of the Bath Elim Church when we commenced a weeknight service in Trowbridge, a small town ten miles away. Four years ago Mr. and Mrs. E. Perry were introduced to the Elim Church Bath when they came along to the Thursday evening Bible Study; they were so greatly blessed that they became faithful, enthusiastic and consistent members of the church, travelling as many as four times a week to the services, a weekly total of eighty miles. They also brought others with them into the church fellowship and through their zeal a small group of interested people in the Trowbridge area was formed.

It was felt that the time had come to start a weeknight service in the Trowbridge area, and arrangements were made for the use of the Haden Hall in the Untied Reformed Church which we booked in faith for twelve months.

Pastor Douglas O. Ward, with good support from the Bath church, opened the new branch work. At first, most of the numbers were from Bath but slowly as the interest in the new work grew the numbers from Trowbridge increased.

After six months it was decided that a Sunday evening service should be held in the same hall, and on 7th March this was commenced. Mr. Maurice Brown of the Bath church is acting as church leader. His excellent ministry is much appreciated and is bearing fruit with about twenty-five attending the services and numbers increasing each week. The blessing of the Lord is upon the work in a real way and we are indebted to the zeal of Mr. and Mrs. E. Perry and the gracious cooperation of the Rev. John Murray of the United Reform church and the sustained support over a period of more than six months of the members of the Bath church.

(continued on page 12)

George Canty asks,

THE "charismatics" admit themselves to be in a state of ferment over several issues. There are Pentecostals who have caught a whiff of some of the more heady "charismatic brew", and are reeling a bit. Church order is at present a potent distraction, or to give it the more modern and academical style "structural patterns".

Twice in one day I found references to the need to "re-structure the koinonia to the shape of the New Testament community", meaning to take the organisation of the Early Church as our pattern today. This need, it is assumed, arises so that the Church can effectively evangelise and become the instrument of the Holy Spirit it should be.

It has been particularly observed that the Jerusalem church lived as a kind of commune, pooling resources and sharing everything. The historic churches have always had a touch of this in their blood with their religious communities, and some are reverting to type in setting up church neighbourhoods or extended families.

With my working class origin and interest I can testify that working class "solidarity" is a myth, and we have never cared for this idea of all being one big happy family, eating out of the same bowl. Christian love doesn't involve that sort of experiment. And it was hammered home by our first Bible teachers in Pentecost that the Early Church tarried too long in Jerusalem – twenty years too long, and they should never have formed that Christian commune. It not only failed, it needed outside financial rescue, and was providentially broken up.

The Lord commanded the apostles to *"tarry in the city of Jerusalem until ye be endued with power from on high. And ye shall be witnesses . . . unto the uttermost part of the earth"* (Luke 24: 49; Acts 1:8). However, they tarried at Jerusalem long after they were endued. When Paul went on his missionary journey's the apostles were still trying to keep Christianity going as a kind of Jewish Temple-centred religion. Persecution scattered many of the Christians and they were forced into the task of witnessing elsewhere. Stephen and Phillip – both Hellenists, were clearly restless with the Jerusalem set-up, and only the compulsion of God in a vision got Peter out of Jerusalem at all.

Holy huddle. The conception of the church as a holy huddle, having one lawn mower handed over from garden to garden, and no unconverted neighbours to invade their sequestered heaven, that is not the "structural pattern" which goes with New Testament church evangelism. "The disciples went everywhere . . ." To look for a New Testament prototype church as the key to evangelistic success is profound confusion and a hoary mistake. It was rebels from the established pattern who really began the expansion of the church. It was so in New Testament times, and has been since. Luther, Wesley, Booth – these men did not break from their church establishments to set up different orders, but simply to be free to evangelise.

We must remember that whatever form is taken by Christians in fellowship, it can settle into institutionalism, whether it is a house group or a world-wide church. Denominationalism is the sin of many a house group sitting together in their independant "freedom". When we find ourselves merely keeping the church going, or carrying out church activities for their own sake, we need to repent. When people come to meetings "to support the pastor", which is a kindly thing in its way of course, things are upside down. The pastor is there to support them.

The new resources of modern research in Biblical study have pretty well established one thing – that there was no universal pattern for church order in the beginning. Even if there was, it still would not mean that we must follow that same order today. From city to city the new Christian churches organised themselves in the best way possible for their work of witness in the local circumstances. That "pattern" might still be followed. It is ridiculous to be so busy keeping the church going that we have no time for winning men for Christ, like the Duke of Wellington who at war in Portugal complained that he had so many letters from Whitehall that if he answered them all he would be debarred from the proper work of campaigning.

Time. Certainly pastors, as the only full time workers in many churches, are assumed to have time for everything, and more like Figaro. This article has to be short so I cannot list the obligations laid upon most ministers. How can they keep the major task of evangelism as their priority?

Somebody told me they counted nine

converts in a random meeting from a campaign I led some years ago, and only one convert from the years since. This does not reflect well on my evangelism. Perhaps I should have made sure they knew that Christians, according to the New Testament are those who "confess with the mouth the Lord Jesus". They would then surely have won one more each? After Paul had pioneered the Thessalonian church they got on with the job of more evangelism, and Paul said they had done it so well that "he had no more room" in that part of the country.

This article is being typed in my lodgings. I shall see my study with its library, files and aids very little now that I spend most of my time in the presbyteries where I am engaged in the work of evangelism. It is enabling me to learn from life rather than from books and to see general trends. One thing I have learned is that unconverted people prefer to come to mid-week meetings. If churches are to be "re-structured", then they should remember that their purpose, apart from existing, is to reach the unsaved.

Maybe deacons, conferences, and for that matter entire churches should seriously examine the established pattern of a Sunday-night-only gospel meeting. Why not a Wednesday night, with the entire work of the church thrown into making it go, with every department contributing? This may be quite irrelevant in some local situations, so some other "re-structuring" could be thought up.

If a church has gone on the same way for twenty years and has not seen converts coming in, it certainly has not proved the church is running on the right lines. For me a campaign is normal work, but for the churches I am visiting it is a special effort. I see a campaign as the kind of effort which ought really to be made all the time. Perhaps we cannot, because of money, modern pressures, and local limitations. Nevertheless, churches could have campaigns more often, which is one reason why I am living away from home most of the time, to supply campaigns. If however a campaign is not held because it would disturb the church programme, perhaps the church programme needs to be re-orientated to soul-winning.

I have one more reflection arising from the first weeks of my nomadic existence. So far, there has not been a single meeting when people did not express an open desire for Christ. This means people *can* be won. If tradesmen don't set their stall out, they'll get no customers. If we don't put the claims of Christ before people how can they repent of their rebellion? I cannot believe that most people are beyond the gospel's appeal, and believe the gospel at the same time. Some people talk about getting spiritually prepared before evangelising. This seems to be an odd thing – how can we be spiritually prepared while we are disobeying Christ's commands? His great commission cannot be neglected while we "spiritually prepare", because obedience is the essence of spirituality. There can be no revival until there is evangelism.

North London Crusade

AT a tube station in North London an elderly woman almost pounced on me. She thought I was a bomber for I had just started to open my camera case. "Why do they pick on us", she asked, *"The working class"*.

She was concerned for *"the people"*, the "man in the street", the "working class". Later on the same day I was to meet a man who very obviously has a deep concern for ordinary men and women. George Canty has a spiritual love for the men and women of London, *bombed out* with the problems and distress that sin has brought. All around them, whether they wish to look or not, is the vulgarity of modern life in the big city. This does affect people, standards slip and things which were once considered vile become the norm, – to young and old alike. These are the people George Canty is reaching in his three North London Campaigns.

With just ten days notice George Canty, Adrian Hawkes and Alan Hoare worked together to set up meetings in Palmers Green, Finsbury Park and Kings Cross. When I visited the meeting at Finsbury Park the church was full. Mr. Canty preached in a very informal style, sometimes almost talking with the folk rather than preaching at them. His message was simple and plain, showing that Jesus is still able to meet men and women's needs, both spiritual and physical. There were numbers of decisions, these of course will have to be followed up by the resident ministers. During the evening Mr. Canty invited those whom God had healed during the week to give testimonies. Fifteen came forward and told what the Lord had done. A lady with terribly ulcerated feet said that the hospital was amazed at the change. Mr. W. Shaw from Palmers Green produced a hearing aid from his pocket, "Its not needed now", he said. He had been healed instantly after being deaf since the war, (a shell exploding nearby had deformed his inner ear). After the service Mr. Shaw told me that he had been operated on twice previously but that the surgeons could do nothing further for him. He said that when Mr. Canty prayed for him, "It just opened". In addition, a problem with his eyes which was still being treated was much improved. "I just praise God so much for what He has done for me", he added. Another man told how dangerous it had been to cross the road, he had double vision. "I didn't know which car to dodge, it was that bad", he told me. God instantly healed him. He went on to say that his wife had also been healed of deafness.

Praise God! He is moving by His Spirit. Pray now for Kings Cross. There is a small Elim church already established there in the care of Mr. Lional Zucker, one of the Finsbury Park deacons. Early reports of the campaign services there speak of tremendous blessing.

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1. Mr. W. Shaw healed insta March 1976. He had bee been operated on, but wi
2. Woman in dark glasses he vision.
3. Praying for blind woman
4. People who came forwar at Finsbury Park.
5. George Canty – The Pair

ıorge Canty's campaign at Finsbury Park,
shell explosion in the war. Twice he had

a. Man behind instantly healed of double

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healing during George Canty's services

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by **David Butcher**

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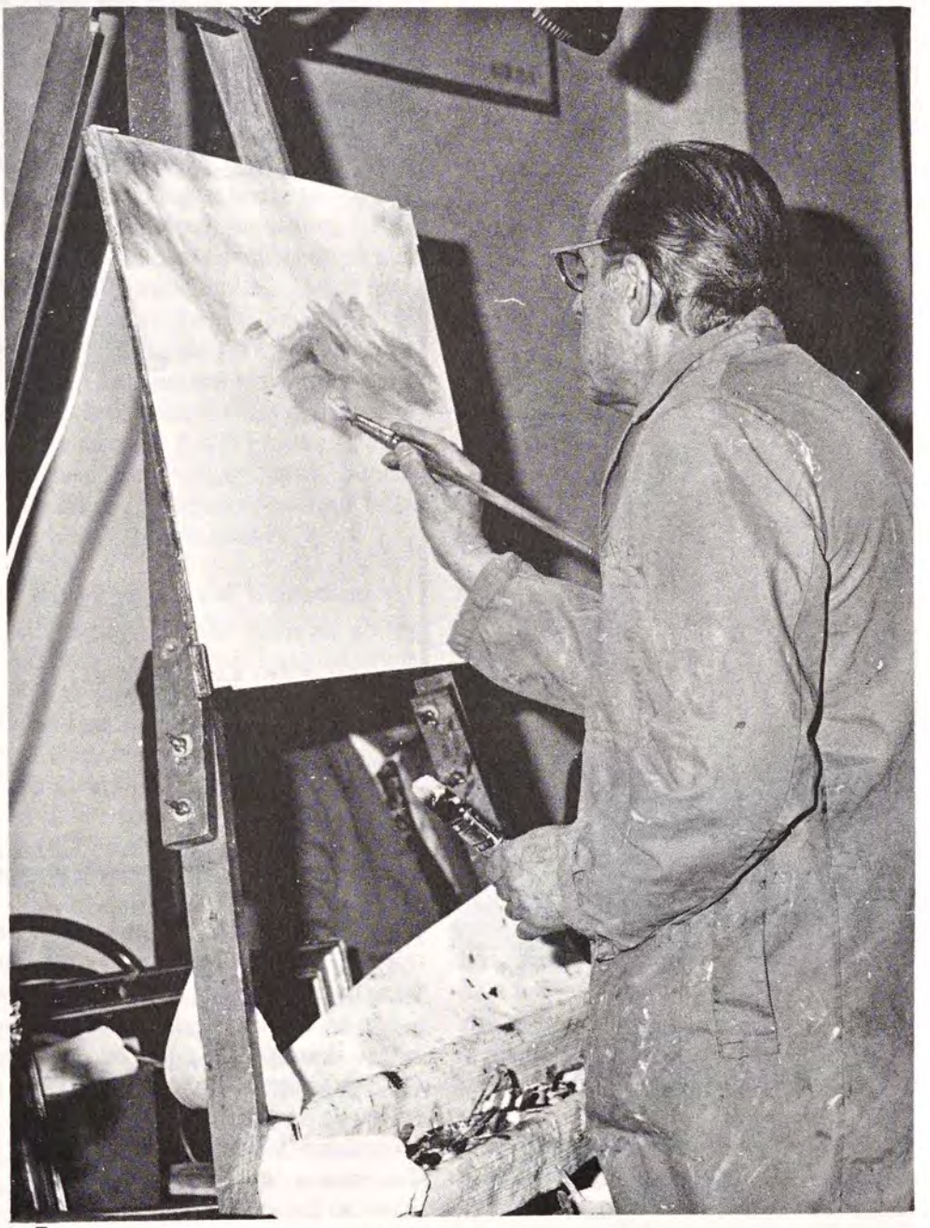

5.

Paul's theology of EVANGELISM

by **John Lancaster**

NOWHERE is Paul's theology of evangelism more clearly seen than in his historic defence before Agrippa (Acts 26: 15-23). Undaunted by the pomp and circumstance of a royal audience, the manacled evangelist not only gives testimony to Christ but at the same time sets out the principles on which his evangelistic work was founded. It is worth careful examination.

1. The Magnitude of the Task

There is no more important verse in the whole of the New Testament for would-be evangelists than verse 18.

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith . . ." The stark realism of these words explodes any false ideas we might have about the supreme task facing the Church.

Evangelism is a ministry to men whose eyes are blind, whose wills are bent and whose hearts are bound. It is the continuation of the ministry of the anointed Son of God (Luke 4:18:23; John 20: 21-23). Its task is to give sight to men who have "exchanged the truth about God for a lie" and have been blinded by the god of this world (Romans 1:18-25. 2 Corinthians 4:4). Moreover, its task is to turn men round, to bring about a radical change of direction in men who have *"loved darkness rather than light because their deeds were evil"* (John 3:19). This is what conversion means. It is a change of heart and mind, a turning to God from idols (1 Thessalonians 1:9), a renunciation of sin which involves repentance, faith and surrender to the lordship of Christ (Acts 26:20).

The most dramatic concept of evangelism comes in the next phrase: "to turn them . . . from the power of Satan unto God". This is probably the most significant statement about evangelism in the New Testament. Do we really understand it? Do we take it seriously? What it is saying is that every time we preach the gospel, do personal evangelism, teach in Sunday school or engage in some other form of outreach, we are involved in a confrontation with the powers of hell. Evangelism is not merely concerned with influencing the human mind and emotions, it is a case of breaking the stranglehold that Satan has on men. It is prising open the terrible grip of devilish fingers, wrestling with principalities and powers, a life or death stuggle with the demonic forces that are the rulers of the darkness of this world (Ephesians 6:12). Only when we face this fact shall we take our evangelism seriously. Our failure to do this makes us careless, prayerless and often so lamentably ineffective. The first law of spiritual strategy is to assess the enemy's strength (Luke 14:31), and unless we have really faced the immensity of the task to which we are called in evangelism we shall fail to prepare adequately for the ensuing battle.

Paul's concept of evangelism goes beyond mere verbal pronouncements. It is to open eyes, to turn men round, to persuade them to receive forgiveness and claim the inheritance that is available to them in the fellowship of those who are

sanctified or set apart for God by faith in Christ. It is not merely meeting the prodigal at the front gate and telling him he is forgiven but taking him by the hand and bringing him into the front room where the family is gathered. It means restoring him to the relationships and responsibilities as well as the privileges of the household of God. Evangelism does not end with the raised hand or the prayer of commitment, it must effectively introduce the convert to the family of God, join him in meaningful relationship to the Body of Christ and teach him the implications of Christian discipleship. Is it any wonder that, faced with the immensity of the task, Paul could cry "Who is sufficient for these things?" (2 Corinthians 2:16). He gives his own answer in 2 Corinthians 4:7.

2. The Essentials of the Message.

The evangelist is, among other things, a witness to things he has seen and to things which Christ is continually making known to him (Acts 26:16; cf 1 John 1-3). The message, however, is more than personal testimony, it is rooted in certain historic facts through which God has provided salvation and upon which He makes certain demands on men. Unless that message is communicated, evangelism does not take place, even though the outward forms of evangelistic activity may be enthusiastically presented.

Paul's analysis of his own message indicates three points of emphasis.

(a) **It was Bible-based** (verse 22). It is true, of course, that Paul's preaching to the Gentiles differed from his preaching to the Jews, inasmuch as there was far less reference to the Old Testament in the former than in the latter, as a comparison between, say, Acts 13:16-41 and Acts 17:22-31 will show, but in all his preaching the limits were set within the bounds of divine revelation. It was always "according to the scriptures" (1 Corinthians 15:3,4).

(b) **It was Christ-centred** (verse 23). Paul's first sermon was on the Deity of Christ (Acts 9:20) and in our last glimpse of him in Acts his theme is the same (Acts 28:31). Christ as the Son of God, Christ in His death and resurrection, Christ as the coming Judge of all the earth, these are the themes that dominate (Acts 9:22,27,29; 13:23f; 16:31; 17:31; 18:5; 19:4; 20:21; 28:23 and 1 Corinthians 15:3,4, to quote but a few examples).

(c) **It demanded faith and repentance** (verse 20 and cf Acts 20:21). The distinctive note of New Testament evangelism is its demand for repentance (Matthew 9:13; Luke 24:47; Acts 2:38; 17:30). Men are made to see the exceeding sinfulness of sin, the fearful realities of divine judgment, the astonishing grace of God, the one and only hope of salvation through the death and resurrection of Christ and the absolute necessity of getting right with God through faith and repentance.

A genuine love for men will not cause us to lessen the demands of the gospel. There are no "special offers" when the normal terms are reduced, no basement bargains to induce reluctant sinners to do God a favour by making "a decision". The arms of Christ are always open towards sinners but He never lowers His demands for repentance and faith. Unless our preaching reflects this it will never be true Gospel preaching. New Testament evangelism never cosseted men with catch-phrases ("Smile – Jesus loves you"), nor did it merely ask "Do you have a need?" It called on men to repent. Preaching of this nature may bring fewer visible results and maybe less gratification to the preacher but it will produce a more genuine response, for as James Denney once remarked, "Conversions need to be weighed rather than counted".

3. The Basic Dynamics of Evangelism

Paul's words before Agrippa almost unconsciously reveal the spiritual dynamics which gave thrust and direction to his evangelistic work. We may summarise them in three ways.

(i) **Motivation** (verse 19). The heavenly vision brought the revelation of the reality of Christ's saving grace and living lordship, evoking from him the cry "What wilt thou have me to do?" From now on the love of Christ constrained him (2 Corinthians 5:14) and the "terror of the Lord" added its own urgency to his work (2 Corinthians 5:9-11). He was thus motivated by a sense of indebtedness to Christ, accountability to God and compassion for the lost. The heavenly vision demanded his complete obedience (cf 1 Corinthians 9:16). Any other motive is an insult to the Crucified.

(ii) **Strategy**. The lordship of Christ is dominant in Paul's evangelistic policy. It is Christ who is taking the initiative: "I have appeared . . . to make thee . . . I will appear . . . I send thee . . ." (verses 16,17). Paul's role is that of a "minister" (*hupēretēs* = an under-rower, attendant). The strategy is not based on Paul's bright ideas but comes from Christ's revealed will (see Acts 8:26-40; 10:19,20; 13:1-4; 16:6-10 for further examples of this). Prayer and fasting seem to have been important factors in knowing the will of God and a sensitivity to the Spirit an essential part of New Testament evangelism. There is always the danger that we substitute human ideas and enthusiasm for the initiatives of the Spirit. When we do this we are in danger of doing what P.T. Forsyth called "carrying on, with very expensive and noisy machinery, a 'kingdom-of-God-industry' . . . running it without the cross – with the cross perhaps on our sign but not in our centre". The second law of evangelistic strategy is: "Lord, what wilt thou have me to do?".

(iii) **Methods**. Space permits only a summary of verse 22. Three things emerge. a. The Divine enabling – "having obtained help of God". b. The evangelist's faithfulness – "I continue unto this day". c. The concept of the work – "I stand declaring my faith to people from the top to the bottom of society" (Barclay). From vast public meetings to intimate personal encounters, to rich and poor, bond and free, Paul employed every legitimate means of spreading the gospel. 1 Corinthians 9:19-23 sets out the principle and Acts 17:16-22, with its three points of contact – the synagogue, the market and the hall of philosophy on Mars Hill – illustrates the practice. An unchanging message must be communicated with sensitive adaptability. A one-stringed fiddle can never do justice to the symphony of redemption, and there is no one method of evangelism which is right for every situation.

Theology and evangelism must therefore go hand in hand in search of sinners – and the greatest theologian-evangelist of all times has proved it can be done. In his own words: "Ministering the gospel of God . . . by word and deed, through mighty signs and wonders, by the power of the Spirit of God . . . I have fully preached the gospel of Christ" (Romans 15:16-19). □

(continued from page 5)

King's Cross

THE Palmers Green and Finsbury Park Churches under the dynamic leadership of Pastors Hawkes and Hoare have been burdened for some time for the teeming thousands in the KINGS CROSS area.

Their enthusiasm was not dampened when they found out that several evangelical churches had unsuccessfully tried to open a cause in this needy area.

A request for the use of the local Community Centre was initially turned down, and as this was the only suitable building in the area the prospects looked bleak.

Shortly afterwards, one of the Trustees of the building, was taken ill with lung cancer and requested prayer. A visit resulted in his making a decision for Christ. Prior to his death, his intervention brought a change of mind on the part of the other trustees and in December, Elim services were commenced on Sundays and Tuesdays. An average of fifteen people attend, and the branch work is in the capable hands of a deacon from the Finsbury Park church, Lionel Zucker.

At a recent four day mini-crusade conducted by George Canty, several professed salvation and many claimed healing.

Sale

The Pastor, Trevor Miles reports . . . "the work here in Sale is really encouraging so far. We are touching forty different people weekly. Unfortunately some are only once a week attenders. The most encouraging thing is that over twenty attend the Bible Study and approximately fifteen the Prayer Meeting. On average, Sunday congregations have been in the region of twenty-six plus in both morning and evening.

We have lost two young couples who were really doing well. They have moved to new jobs in the London area. We are hoping to have a baptismal service very soon. We have had two membership intake nights. At the first, twenty-one were received into fellowship by the Field Superintendent, and recently our new District Superintendent, Terry Jacobs, received seven more into fellowship.

"Our main problem and concern for which we would value the prayers of the Elim movement is for a building. The hall we worship in is also shared by others in minor halls on either side of us. During our Bible Study one of the minor halls is used by a slimming club and the other for a whist drive, and on prayer meeting nights a dancing class is held in one! The result is that we have to shout to be heard, and to create an atmosphere is almost impossible.

"We have a strong conviction that the Lord is going to bless the work here mightily in the days to come".

Jarrow

The work in Jarrow has also suffered through having to share premises with other people. The Pastor David Townsend writes "We are flanked on either side at each meeting by the Spiritsts and the Transcendental Meditation people. The Spiritists followed our crusade with a series of special meetings in the same hall advertising it as a "Divine Healing Crusade".

We hope to move soon to a building in Hebburn vacated by the Jehovah's Witnesses. They have sold the unexpired portion of the lease to us. We are reaching approximately twenty people each week here. Pray that our move to new premises will result in greater numbers being reached for Christ. We have recently been encouraged with decisions and healings. □

T.E.E.

by **Steve Huntly**

THE evangelistic motto "Each Church One Church in One year" has inspired the Aymara Indians of Bolivia to a church-planting effort that has produced 226 new churches in three years. The movement has more than doubled the Aymara church every year. There were only twenty churches in 1970, but they increased to fifty in 1971. This number rose to 104 in 1972 and 246 in 1973. Church members are motivated to win at least one soul to Christ each year. Each pastor trains one key layman who will provide spiritual leadership for the daughter church. This is one of the outstanding growth-rate stories of Latin America.

T.E.E. grows in Brazil, as well as coffee! T.E.E. is not a national drink, nor the name of one of Elim's well-known evangelists, but a training programme for church leaders and workers. Its initials stand for Theological Education by Extension. Even though residential Bible Colleges and Seminaries are growing in Brazil, they are not even beginning to reach the thousands of actual and potential church leaders who have had little or no formal education. Furthermore, many church leaders are not in a position to dislocate themselves from their communities for three to five years study. Theological education by extension is proving to be a viable means of extending training to church leaders of all ages and educational backgrounds in the areas where they live and work. It encourages them to develop their gifts within the context of their present church ministries; it allows them to learn at their own rate, in their own mode and in terms of their own goals; it offers them opportunities for life-long continuing education. Today some 3,000 church leaders are being trained through Brazilian T.E.E. programmes with the aid of almost fifty self-instructional texts, cassette tapes, and, in most cases, weekly re-unions with their course tutor. Our own T.E.E. programme led by Stephen Huntly commenced in February and now has thirty-two workers and potential workers enrolled. Your prayers are requested for the success of these training programmes.

(S.D.H.–São Paulo).

Education and Evangelism in Honduras. A few years ago, Rev. George Patterson trained three potential church leaders in a Theological Education by Extension programme in Honduras. The following year these three trained eight more and these eight a further twenty. Some of these twenty then trained twenty-five more men so that in the space of four years, forty new evangelical churches were commenced in Central Honduras by this method.

(S.D.H.–São Paulo).

"All things to all men"

Report on the Len Magee Crusade, Marton, Blackpool, by **Bob Clarke,** minister of the Church

IT is a common complaint amongst ministers that they have the "hardest spot". It is true that some areas have more problems than others. Blackpool is a cosmopolitan area, and Marton itself is mainly a retirement zone. It is not a place where Christianity thrives. Most of the people are more concerned with pleasure-seeking and have little time for anything else except their work. Yet, I often remind myself, it was in areas like this that Paul had his greatest success. We have been working in Marton for some time and though we have met with a measure of success, I felt that we were only touching a certain section of society. We had started a youth group from scratch, and many of these young people were keen for God. What we needed, was a successful means of evangelising youth. With this thought in mind I contacted Len Magee. I did not know Len personally at that time, but I felt constrained to ask him and was delighted to know that he was willing to come.

For several weeks we sought God in prayer leaving no stone unturned in making the necessary preparations. The people were really keen and we distributed 7,000 leaflets, as well as advertising extensively in the local press.

The Crusade began on the Tuesday evening with about 85 present. On the following evening in appalling weather there were 65 present. On both occasions souls were counselled. On the next evening the church was so full that the young people had to sit in the vestry in order to make room for those who crowded in. From then on we never looked back and the church was crowded every night. We had no organised support, but people simply could not stay away. On Saturday evening we secured the Library Lecture Hall in the centre of town and this was packed. On this particular evening Len gave a gospel concert, concluding with his testimony and this made a tremendous imapct. Reports are still coming in from other churches, of souls who found Christ through this particular venture.

Len Magee is a communicator. We were reaching people from all walks of life; young and old found Christ as saviour. Len was "all things to all men", and it did not take me long to realize that I too would have to be adaptable and rid myself of pre-suppositions. One minute he would don his collar and tie to minister to all age groups. Another, he would be casually dressed in order to minister to the teenagers. He took Assemblies in schools, as well as coffee mornings for housewives, and when he sang and testified there were tears in the eyes of many.

The Crusade ran for nine nights and every evening souls were counselled making thirty in all. On one evening a young lady from Preston just couldn't get saved quickly enough. "I've been listening to the word of God for months", she said, "and until tonight it has just gone completely over my head – don't counsel me, I'm saved, just pray with me".

(above) Len Magee

(below) Bob Clarke

O CHURCH OF GOD

Is this the time, O Church of God to sound retreat?
To arm with weapons cheap and blunt the men and women who have borne the brunt of truth's fierce strife and boldly held their ground?

Is this the time to halt when all around horizon's lift, new destinies confront; stern duties wait our people, never want to play the laggard, when God's will was found?

No! Rather strengthen stakes and lengthen cords, enlarge thy plans and gifts, O thou elect, and to Thy kingdom come for such a time!

The earth with all its fulness is the Lord's; great things attempt for Him, great things expect! Whose love imperial is, whose power sublime.

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ENGAGEMENT

BLAKE-DAVIES. On April 5th, Rosemary Joy Blake of Ealing to Ian Davies of Penllergaer, Glamorgan.

WITH CHRIST

GOMO. On March 31st, Eliza Gomo, aged 87 years, a faithful member of Hull City Temple for many years. Officiating minister at funeral: C.J. Watkins.

NEWSONE. On March 31st, Mrs. Lena Newsone, aged 74 years, a member of City Temple, Oxford for many years. Officiating minister at funeral: John Hyde.

Coming Events

CAERPHILLY. May 2. Elim Pentecostal Church, St. Fagan's Street, Evangelistic Sunday at 11 and 6.30. Preacher: P.S. Brewster.

EALING. May 1-2. Elim Pentecostal Church, Northfield Avenue. Close to Northfield Underground station. Visit of Fredk. A. Tatford. Saturday at 7. Sunday at 11 and 6.30. Convener: Frank F. Frost.

EAST HAM. May 1-2. Elim Pentecostal Church, Central Park Road. Uncle Arthur Campbell's farewell. Saturday at 7, "Gathering of the Clans". Sunday at 11 and 6.30. Preacher: Herbert Court.

EDINBURGH. May 4. The Assembly Rooms and Music Hall, George Street. "Meeting Point" presents an evening with GWEN MURRAY and "RISING OF THE SUN". At 8. Admission by ticket (50p) available at the door, or in advance from the CITY TEMPLE, George IV Bridge. Please pray for this evangelistic outreach. May 22-23. The City Temple, Church Anniversary and Thanksgiving services. Sharing the Word of God: Stanley Beresford. Leading the praise: "Chord of Love" Youth Choir. Saturday at 7. Sunday at 11 and 6.30.

KIDDERMINSTER. Continuing until May 5, Spring Crusade. Nightly at 7.30. Sunday at 10.30 and 6.30. Late Night Specials at 9. Conducted by Dr. Tony Stone and Team.

OXFORD. May 2. City Temple, Botley Road. Sunday at 11 and 6.30. Elim Bible College Student's Singing Group.

ROMSEY. May 8. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Preacher: R.O.H. White.

WEST KIRBY. Elim Pentecostal Church, Grange Road. Regular services now in progress. Sundays at 11 and 6.30. Tuesday, Prayer, praise and healing, 7.30. Wednesday, Midweek ministry, 7.30. Pastor: Brian Grist.

ITINERARIES

London Crusader Choir, with Douglas B. Gray:
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The Family Altar

Scripture Union Portions

Notes by G.H. Neale

Monday, May 3rd

LEVITICUS 19:1-19

"Ye shall be holy: for I the Lord your God am holy" (v.2).

STANDARDS are falling in our world today. Even within the Christian world great changes have taken place. As born-again believers we need to remember that our standard does not come from the world or from the government, our standard comes from God who is Holy.

Tuesday, May 4th

LEVITICUS 19:31-37; 20:1-9

"Regard not them that have familiar spirits" (v.31).

TWO things seem very evident in the religious world today; there is a turning away from dead religion and a search for spiritual realities. We thank God that many have found new life in Christ and power through the Baptism in the Holy Spirit, but on the other hand others have been led into the occult and spiritism. Let us pray that those who are seeking will find Christ and not evil. Spiritism is condemned in Scripture.

"Should not a people seek unto their God? for the living to the dead?" (Isaiah 8:19).

Wednesday, May 5th

LEVITICUS 24:10-23

"Eye for eye, tooth for tooth" (v.20).

THESE words must be some of the most well known in Scripture. Some have used them as an excuse for revenge against another. The words of Christ tell us to turn the other cheek. Some say that there is a contradiction here. What they do show us is the difference between the word of law and the word of grace.

Thursday, May 6th

LEVITICUS 25:1-17

"In the year of jubilee each of you shall return to his ancestral property" (v.13 Amplified).

WHAT a wonderful picture we have of the year of jubilee. We too have been set free from sin and have returned to that prosperity which was rightfully ours. Adam was given paradise for his possession but he forfieted this through sin. Christ the "last Adam" has restored what the first Adam lost. Now through Christ, our fellowship with God has been restored. God grant that this year may be a year of jubilee for many more.

Friday, May 7th

LEVITICUS 26:1-20

"Ye shall make no idols nor graven image . . . for I am the Lord your God" (v.1).

THE temptation for the children of Israel was to make idols and to worship them. The story of the golden calf illustrates this point very clearly. They had been in Egypt for 400 years; God had condemned that land for its worship of idols. One writer has said that it took God forty days to get Israel out of Egypt but forty years to get Egypt out of Israel. Even today many still worship idols – they may not be made of gold or stone, but though they now have walls or wheels, they are still idols. The exhortation is still necessary:

"Keep yourselves from idols" (1 John 5:21).

Saturday, May 8th

LEVITICUS 26:21-46

"And if ye . . . walk contrary unto me; then I will walk contrary unto you" (v.27-28).

THE path of obedience is the path of blessing; the road of rebellion is the road of judgment. God warns Israel to walk in His statutes and He warns them that disobedience will lead to judgment. We can see this in their subsequent history and their exile. We too must seek to walk uprightly before the Lord, remembering what He has done for us. May God's love inspire us to obedience.

Sunday, May 9th

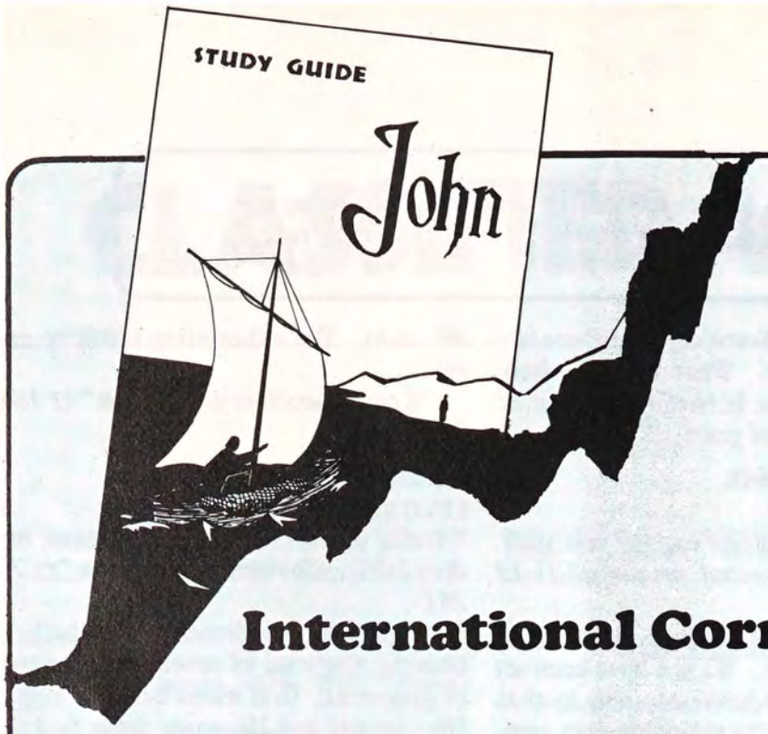
PSALM 8:1-9

"What is man, that thou art mindful of him?" (v.4).

THIS question has been asked many times. Even today as science unfolds more and more of the wonder of God's creation. This question still persists as our feeble minds try to take in the vastness of the universe, we are faced with an even greater question. How is it that God could love us so much that He was willing to give His Son? Indeed, the answer to the question "what is Man?" is this – he is a sinner. Nevertheless, Christ has died, and through Him men are re-created (Colossians 3:9-10).

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.



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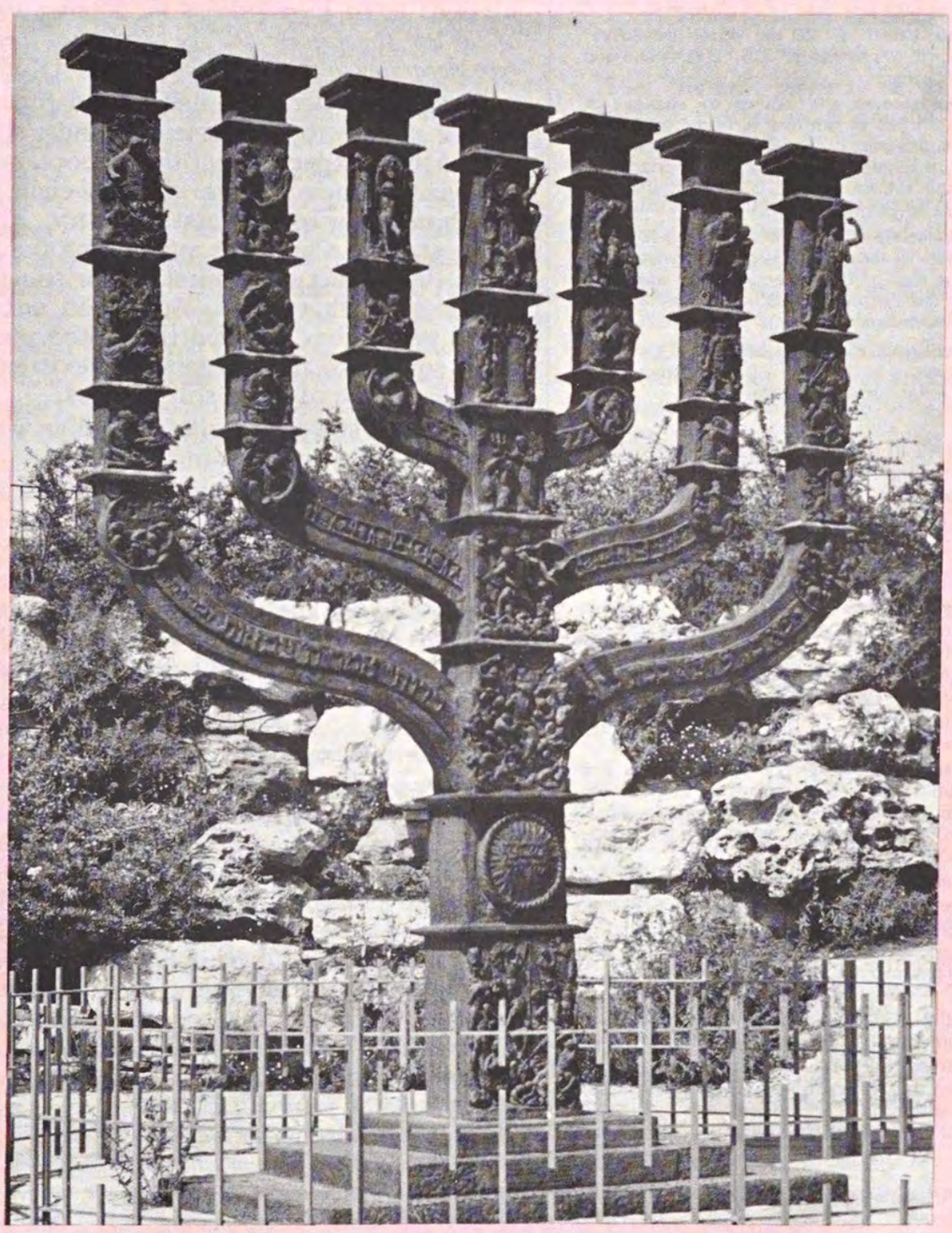
MAY 8th, 1976 / PRICE TEN PENCE



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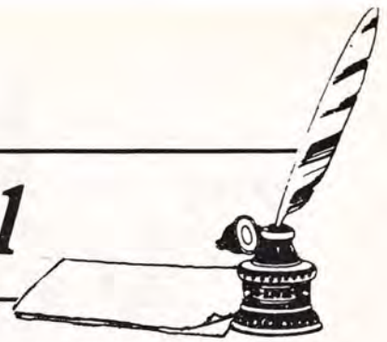
Editorial



ISRAEL. The very name evokes an interest in the people of God. The name stood for centuries for the covenant people of God, and even after the nations had divided into the two separate kingdoms of Israel and Judah they were still looked upon as a people who were specially blessed: *"To them belongs the sonship, the glory, the covenants, the giving of the law, the worship, and the promise; to them belong the patriarchs, and of their race, according to the flesh, is the Christ"* (Romans 9:4-5 RSV).

Students of scripture had waited for many years for the restoration of the people to their ancient lands; students of Bible prophecy had confidently expected that these people would one day return to possess the land of their fathers. Twenty-eight years ago, the nation of Israel was born anew as a separate country. They have been a source of great interest to all Christians and among the nations of the world they have been the subject of admiration for some and the object of hatred from others since that time. More than once, even in this short time this small nation has survived the united pressure from larger nations who have sought to remove her very existence from the face of the earth. Yet the nation of Israel still survives.

They are still in unbelief; Christian work is hard and progress in the gospel is still very slow in that country. We are still exhorted to "Pray for the peace of Jerusalem; they shall prosper that love thee" (Psalm 122:6).

In the nation of Israel, we see a people who are still heirs of ancient promises as yet unfulfilled. We who were *"Gentiles in the flesh . . . without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world (are) now . . . made right by the blood of Christ"* (Ephesians 2:11-13).

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FRONT COVER AND PHOTOS OF ISRAEL: DAVID V. DAVENPORT

LIVING IN ISRAEL TODAY

by **L.V.D. Tiller,** Jerusalem

I COUNT it a privilege as an Elim minister to have lived in Israel for almost six years. Preachers often try to show the difference between visiting a place and living there when relating to the importance of spiritual truths. There are comparisons and contrasts between the temporary and the permanent; there is also a vast difference between the tourist and a working resident in the Holy Land, so perhaps I may be qualified by my experience to comment.

What is it like? It depends from what aspect it is viewed. We have all watched a kettle boil and observed the effect of the steam pressure inside which lifts the lid. That is what it is like here, for one is always conscious of the immense pressures building up in the boiling cauldron of the Middle East, and when one is sitting on that lid and occasionally feels the rise and fall of events, with the sure and certain knowledge that sooner or later the eruption will come and blow it all sky-high; it can be rather uncomfortable and it is anything but a joy-ride.

There may be other danger spots in the world where missionaries are working and members of the Christian family are living from Angola, Belfast and China right through the rest of the alphabet to Zambia and Zaire, but what makes this field unique is that it is *still* the one country and city of the world that is the centre and focus of divine activity and purpose as much today as in Bible times. It is one thing to fervently preach a message on the Second Coming of the Messiah; to speak of the signs of the times (with the Jew to the forefront and Israel as God's timepiece) to a responsive congregation who respond with a loud Amen! It is altogether a different thing to live in the vortex of these same prophetic events and to be personally involved in their fulfilment. Stripped of its glamour, we are faced with the stark reality of harsh facts where the brutal present is more alive than the sweet theorising upon the cold print even of the sacred page. This is why we welcome our visiting tourists and friends – it certainly relieves the strain and tensions.

It is as if Bible days are here again!

The land of Israel has been reborn after thousands of years and it is now self-governed, having a population of almost 3,500,000 Jews. A Jewish State in the modern world with her Prime Minister who is native born.

Place names. The same place names are real and not just historic dots on the map in the back of the Bible. I am as familiar with Ashdod and Acco; Bethlehem and Beersheba; Caesarea and Capernaum; Dan and Dimone; Gilboh and Gaza; Nazareth and Nain; Jerusalem and Jericho; Shechem and Sodom; Tekoa and Tiberias or Zion and Zoar as with the towns and cities in the United Kingdom.

To hear the **Hebrew language** spoken in common usage and to know that it has been revived to unite a polyglot people gathered from the corners of the earth, is an unspeakable thrill.

The sacred calander governs the cycle of the year from Purim through Pessach (Passover), Shavout (Weeks or Pentecost), Yom Kippur (Day of Atonement), Rosh Hashana (Trumpets), to Sukkot (Tabernacles) and Hannukah (Dedication). Although there is now no priesthood or temple, the outward traditions association with these feasts and fasts are strictly observed. In many ways I wish the Christian Sunday was as sacredly kept as the weekly Jewish Shabat.

The annual harvest of the five fruits of the land so famous in former days, grapes, figs, pomegranates, olives and dates (Deuteronomy 8:8) reveal the faithfulness of the God of Israel.

The Ancient Enemies of Israel are the identical source of her modern troubles; the danger and threats from Egypt; Lebanon and Syria or Edom are as real as they were three thousand years ago.

The designation of **the Pleasant Land** is again valid. The place of Jerusalem as the national capital, much of which is in modern style with many high-rise buildings, open parks and gardens. It is indeed "beautiful for situation" with the joy of "walking around her ramparts and telling the towers thereof". Who can remain emotionally undisturbed when seeing the blue beauty of Kinneret or the luscious green and fertile hills and valleys of the Galilee rolling down in majestic waves from the Golan Heights to the coastal plain of Zebulun? The Hebrew word Galil means "wave" and this is a perfect description of the area. Small wonder Jesus loved it. This together with the citrus groves of the Sharon interspersed with unwalled towns and villages make it fit the old Biblical phrase even today.

Religion

The Biblical religion of Judaism, remains in modern Israel and this is seen in many ways. Although the majority of Jews in this Jewish State are non-religious the National Religious Party controls key posts in the Government and they are able to exercise their will in religious affairs as many ways. As in Bible days, there is nothing so dead as a dead orthodoxy. As a result the main vices and few of the virtues of the pharisaic spirit are much in evidence today. The terrible bondage of the law is seen in every aspect of life; its foolish traditions only serve to accentuate its absurdities. In times past it may have been the ceremonial necessity of washing hands before a meal; the latest bone of contention is to decide whether a religious man is permitted to listen to a female singing a religious song on the radio on Shabat! They still have to learn that *"it is the letter that killeth, but the Spirit that giveth life".*

Hope

The Messianic hope is very much alive in spite of all this; there is the ever present "remnant" of sincere Jews who pray, look for and expect the coming of the Messiah. In deep religious circles there is an awareness of the atmosphere of anticipation, both in its open delcaration and in prophetical study. The aged saints who "look for the redemption of Jerusalem" and "the consolation of Israel". We of course share this "blessed hope" and in believing that He is coming soon; we endeavour to use this open door into the hearts of many with the truth as it is in Jesus. However, the opposite also has to be faced.

(continued overleaf)

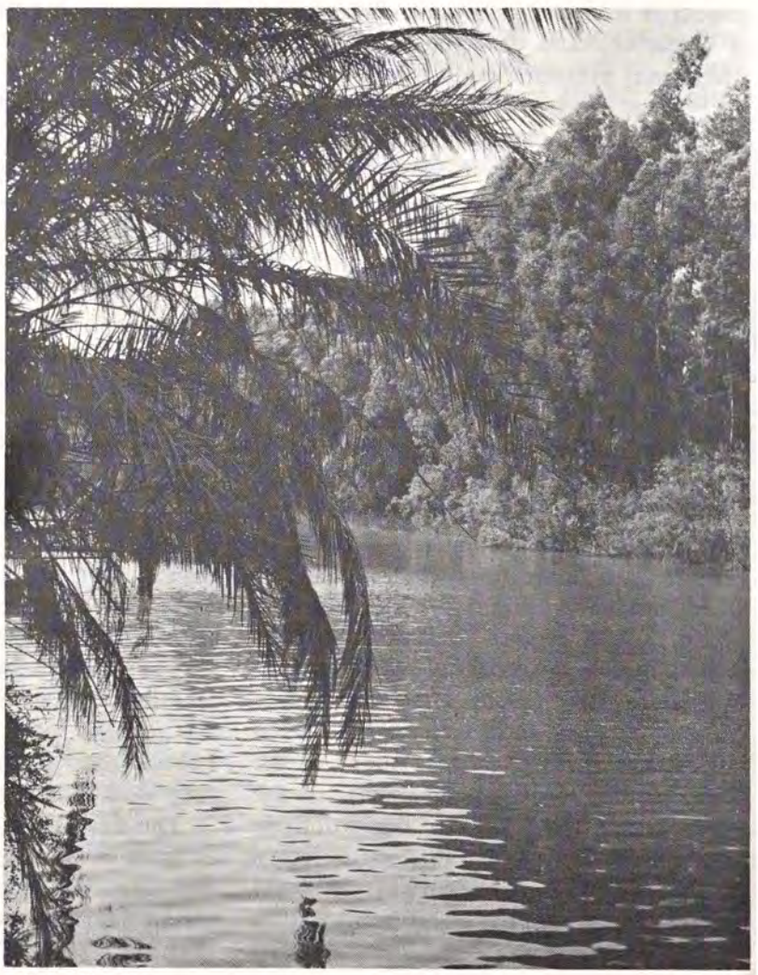
LIVING IN ISRAEL TODAY
(continued from overleaf)

The Spirit of antichrist is abroad in the land of Israel today. Many Jews hate Jesus! Consequently there is an antagonism against all things Christian; this is expressed unmistakably from Government departments down to the non-religious men in the street. As a Jewish Mission we are allowed no Sunday school or Youth Work. It has been known for missionaries to be pressurised and intimidated; places of worship and Bible shops have been destroyed by arson; hospitals and schools have been phased out in favour of state institutions. New buildings and new works are totally prohibited in any of Israel's new towns, and technically even church membership should not increase above what it was in 1948. Hebrew Christians, if known, are persecuted in a variety of subtle ways, and to them, "the fear of the Jews" is as relevant as in the days of the Early Church. Outside of our church services in Jerusalem much of our work is concerned with visiting and encouraging these lonely believers – frequently there is only one Christian family in a town of some thirty thousand people, or they may be the only ones on the whole of a Moshev or Kibbutz. Jews have returned from many countries of dispersion and it is possible to distribute Scriptures in any of seventy-two different languages.

The state of Israel is the miracle of our generation. Her rebirth and development is an example of what can be achieved with vision and determination when the spirit of a nation is united against great odds and the vital issue of survival. It has been said that the secret of Israel's success lies in her single secret weapon, commonly called A.B., which stands not for the atom bomb, but for Ain Brerah – No alternative! A Land flowing with milk and honey? The potential is present. Since the formation of the State in 1948 the population has risen to almost 3½ million Jews. Israel is the only parliamentary democracy in the Middle East, and it serves as an illustration to her richer Arab neighbours and indeed to all Third world countries who have come to Independence since the end of the Second World War. If, because of the attitude of the Arab countries surrounding her, her economy was not crippled by an enormous defence budget which gives her one of the highest cost-of-living ratios of any country in the world, Israel would be one of the most affluent and forward nations on the face of the earth, putting many of her giant brothers and sisters to shame. It may well be, that given a few years of peace, she could still become the envy of other nations who will be constrained to "come and take a spoil" and "to take a prey from the land of unwalled villages", and in so doing bring the judgment of the Lord God of Israel upon themselves and all who share these evil thoughts and deeds with them.

I have tried to show something of life in Israel today, but every Christian reader and believer will have to answer before Israel's God for their attitude towards the Israel of tomorrow. The precept with the promise is of no small importance to us all – *"Pray for the peace of Jerusalem, for they shall prosper that love thee".*

Old city scene, Jerusalem.



River Jordan.

by **Leon C. Quest**

ONE feels like doing what the prophet Joel mentions: *"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is very nigh at hand"* (Joel 2:1). The prophetic Word of God is being fullfilled; Israel is returning to the Promised Land. The Jewish population in Palestine in 1882 was about 24,000, in 1914 about 85,000, whereas today, as stated in the *Jewish Chronicle* (16th January 1976), Israel's population now stands at 3,490,000 – 2,953,000 Jews and 537,000 Arabs. During 1975, the population increased by 69,000. The population increase due to natural growth may now be more than those coming in from other countries.

Return. Long before the Zionist World Movement was formed in 1897 in Basle, Switzerland, through the leadership of Dr. Theofer Herzl, (1860-1904), Jews were buying land in Israel and planting trees there. In 1856, Sir Moses Montefiore, a man of Italian origin acquired the first Jewish orange grove in Israel, near Jaffa, with a view to shifting Jews to agricultural pursuits. He was one of many. This was the first modern attempt to make Jews farmers again. One needs to read the book by David Ben-Gurion entitled *Israel.* It gives the history of the rebirth of Israel as an independent nation in the original Promised Land. This can be called one of the most stirring dramas of modern history. Today, exports from Israel to the Common Market and other countries is colossal, the exports including fruit, food and many other things grown and produced in Israel, while imports of arms for war are far greater in cost, all to defend herself from the Arab countries. The *Jewish Chronicle* of 27th February 1976, says "Israelis are the highest taxed people in the world because millions are spent on arms, imported and home-manufactured". It would take pages to give the facts and figures of Jews returning to their own land and the progress of the nation of Israel with Jerusalem as the capital since 1967, the first time for 2,040 years.

Repent. What about the religious and spiritual life of Israel? *"Who knoweth if he will return and repent?"* (Joel 2:14). The religious life of Israel is now in a state of confusion. The Knesset (the parliament) allows that it is the home of three religions, Judaism, the Hebrew Religion, Christianity, the religion of the Church, and the Muslim faith, the religion of Mohammed. Regarding religious places and holidays, there is complete confusion. The various groups in the land are guaranteed free access to their holy shrines and places, which are cared for by the respective religious authorities. This is done to keep the peace and to make financial gain. The Jews have not returned to God, but to the Holy Land. This is Zionism, whose vision and motive of Zionism were political. The desire was for a place for the people to live together, work together, and develop their own way of living in freedom from being harrassed, persecuted, and tortured. In 1971, I wrote a letter to David. Ben-Gurion, the first Prime Minister of Israel, asking him if he was a Zionist in the truest sense. He replied in his own handwriting, to my amazement. Here is the reply.

"Dear Rev. Leon C. Quest.

I was a Zionist until I settled permanently in Ezra Israel, and I understood that Zionism in the Disspora is meaningless. But every Jew has a right to call himself 'Zionist' although he is living outside Zion. If by Messianic hope you mean returning and living in Ezra-Israel I always believed in Messianic hope and still believe it with all my heart.

Yours, D. Ben-Gurion.

This remarkable man left Russia and settled in Israel in 1906, and became prime minister in 1948. In many of his speeches, he quoted chapter and verse from the Old Testament, yet one wonders if he was an orthodox Jew. His father was, so there came out these outbursts from his knowledge of the Scriptures. One is inclined to believe that his messianic hope was in the people, property and prosperity of the Jews. Today, there is confusion among the Jews, both in Israel and all over the world, hence the great problem among all nations regarding the World Organisation of Zionism. Regarding creed and conduct, David Ben-Gurion, generally recognised as the founding father of Israel, himself not an orthodox or traditional Jew, felt that the Jewish state without the Bible and the Jewish religion is meaningless. The creation of a humane society in which to live freely is not enough.

Today's rabbis and polititions are in confusion. Mrs. Golda Meir, on 21st January, 1972, when she was prime minister, declared that there is a difference between religion and Jewish nationhood. This religious confusion and frustration must lead to repentance. What is needed in Israel after returning is repentance, which means more than going back to the land. It means going back to God and to the Scriptures. Chastisment is bound to come for Israel, in the words of Ezekiel 22: *"I will gather you into the midst of Jerusalem, as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there and melt you".* The Bible predicts greater trials for Israel in the Holy Land after returning – Armageddon, the final battlefield between the powers of good and evil must soon take place and the Messiah, the Lord Jesus Christ must become Israel's King, and the world's King of kings and Lord of lords.

Restore. *"I will restore to you the years that the locust hath eaten . . . and ye shall eat in plenty"* (Joel 2:25). Of all nations we read, *"Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in the land, but Judah shall dwell for ever, and Jerusalem from generation to generation"* (Joel 3).

Returning has taken place. Repentence? – let us hope that it will happen soon. The restoration will surely happen. The last promise in the Bible is: *"Surely I come quickly"*, and the last prayer is, *"Even so, come, Lord Jesus".*

Let us pray for the peace of Jerusalem.

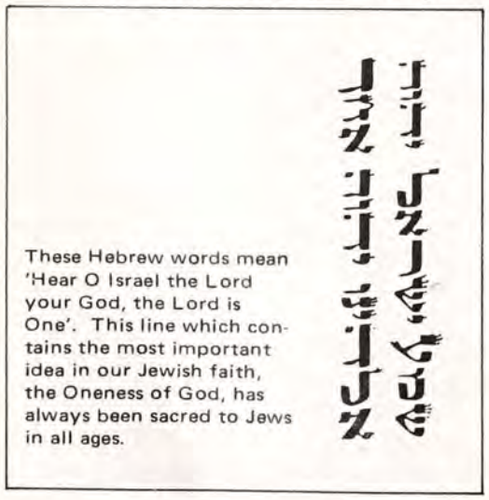
A Jew came home

by **Jennifer Summerfield**

ABOUT four years ago when I was feeling dissatisfied with my life here in London, I decided to go and work on a kibbutz in Israel. I hoped that in the land of my fathers I would find purpose and meaning to my life. At that time I was an unbeliever. I had decided that I could not accept the demands of the austere God who required the keeping of rigid, ritualistic laws. God seemed so far away and utterly unapproachable. I could not see how keeping some rules could get me to heaven. In fact, I thought that the Bible was merely a history book, and that there was no God.

In this frame of mind I set out for Israel. For about a month I lived on a kibbutz and travelled throughout the country but I did not find the unity or sense of belonging that I had expected. I came to the conclusion that I was being idealistic and that this sort of fellowship did not exist.

The first time that God made me aware of the cords of love that were drawing me was when I visited the Western or Wailing Wall which is the last remaining part of the old Temple in Jerusalem. People seemed to have come from all over the world to pray in this place and I was moved by their earnestness. I went down to the wall with a Jewish girl friend who handed me a Hebrew prayer book and indicated the suitable page from which to pray. As I gazed down at the writing it just seemed to be such a false thing to do. I did not even understand what I was reading. For the first time since I was a small child, I had a real desire to pray. I simply said "God, if You are real and You are there, I want to know You". Afterwards, I chided myself, calling it a moment of weakness, but deep down inside I was amazed at my own sincerity, I almost admitted to myself that as I had been inspired to pray.



These Hebrew words mean 'Hear O Israel the Lord your God, the Lord is One'. This line which contains the most important idea in our Jewish faith, the Oneness of God, has always been sacred to Jews in all ages.

Back on the kibbutz a few weeks later, I became friendly with a young American (Earl) who was on the same Hebrew learning course. He interested me greatly because he seemed to be truly contented, even when he was sent to the worst jobs on the kibbutz, he never complained and always worked well, and he was very popular with the residents. I wondered what it was that he had and I soon found out. One day, a friend and I came across him reading his Bible. At first I was contemptuous and made some cutting remarks, but as the days went by something inside me made me want to listen to the things he had to say. Thus began a series of arguments on my part, and patient explaining on his part. He took me to the Garden Tomb in Jerusalem, which is thought to be the empty tomb of Jesus. There I heard something of the gospel for the first time. The warden, a young Dutchman, showed us around, and as he did so he explained what the site represented – the death and resurrection of a loving Saviour who had paid the price for my sin. I did not understand, but I felt drawn to the place, I continued my discussions with Earl; and on one particular occasion, even through my rebellion I felt that presence so powerfully that I had to go to my room. I knelt and stiffly tried to pray and suddenly it was as if God had become real; the place seemed different. I believe He was making me aware of His existence.

When I explained my experience to Earl, he began to tell me about Jesus. How He was the only way to a personal relationship with God; how we have all sinned and how Christ's blood was shed for us and that it is the only thing that can make us righteous before God. He told me that Jesus is the Messiah – the Jewish Messiah who was spoken of all through the pages of the Old Testament. "But", I remonstrated "Jesus is a dirty word to a Jew. Jews just don't believe in Jesus". I had made up my mind that the only way that I could believe in Jesus was not because someone said so, but only if I myself knew for certain that He was real.

I now began to seek God in earnest. I went again to the Garden Tomb, this time for a Sunday service. All through the service I felt nervous, and kept looking round expecting one of my Jewish friends or relatives to suddenly walk in and find me sitting in church. I did not understand most of what was said, but I did meet some more of these strange people who seemed so clean and shining and who beamed love at me. An elderly American couple took me under their wing, demonstrating Christ by their way of life.

A few days later, after praying earnestly that God would show me the truth about Jesus, I was in my room, with some Christian Jews who prayed that Christ would reveal Himself to me in such a way that would remove all my doubt. I was suddenly aware that the very air was vibrant. I saw in my minds eye the outline of a Person who stood with arms outstretched. I would not call it a vision but I felt as if there was someone standing in front of me who was pouring out love which covered me. I had never experienced anything like it and I just knew that I had met Jesus.

After this I began to read the Scriptures, and for the first time the "eyes of my understanding being enlightened" I really understood what I was reading. I knew that I had peace with God and from that moment walking with Him became a reality.

I was baptised in the sea and shortly afterwards and the Lord filled me with His Holy Spirit. This happened whilst I was praying at the Garden Tomb.

I can truly testify to the love of the Lord, especially in his dealings with my family. I returned from Israel because I wanted to share with them the wonderful experience which I had. At first they were rather worried, but they became more interested and often remarked on how I seemed to be a changed person. They remained objectively interested for the next three years and then, about six months ago they were born again.

Space does not permit me to say more, but I can say that a Jew has come home.

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Singing by Liverpool Chorale, conductor: RON JONES.

SUNDAY, MAY 30th, at 11.00 a.m.

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Thursday, June 3rd, at 7.30 p.m. Preacher: E.J. Thomas

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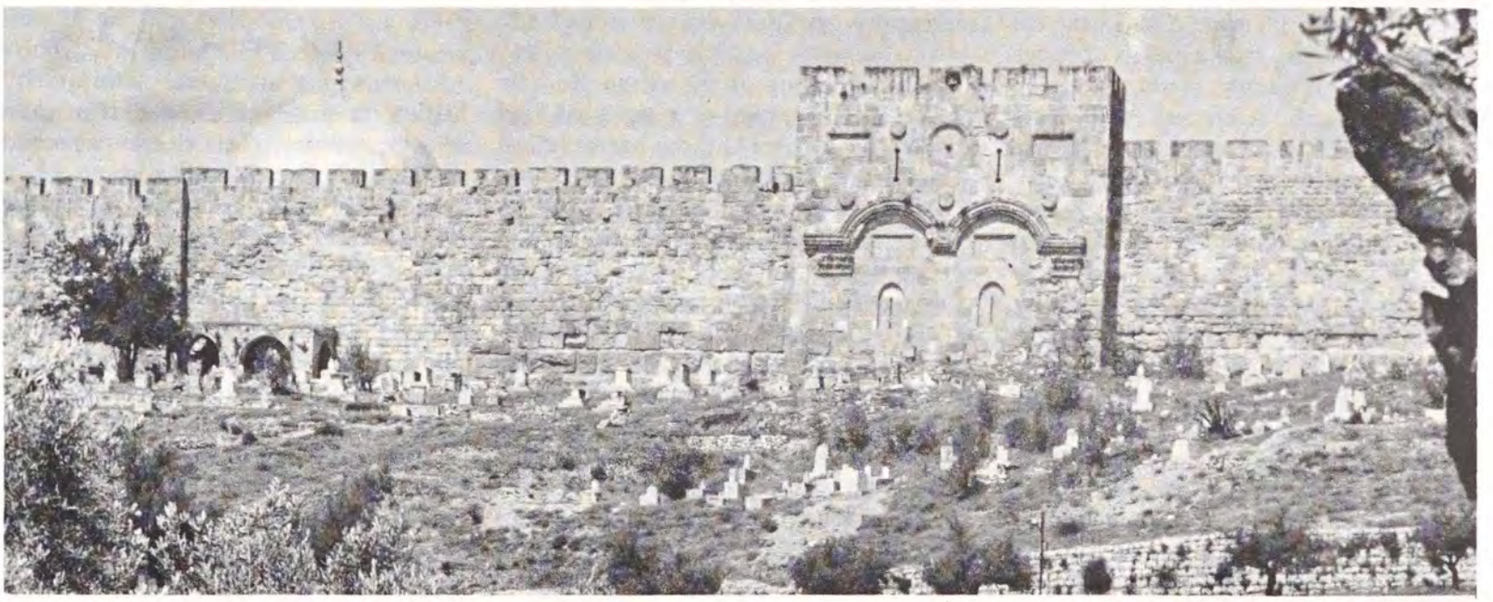


The old city wall and the Golden Gate, Jerusalem.

God's dealings with Israel

by **W.J. Maybin,** pastor of our Southampton Church

IT IS important to understand by way of introduction that we are dealing with a unique race. The Jews hold a special place in the purpose of God for the world. John Urquhart stated this very succinctly in an earlier day: "The Bible lives in the Jew. His whole history is a testimony to its historic truth".

We cannot believe that God has finished with the nation which He brought into existence in such a remarkable way. Theologians of the liberal ilk may ignore any reference to this people, while others, some of whom are within the fold of conservative evangelicalism, argue that God has replaced this nation by the creation of the Church. Such a line of argument fails to differentiate between the natural seed of Abraham and his "faith" seed – the body of believers we speak of as the Church. Such an approach breeds theological confusion. Any attempt to interpret Old Testament prophecies relative to the nation of Israel, otherwise than literally, is not sound. To spiritualise such references and apply them to the Church makes nonsense of Scripture.

An important question. Paul's question, *"Hath God cast away His people?"* (Romans 11:1), is answered emphatically, *"God hath not cast away His people"* (Romans 11:2). Surely the inference is that such a nation must have a future. The most pressing issue in the field of world politics at the present time is the Palestinian problem, and to brush it aside as but typical of the current, universal unrest, is to ignore one of the most crucial matters relative to God's prophetic programme and world politics. In this we have one of the most potent signs of the end time. The Jew is at last in possession of his homeland, and to argue that he has no future is to remove one of the greatest signposts of the last days. Israel provides us with one of the most important signs as to where we are going.

God foretold through the prophet many centuries ago:

"In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though the people of the earth be gathered together against it" (Zechariah 12:3). The whole Palestinian issue is now debated on an international level, and the problem is aggravated when those who are delegated to deal with it are either ignorant of what is vital in history, or they chose to ignore the facts. Professor Walvoord sets the matter in its true light when he observes, "Through Israel God is to fulfil His purpose whether redemptive, political, or eschatological".

The restoration of the nation. In view of this it is necessary to grasp what Paul is trying to get over in those parenthetical chapters in his Roman Epistle (chapter 9 to 11). He contends with clarity that Israel at this present time is severed from the olive tree, but he also predicts a future ingrafting into "their own olive tree" (11:24). This will be fulfilled when their blindness is removed (v.25). When this happens the restoration of the Jewish nation will take place (v.26-32). This judicial blindness will be set right, when, to quote Paul, "the fulness of the Gentiles be come in". This Pauline term must not be confused with *"the times of the Gentiles"* (Luke 21:24), which is a political term used to denote the period of Gentile domination over Israel commencing with the Babylon captivity and ending when Jesus returns in power to subjugate Gentile power. This term, "the fulness of the Gentiles", refers to this present dispensation or Church age, when God by His Holy Spirit is calling out of the world a people for His name (Acts 15:14). When this Church is completed, Jesus will appear to translate this company to rendezvous with Him in the heavenlies. Then God will direct His attention to His earthly people, bring them through great trial to the place where, on seeing their returning Messiah face to face, they will repent and be renewed. In our study of God's dealings with this miracle nation, let us consider their past, their present and their future.

1. Israel's past

Here we have a nation with a unique history in that her election is a matter of divine choice. This election goes back to the time when God in sovereign grace called Abraham from the civilised yet idolatrous Ur of the Chaldees to be the progenitor of a new race. This created a new milestone in world affairs, and in fact about four-fifths of the book of Genesis relates to the history of Abraham and his immediate posterity which surely indicates the importance of such a people.

When God called Abraham from pagan Mesopotamia, three unconditional promises were made to him. First, the gift of a land, which is their inalienable possession. The exact boundaries are outlined in Genesis 15:18, and consist of some three thousand square miles from

the Nile to the Euphrates. Let those who suggest that Israel has ever possessed this complete territory, think again. Since this convenant has not yet been fulfilled in its entirety in Israel's history, and because the covenant was unconditional, a future fulfilment is necessary. This means, as one writer puts it, "Israel will yet expand at the expense of her neighbours". Secondly, the promise of God concerned Abraham's posterity – the promise of a seed to possess the land that was gifted. Indeed Abraham was to become a great nation (Genesis 12:2,7; 13: 15; 15:18). The promise cannot be confined to Abraham's own generation, but must apply to successive generations including the Jew today. Thirdly, the Abrahamic covenant extended beyond himself and his offspring to the entire world. To quote Dr. Graham Scroggie, "The promise was from the centre 'Abram', to the circumference, the 'world'". There can be no doubt that the Gentile world is here envisaged; out of which God is now gathering a new people, the Church. Indeed the Abrahamic covenant, if understood in its fullest sense, will yet benefit the world through its final consummation in the earthly manifestation of the kingdom of Christ.

When we turn to the Davidic covenant we are told that the throne and the kingdom are to be established for ever (2 Samuel 7 and 1 Chronicles 17). The "seed" which figures very much in the Abrahamic covenant, is equally to the fore in the Davidic promises. Since conditions are also absent, human failure cannot possibly annul the promises. The same promise which is reaffirmed to Mary by the angel at the annunciation (Luke 1:31-33), could only be interpreted by her literally. To literalise the first part of the Lucan passage, relative to the birth of Jesus, Mary's firstborn, and then proceed to spiritualise the reference to the Davidic kingdom and throne is "not only poor exegesis but questionable logic".

It is true that this nation, despite its rich heritage, failed God, and by the time that Messiah appeared had been in subjection to the Babylonians, the Medes and Persians, the Greeks and the Romans. Because of the nation's rejection of Christ, God turned aside from them and they were soon scattered to the four winds, but not without a promise of ultimate restoration. Many Old Testament prophecies are taken up with this future (Isaiah 27:12; 43:5-7; Jeremiah 12:15; Hosea 12:9; Joel 3:1). This dream of the re-establishment of the nation has now become a reality.

2. Israel's present

We should not be surprised that a nation so uniquely chosen and scattered because of their failure, should eventually be restored to God. In this Church age the mercy of God extends to every Jew who is prepared to embrace Christ by faith even though the nation as such is judicially blinded, until the purpose of God for the Gentiles has been fulfilled.

Since A.D.70, when the Romans ransacked Jerusalem and its sacred temple, the lot of the Jew has been an unhappy one. Jerusalem has suffered domination under the Moslems and Turks, until in 1917 General Allenby re-conquered the ancient land, and without a shot being fired marched victoriously into the city in what turned out to be a turning point in Jewish history. The Zionist Movement, born in 1897, received its greatest impetus in the Balfour Declaration of November 2nd, 1917, which stated, "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people". This was hailed by world-wide Jewry as an act of national liberation. For the next thirty years, with Britain as the mandatory authority in Palestine, Jews began returning to Israel, and in 1947 we informed the United Nations of our desire to surrender that mandate. In May 1948, a Jewish State was proclaimed, and for over a quarter of a century that miracle has been a reality, despite several attempts by hostile neighbours to drive the Jews into the sea the nation continues to prosper.

3. Israel's future

Has God finished with the Jew? The rich heritage of the past and the partial restoration of the people to their ancient homeland in the middle of this century gives us the answer. It is true that the Jews are returning to Palestine in unbelief, but this is but the prelude to an ultimate restoration to complete favour with God. They are returning to await the arrival of the Messiah as their rightful King. In Ezekiel 37 we read in verse eleven that the Jews' cry of hopelessness in dispersion, but this is followed in v.12-13 by their resurrection from their national graves, while in v.14 we are assured of their spiritual restoration.

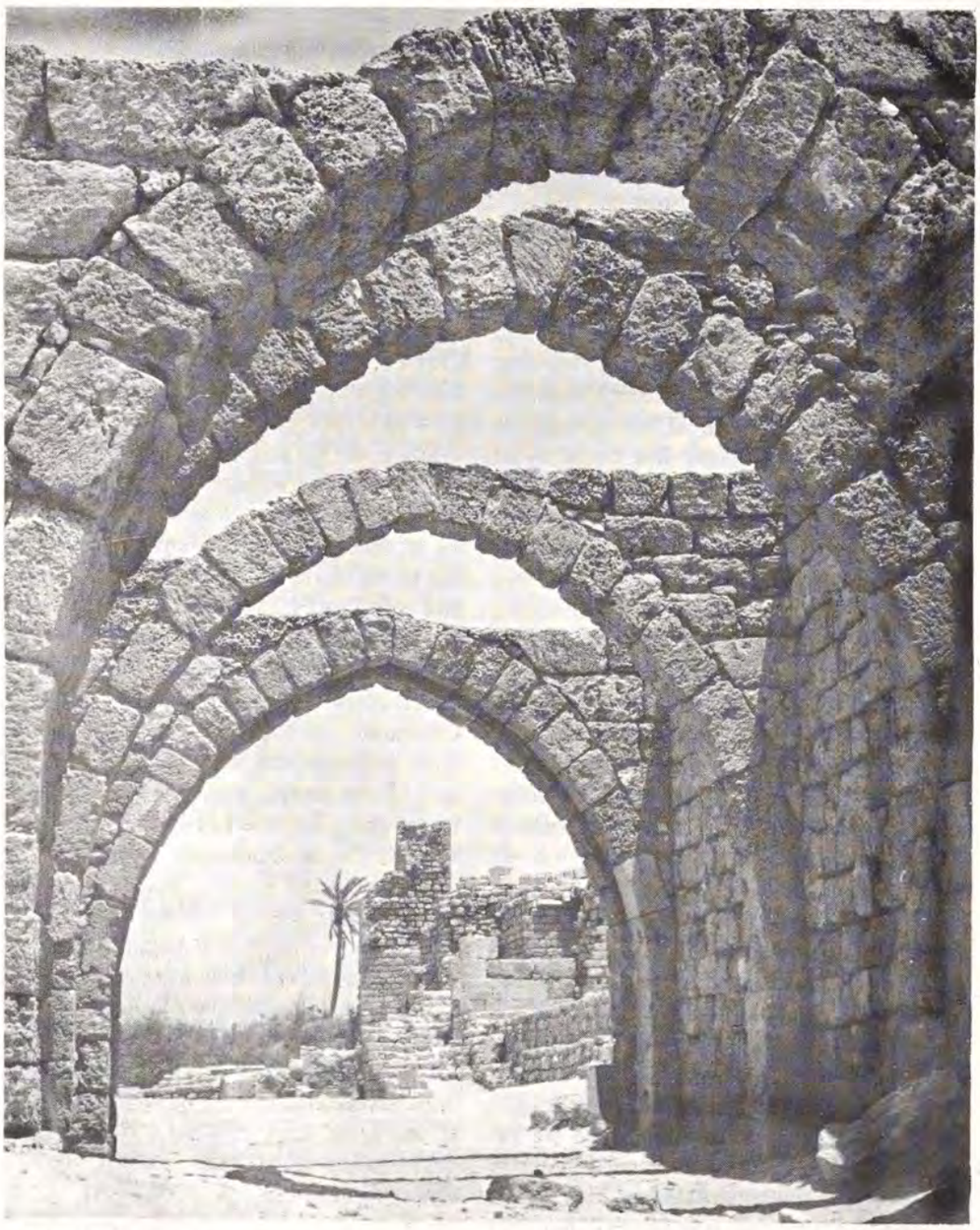
What we can now see taking place in Palestine is the prelude to a programme of events which will culminate in the return of Christ to earth to inaugurate His millennial kingdom. To employ the imagery of the Master, the fig-tree is budding.

If we are to understand prophecy aright, it would seem that the return of Christ could not take place until the Jew was restored to his own land. With this now as a fact, the stage is set for the unfolding of future events. Messiah will return to His own nation (Zechariah 14), but as a prelude to that event, there will be a time of unprecedented tribulation for them, referred to by Daniel, Jeremiah and our Lord (Daniel 12:1; Jeremiah 30: 7 and Matthew 24:21). This will be the world's midnight hour, an hour that will overshadow every tempestuous epoch of the past. It will be a period when the devil will contend with God for the control of the world, a period that will bring to an end "the times of the Gentiles" and witness the establishment of Christ's rule for a thousand years. This anticipation is the major goal of biblical eschatology.

If these things are beginning to become so apparent, how near are we to the world's next great event, the return of Christ for His Church? The imminence of this event should make imperative among unbelievers the need for salvation, while at the same time creating a new faithfulness within Christians. In the light of Christ's near return Christians should spare no time or talent in helping to fulfil the great commission.

Recent Archeological Discoveries

by **Christopher Gornold Smith**



Crusader Arches, Caesarea.

ONE glance at a map of the world shows that the Land of Israel forms a natural bridge between Africa and the continents of Europe and Asia. This simple fact has helped to shape the history of centuries. Possession of the Holy Land meant control of important trade routes on land and access through the Red Sea to the Indian Ocean on one side and across the Mediterranean to Europe on the other.

Naturally it was a prize worth taking. From the north came a succession of powers; to the south there was always Egypt. The Land became a small buffer state continually changing hands between the great empires which surrounded it. The armies marched through. The Egyptians against the Hittites, the Assyrians against the Egyptians, the Egyptians against the Babylonians, the Babylonians against the Egyptians, the Persians, the Greeks, the Ptolemies, the Seleucids, the Romans, the Byzantines, the Saracens, the Crusaders, the Turks, the British – one imperial army followed another.

Every power which controlled the Land left its mark – the mark of destruction, but also the mark of civilization. Buildings of bygone cultures still stand side by side with more recent structures, a curious blend of styles. For traces of more distant ages the archaeologist must dig.

Cities were situated astride the main roads, at sources of water, or in militarily strategic positions, so, even when destroyed by war, they were often rebuilt on the same site, thus preserving the shattered remains of earlier civilisations beneath the plaster of the new floor levels. In the less dramatic way of peaceful occupation, old buildings were replaced and new structures erected on the rubble of the old. Thus, in the excavation of many a site, the sinking of a trench is like cutting a slice from a layer-cake of history. The whole Land, from Dan to Beersheba, is full of such sites. It is significant that both Dan and Beersheba, which marked the extremities of the more habitable land of Old Testament times, are being excavated.

Dan. The work at Dan is being directed by Dr. A. Biran for the Israel Department of Antiquities and Museums, the Nelson Glueck School of Biblical Archaeology (Hebrew Union College) and the Harvard University Semitic Museum.

1 Kings 12:25-33 tells us that Jeroboam I (c. 931-910 B.C.) developed

Dan as a culture centre. The results of present excavations confirm this. In fact they show us much more. As a religious centre for the northern kingdom of Israel the city of Dan boasted a large and impressive high place which was further developed and improved as years went by. In the centre of a courtyard which is still being uncovered stood the *bama* or "high place" itself, a square structure 18.2 x 18.7 metres. Its first stage consisted of very large stones and dates to the 10th century B.C. This is probably the structure erected by Jeroboam I and associated with the event of 1 Kings 12. It seems that this *bama* was destroyed by fire. It was rebuilt about the middle of the ninth century B.C. The fine header and stretcher masonry uncovered is similar to that used in the Israelite palace at Samaria and probably dates to the reign of Ahab (c. 874-853 B.C.). The third stage in its history is associated with a flight of monumental steps 8 metres wide built on to the south side of the *bama*. These probably date to the first half of the eighth century B.C., most likely to the reign of Jeroboam II (c. 782-753 B.C.). A small horned altar of limestone (40 x 40 x 35 cm.) was found not far from the *bama* area.

Other excavation areas on the same site have showed that Dan was much more than a cultic place. The city was a centre of administration and control for the north of Israel. Any site as extensive and impressive as this must have been of commercial importance. Dan was also a military stronghold guarding Israel's frontier against invasion from Syria. The large city gate (area 19.5 x 26.5 metres) was probably built by Jeroboam I. Continual warfare between the Aramaeans of Damascus and the Israelites during the reign of Ahab must have made Dan a fortress against Syrian attacks. Later, during the reign of Jeroboam II, Syria no longer posed a threat; but Dan remained vital as a centre of control over the area.

Jerusalem. Since the reunification of the City in the Six Day War of 1967, Israeli archaelologists have been excavating along the west and south walls outside the Temple area. The work has been directed by Professor B. Mazar for the Department of Archaeology of the Hebrew University, Jerusalem, and the Israel Exploration Society.

The Temple of the Lord was built on the eastern hill of Jerusalem. Facing the Western Wall, on the eastern slope of the western hill, excavations uncovered a number of tombs cut from the rock. The pottery found in them dated to the eighth and seventh centuries B.C. Three of the pots were personalized with the owners' names, including that of Isaiah. We must point out that this does not thereby identify the Hebrew prophet, Isaiah. It merely confirms the current usage of the name – not that it needed proving. The excavations have also produced seal impressions with the names Hoshe'am, Haggai, and Nahum.

Josephus (Wars IV. IX. 12) refers to a place on the Temple wall of New Testament times where the priests announced the Sabbath with a trumpet. Working at the south-west corner of the Temple the archaeologists discovered a stone which had fallen from the sacred wall on to the Herodian pavement below and there had been buried by the rubble and dust of centuries. Cut into the stone was a Hebrew inscription: *"To the place of trumpeting"*. It had marked the spot where the priests had stood to proclaim each Sabbath evening with three blasts on the trumpet, a sound with which our Lord Jesus must have been very familiar.

As Christ predicted (Luke 21:6), the Temple and the Holy City were destroyed by the Romans in 70 A.D. Also uncovered in these excavations was part of a column bearing a Latin inscription refering to Caesar Vespasian, Titus, the Tenth Legion Fretensis, and its commander Flavius Silva.

One discovery, although not recent, must be mentioned. In June 1968, the Israel Ministry of Housing was developing the area of Giv'at ha-Mivtar in north-eastern Jerusalem when they came across some cave tombs of the New Testament period. These were then excavated by V. Tzaferis for the Israel Department of Antiquities and Museums. Tomb I possessed eight ossuaries (bone boxes) of which the fourth contained the skeleton of a man who had been crucified in his mid- or late twenties. The arms had been nailed to the horizontal beam. An examination of the right radius showed scratches produced by the nailing of the arm between the radius and the ulna and by the friction of the nail on the bone as the victim had moved on the cross. The single 17-18 cms. long nail which had pierced both heels from the side was still embedded in the bones. The nail had first been driven through a plaque of acacia or pistacia wood, then through the heels of the victim, and into the olive wood of the cross. On entering the upright of the cross the nail had hit a knot which had caused it to bend, and this complication had made it necessary to amputate the feet in order to remove the body from the cross, and later to remove plaque, nail and feet together. The fact that the nail through the heels had carried no weight means that the cross had had a *sedecula* (seat) to bear the weight of the crucified man, thus enabling him to endure the torture for a longer time.

The legs had been shattered by a crushing blow (compare John 19:32). The tibia of the right calf had been broken in pieces and the left fibula and tibia had been fractured by the same stroke. The angle of the fracture means that the victim's legs had not been straight on the cross, but had been twisted to one side and drawn up with the knees bent. We know from Josephus (Wars V.XI.1) that the Romans crucified people in various positions.

The name carved on the ossuary was Jehohanan and the circumstances of the burial indicated that he had been crucified at some time in the first century before 66 A.D.

ARTIST'S IMPRESSION OF THE CRUCIFIXION OF JEHOHANAN.

Drawing by C. Gornold Smith after reconstruction in Israel Exploration Journal Vol. 20, Nos. 1-2, 1970. **Does this picture offend you?** *After centuries in which the cross has been a symbol of the faith, many people have forgotten the* **"offence** *of the cross". Crucifixion was an obscenity – and the Lord Jesus was crucified!*

May Osman's Page

FOUR YEARS AGO my husband and I went on the holiday of a lifetime to the Holy Land. When we arrived at the airport we found to our surprise that my husband was to be in charge of a party of twenty-six. He had no material other than his Bible, but what a blessed time we had as we searched the scriptures for details concerning every place we visited.

Of course, we had a professional guide who kept quoting about Queen Helena, mother of Constantine the Great, who had done so much to preserve the "Holy places". On our first day we were horrified by the commercialism surrounding the supposed Holy places. The lamps, baubles and candles made us feel sick, but when we stood on the city wall with Pastor and Mrs. Tiller, and looked over to Gordon's Calvary, and saw the shape of a skull in the rock formation, we knew that we were looking at Golgotha, and as we sang with deep feeling "When I survey the wondrous cross" we felt very near to our Lord.

What a dusty, rocky land it is around Jerusalem. There were so many rocks and stones lying around that we could see how easy it must have been for the crowd to stone Stephen to death. We gazed at the Golden Gate which is now bricked-up and will not be opened until Jesus comes again. There is a Moslem cemetery in front of it and it has been preserved as the Bible said it would be, intact. There was a wayside stall at Jericho where we purchased glasses of fresh orange juice which was squeezed out before our eyes, it really was delicious. Even today the road from Jerusalem to Jericho travels through barren rocky countryside and we could well imagine thieves and robbers hiding behind those large rocks.

We visited the Dead Sea where the temperature was 104 degrees Fahrenheit (in October) and some of our party bathed in the mineral water. They had to have a shower when they came out of the water because their bodies were encrusted with mineral deposits. This is the richest mineral deposit in the world.

The Sea of Galilee was beautiful and when we sailed upon its waters we pictured Jesus walking on the water to rescue His disciples.

We saw the Wailing Wall which is about forty foot high and very long; very much bigger than I expected. Our menfolk had to put on skull caps here when they went down to pray for the peace of Jerusalem.

THE HOLY LAND

Mrs. Tiller told us the story of a Jewish couple they know, their son had become a drug addict and finally left home and they had no word from him for several months. His mother was worrying herself ill about her missing son. One day, as is the Jewish custom, the father wrote out a prayer for his son and took it down to the Wailing Wall. There is no cement between the huge stones, so the Jews push their requests into any spaces they find in the wall. As this father pushed his request into a crack he dislodged another piece of paper. He looked at it and it read: "God" the note said, "Can't somebody help me". It was his own son's handwriting and it gave his name and present address. This is how the boy was restored to his family. If you had seen the size of that wall, you would know it was a miracle that the father should have gone to the very spot where his son had placed his prayer.

We saw the Tomb of King David. A church had been built here by the Crusaders and later Moslems built a mosque over it but there is now a Jewish Synagogue on this site. It is covered by cloths of red, green, white and blue on different days of the week. There are twenty-two crowns of all shapes and sizes over the tomb; these represent the twenty-two Kings of Israel. We heard pious Jews praying out loud in Hebrew, and they took no notice of the many travellers milling around. One man was reading from a book, probably part of the Old Testament and tears streaming down his face as he read aloud; two women who were listening to him were weeping unashamedly.

Even today the Jews in the synagogue recite the morning prayer, "I believe with all my heart, with all my faith, in the coming of the Messiah, and though He tarry, yet will I wait for Him daily". Jews are returning to Palestine from over 100 different countries. True, they are going back in unbelief but the re-gathering must come first and their conversion afterwards. They are making wonderful material progress in the land. Let us not forget to pray for the peace of Jerusalem and the salvation of God's beloved people.

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DEDICATIONS

BOURGAIZE. On April 11th, at Eldad Elim Pentecostal Church, Guernsey, Jeremy Charles, son of Neville and Joy Bourgaize, was dedicated to the Lord. Officiating minister: Robert Griffiths. C.5155

WITH CHRIST

LOWRY. On April 4th, Mrs. Mary Jane Lowry, aged 70 years, of Moneyslane. Officiating ministers at funeral: R.J. George, A.P. McComb (Presbyterian) and A.R. Lewis (Apostolic).

Coming Events

ABERDARE. May 29, 30. Elim Pentecostal Church, Monk Street. 40th year Anniversary. Preacher: S.J. Brown, former minister. Saturday at 7.15. Sunday at 11 and 6.

EDINBURGH. May 22-23. The City Temple, Church Anniversary and Thanksgiving Services. Sharing the Word of God: Stanley Beresford. Leading the praise: "Chord of Love" Youth Choir. Saturday at 7. Sunday at 11 and 6.30. Saturday, May 29. Trans World Radio public rally. Speaker: Otaka Vozeh (Czechoslovakia). At 7.

ILFORD. May 22-23. Elim Pentecostal Church, Clements Road. Golden Jubilee Celebrations. Special visit of Pastor H.A. Court (Ilford's first minister). Saturday at 7.30. Sunday at 11 and 6.30.

KINGSTANDING. May 16. Elim Pentecostal Church, Warren Road. Visit of Christian Police Team at 6.30. May 22 at 11 and 6.30. Visit of Doreen Irvine. "From Witchcraft to Christ".

KIRKINTILLOCH. June 7-11. Elim Pentecostal Church, Gallowhill Road, Bible Week. At 7.30 nightly. Subject: Bible Prophecy. Preacher: R.D. Bradley. Visiting groups. Convener: W. Dunn. Enquiries: Tel: 041 776 7184.

LIVERPOOL. May 29-June 3. Elim Pentecostal Church, Jubilee Drive. Golden Jubilee Conventions. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: P.S. Brewster and John H. MacInnes. Tuesday at 7.30. Preacher: David Lewis. Wednesday at 7.30. Preacher: Joe Grisdale. Thursday at 7.30. Preacher: E.J. Thomas. Musical items and supporting ministry at all meetings.

ROMSEY. May 8. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Hour at 7.30. Preacher: R.O.H. White.

WEST KIRBY. Elim Pentecostal Church, Grange Road. Regular services now in progress. Sundays at 11 and 6.30. Tuesday, Prayer, praise and healing, 7.30. Wednesday, Midweek ministry, 7.30. Pastor: Brian Grist.

ITINERARIES

Catherine Picken:
June 5, Stockport; 6, Glossop; 7, Salford; 8, Chorlton-cum-Hardy; 9, Sale; 10, Middleton.

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JUBILEE CONVENTION

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Spring Bank Holiday Monday, Jubilee Day. Meetings to be held in Jubilee Chapel, Liverpool City Mission Headquarters (kindly loaned).
All other services to be held in the Elim Pentecostal Church.

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Plus a panel of previous ministers.

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The Family Altar

Scripture Union Portions

Notes by G.H. Neale

Monday, May 10th

PSALM 9:1-20

"The Lord shall endure for ever: He hath prepared His throne for judgment" (v.7).

IN A world that has ignored God, and when some have even declared that He is dead, how powerful these words are. "The Lord shall endure for ever". How often we have heard the words – we live in a world of change, even things which were thought unmovable have moved; things that were thought unchangeable have changed, but the Lord will endure for ever. In times of change we have an unchanging God.

Tuesday, May 11th

PSALM 10:1-18

"The Lord is King for ever and ever" (v.16).

GOD not only endures but He also continues to reign, for He is King. Governments come and go, nations win and lose wars. Revolutions can topple even the mighty from his throne but God's throne is safe, His kingdom is secure, His people will never be defeated. The Lord reigneth!

Wednesday, May 12th

PSALM 11:1-7

"The Lord is in His holy temple" (v.4).

IN the Old Testament we find God's presence in the tabernacle and later in the temple. God graciously said that He would dwell in the midst of His people. Today, the Lord has declared that we His children are His temple and that He dwells in us. The Psalmist called the Jerusalem temple holy. Our lives also must be holy, for we are now the temple of God.

Thursday, May 13th

PSALM 12:1-8

"The words of the Lord are pure words" (v.6).

OUR God is a holy and righteous God, therefore His words are pure. The *Amplified* Bible says: "The words and promises of the Lord are pure words".

In an age when words and promises mean so very little, when politicians promise all and give very little, it is comforting to know that God's words and promises are pure and can be trusted completely.

Friday, May 14th

OBADIAH 1:1-21

"For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever" (v.10).

The Edomites were descendants of Esau and they had a grudge against Israel because Jacob had cheated Esau of his birthright. They had refused Israel passage through their country (Numbers 20:14-21); they had rejoiced over the capture of Jerusalem (Psalm 137:7). The lesson of this book centres around God's providential care for the Jews and the certainty of punishment upon those who persecute them.

Saturday, May 15th

JONAH 1:1-17

"Now the word of the Lord came unto Jonah . . . Arise go to Nineveh" (v.1,2).

THE call of God is always to action. Every time that God called men, they were given a directive to action; to be merely thinking about it was not enough. "Arise" was the word to Jonah, and so it is to us today. We have been given the word for our generation "Jesus Saves". Let us go forth and preach the good news. Let us make this our prayer for today. "Dear Lord, save us this day from running away from our calling".

Sunday, May 16th

JONAH 2:1-10

"Then Jonah prayed . . . and the Lord spake unto the fish" (v.10).

WHAT power there is in prayer. What help, strength and comfort can be ours through prayer. When the situation seems hopeless; even when you are in the depths of the sea you can still pray, and God will speak and act and He will bring you on to firm ground again. What a change – God spoke to the fish and it obeyed Him. When God speaks to us, we should obey Him. Jonah should have been obedient the first time. His disobedience almost put an end to his ministry.

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.

Fully Persuaded.

by **Arlene Prewitt**

THE force of the will and the power of the mind is often underestimated in one's search for a spiritual guide. Yet man must formulate a mental concept of God before he can choose to serve Him.

While man's mind is too finite to reason in terms of the Infinite, man is still expected to utilize his mental faculties to study and to seek God. He is told in Romans 12:2 to be transformed by the renewing of the mind. The Spirit transforms, but man must present an attitude of willingness and subjection. Renewal is not superimposed but is a result of man's volition:

"Let every man be fully persuaded in his own mind" (Romans 14:5).

Each man is responsible for his own salvation (Philippians 2:12). Circumstance, tradition, ceremony, or heritage cannot assure him safety. His acceptance of Christ must be personal and total (Isaiah 55:7; Psalm 38:18).

Doubt can become a crippling disease in the life of the believer. Yet, if a man is *"fully* persuaded" he has no room for doubt. Doubt enters when one allows unbelief to cloud his thinking.

Paul boldly defended his stand against Felix and Agrippa (Acts 24-26). He took no great deliberation before answering their accusations, because his mind was settled. Consequently, his defence was clear.

The child of God, likewise, must be so persuaded in his own mind that when confronted with pressure to conform to the base things of this world, he can face adversities with consistent, Christ-like living and obedience to God's will. Loneliness, fear and doubt may plague that man who has not counted the cost and established himself in the Lord, but no force of the enemy can conquer that man who is fully persuaded in his own mind and has built his spiritual house on the Rock, Christ Jesus (Matthew 7:24, 25).

The old city of Jerusalem from the Mount of Olives

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

MAY 15th, 1976 / PRICE TEN PENCE

Trafalgar Square
Royal Albert Hall meetings
God's use for broken bottles
Set your focus right

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

Editor: D.W. Cartwright.

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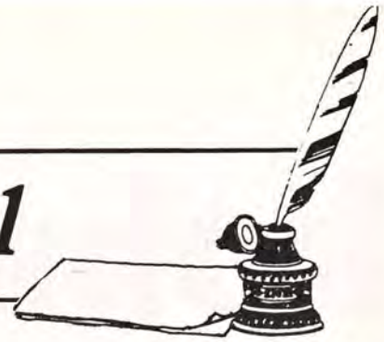
Editorial



WHY is there such a constant demand for some new "thing" in Christian circles?

When the Pilgrim Fathers sailed for New England, leaving Leyden on 21 July 1620, their pastor, John Robinson, declared "God hath yet more light and truth to shed from His holy Word", but it is usually forgotten that he went on to complain that so many were satisfied to stay at the place where Luther or Calvin had arrived.

Certainly that John Robinson would have been very surprised to have heard some of the things that the other John Robinson (formerly of Woolwich) proclaimed, though the latter Robinson would hardly claim inspiration for what he said in *Honest to God* (he borrowed most of it from Paul Tillich anyway).

It is sometimes an interesting exercise to read through a collection of old magazines. I recently acquired a long run of the *Expository Times* as well as a number of Methodist and Congregational magazines. One of the most interesting things was to read the book reviews after some sixty or more years.

Men and movements that were though to be very important in their time are now seen to be but shooting stars. The old liberal tradition was at its height and evangelicals were very thin on the ground; as for pentecostals, they were nowhere to be seen. The world has moved a long way even in sixty years. Evangelicals now form a majority in most theological colleges and even in the establishment, where they were rarely in positions of influence there are now several noted evangelical bishops. As for us pentecostals, we are now almost embarrassed by the amount of attention that is now given to us.

Sometimes I feel that it is overlooked that we pentecostals are "normal" Christians. In the past it might have been necessary to over-emphasise certain truths because they were being neglected; now these same truths are almost in danger of being over-emphasised by some people to exclusion of everything else.

Discipline has its place, so does fellowship. But there is still a large part of the Christian life that remains just "ordinary". The constant search for something new, either in doctrine or experience is a dangerous pre-occupation.

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Trafalgar Square

by **D.W. Cartwright**

ONCE again this year the Easter Monday Open Air Meeting took place under the shadow of Nelson's Column. Above the roar of London's traffic, which seems to get louder every year, the news of Christ's Resurrection was proclaimed from this historic site.

Archie Biddle stepped to the microphone with the announcement "We are going to sing together 'Jesus is alive today' ", and this was followed by the chorus "How great is our God". The meeting had opened with the sky somewhat overcast, but as we began to sing the chorus "He is Lord" the sun broke through as more and more parties from different corners of the land began to assemble in the area in front of the plinth.

Brian Richardson opened in prayer after which his wife Pamela sang for us.

The first preacher Bob Clarke, drew our attention to the figure of Nelson who stands 17ft 4½in high on top of the massive columns some 167ft 6½in above the Square. He reminded us that Nelson had been lifted up to that elevated position because of what he had achieved, as well as in commemoration of the victory of Trafalgar on October 21st 1805.

"Nelson", he declared "is dead, but Jesus is alive. Jesus said 'If I be lifted up from the earth, I will draw all men unto Me' . . . Whatever Nelson did in the past, he can't do anything to help you now, but Jesus can, for He is alive".

After this the Burton-on-Trent timbrel band played a short selection which certainly had the effect of causing many passers-by to stop and listen, and this gave a good opportunity for the next speaker Lyndon Bowring. I happened to be turned in another direction, and not observing the speaker I was somewhat surprised to hear a lady's voice come over the microphone in what appeared to be in an argumentative manner. But it soon became obvious that this was intentional and the speaker was Celia Bowring, Lyndon's wife. She raised some of the common objections that are made to the Christian message and Lyndon dealt very effectively with these. He went on to say, "The problem of the human heart is the heart of the problem. Men need to get right with God. This day" he declared "can be the first day in the rest of your life".

After this Pam Richardson sang again and then George Canty stepped forward to preach, announcing in confident tones "We have met Jesus Christ. He is the one who has risen from the dead; He is the greatest person that has ever lived and He's alive today".

He then invited any who were listening, who had never known Christ before to come and meet Him right there in Trafalgar Square.

The hour had slipped by so quickly, and in spite of interruptions from low flying pigeons and noisy sirens the Word had once again been proclaimed in the heart of the capital.

George Canty

Archie Biddle

Nelson's Column, Trafalgar Square

Section of the crowd

Royal Albert Hall

by **D.W. Cartwright**

THE AFTERNOON meeting began with the singing of the chorus "Jesus is alive today". The meeting was convened by our President, Leslie Wigglesworth, who is also our Missionary Secretary and they had a truly international flavour. In all, five countries were represented by our missionaries. Tanzania by Mrs. A.D. Bull, Zambia by Tom and Hilda Johnston, India by Olive Jarvis, Rhodesia by the Renshaw family and Transvaal by the Gull family. In addition, Catherine Picken (Rhodesia) was unable to be present as she had recently had an operation on her foot and Pastor A.D. Bull was resting after having only just returned from the field. Telegrams were read from the Brazil field where Stephen and Maureen Huntly are labouring, and the telegram was also signed by Wesley Gilpin, chairman of the Missionary Council, who together with Henry Jeffrey was visiting the field at the time. Taiwan was also represented in a telegram from Pastor and Mrs. J.K. McGillivray.

Both the singer and preacher at these meetings were overseas visitors. Birgitta Edstrom from Sweden explained that her language was not English but a combination of Swedish and English which she called "Swinglish". She told us she was a little worried at having to sing in English at the meetings but that the night before she heard a voice clearly say to her in English "I can do it" and she went on to relate that after that she could relax, for she knew the Lord would be with her. Her singing was polished and professional in the very best sense of that word, but it was more than that, and as she sang "Here's my reason for living" and "I need Thee" and "The Blood shall never lose its power" she captured the congregation. But she did more than give a good performance and there was a true anointing of her ministry which prepared the congregation for the dynamic ministry of Bernhard Johnston from Brazil.

From the first sentence it was obvious that we would have no problem with his English, the words simply tumbled out at an amazing rate. He told us that there were now some six million Pentecostals in Brazil and that the President is a born again believer. He had recently returned from a Crusade at which some 11,000 people made decisions for Christ during eight nights of meetings.

His message was on the text: *"Is there any word from the Lord"* (Jeremiah 37: 15-17). His answer was an emphatic "Yes – there is".

Giving some alarming statistics about the world population explosion he reminded us that seven people would die every minute that we sat in the meeting. His message went on to remind us that in man's darkest hour there comes a word from the Lord. This word is in the person of God's Son Jesus Christ. We *do* have a message, and this message has been passed on from the Lord to us his disciples. He went on to tell a really remarkable story of a famous Brazilian film actress who was on the verge of committing suicide, when, on October 15th, 1974, on a Tuesday evening she walked into a Pentecostal meeting in Buenos Aires where she was remarkably converted. So great was the transformation in her life that she has since become a Matron of a Home for Girls who were formerly addicts.

His confident note was this: There is a Word from the Lord.

Between the meetings we found a quiet place where we could eat our sandwiches and it was good to renew fellowship with some of the people from churches of which I had formerly been the minister. During the time we were talking at least three separate groups of men came round on a patrol of the Hall and each group turned out the waste paper bin in search of possible explosives.

When the doors were opened again, the Hall began to fill quickly, and by the time the Service of Song began there was very little in the way of spare seats. Before the main meeting started I was delayed in the corridor and waited outside the entrance to the platform where Jack Osman read the Scriptures and everyone rose to sing, "Look, ye saints! the sight is glorious".

The singing in the Royal Albert Hall is always good, but this year I felt that there was a tremendous response from the congregation. Another feature of the meetings this year which was refreshingly different was the way in which, contrary to what has usually happened in most of our meetings where the idea of clapping any form of musical ministry was generally not encouraged, this year, almost spontaneously the congregation responded in this way. I felt that this was rather a form of sheer joy rather than applause for any performance.

The singing of Birgitta Edstrom of "There's a sweet Spirit in this place", and "I know its the Spirit of the Lord", as well as the other pieces were really thrilling.

As she sang "The King is Coming" we were thrilled to know that this tremendous singing was being recorded and will be available on record and cassette together with the best of the singing from the Conference. Ron Jones summed up the feeling of many of us when he said: "This singing leaves me speechless".

Douglas B. Gray was also on the rostrum again leading the London Crusader Choir and the young people who also took part in the meetings.

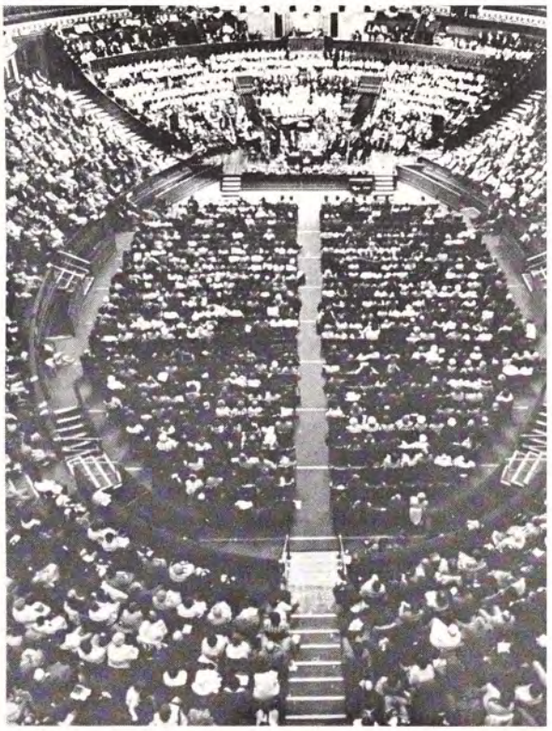
I also observed a party of around fifty Asian Christians from Southall who were present at the meetings and we are delighted that this group are joining our fellowship.

Bernhard Johnston, reading from Joel 2 and Revelation 1, preached a dynamic message on the Resurrection of Christ "Buddha, Confucius, Muhammad and a whole list of Popes are all dead" he declared, "but Jesus is Alive".

1. Jesus lives in the lives of His disciples
2. Jesus lives in His church
3. Jesus lives in the world

He spoke of men's inadequate conception of Christ, the decorative Christ, the historical Christ, the status seeking Christ, the utilitarian Christ – all are inadequate. The only Christ who is adequate is the Christ who is the Son of God, who was crucified, dead and buried, but who on the third day was raised from the dead and lives today to impart new life to men who were dead in trespasses and sins. At the end of his message, he gave a gospel invitation which found a ready response in the congregation and already we have received a number of signed decision cards which were attached to the programmes.

As we sang our final hymn, a real wave of glory seemed to sweep over the congregation who were reluctant to draw the meeting to a close. And so we came to the end of one more year in the Royal Albert Hall.



Bernhard Johnson, main speaker
Congregation
Praying for the sick before the evening rally
In Hyde Park between the meetings
Queueing outside the Royal Albert Hall
Birgitta Edstrom

Where jungles are made of CONCRETE

by **Stephen Huntly**

BRAZIL is a land of vivid contrasts, from the equatorial jungles of the Amazon to the concrete "jungles" of São Paulo. These contrasts are reflected in missionary endeavours to reach people with the gospel of Christ.

Our Elim work is centred on the city of São Paulo, which, with a population approaching ten million, is one of the largest cities in the world. It is estimated that about 400,000 people migrate to the greater São Paulo area every year. That is to say, for example, that a city the size of Belfast is added on to São Paulo every year. With such a phenomenal growth rate it is not difficult to see that this presents tremendous problems for the authorities who are unable to keep pace with the continual need for more housing, education, water, drainage, electricity, roads, etc. These migrants come from all over Brazil, the continent of South America and, indeed, the whole world. Just about every nationality is represented in Brazil, and some missionary organisations specialise in evangelism among certain ethnic groups such as Japanese, Armenians, Germans, Italians and Koreans. The Shinto shrine and Buddhist temple exist alongside Catholic Cathedral and Black magic centres.

Migrants. Many migrants are attracted to São Paulo, the industrial and commercial centre of Brazil, by the hope of gaining immediate wealth. Very seldom do men make a fortune overnight. The result is that many have no work, no money, nowhere to sleep and nowhere to house their often large families. Beggars can be seen in most main streets and shopping centres. Faced with daily spiralling costs, thousands of people simply knock a few planks of wood or packing cases together and erect them on any spare piece of land or open space. The resulting unhygienic slums have to be seen to be believed. In contrast to these slums, where everyone lives on top of everyone else, the city has hundreds of high-rise apartment blocks, often where one neighbour never meets the other.

The answer. How does one reach all these different people in their contrasting circumstances with the life-transforming gospel? How does one become all things to all men at one and the same time? Radio broadcasts and literature are excellent for spreading the gospel message, but eventually the personal contact is essential. In his mass isolation and loneliness, urban man has a crying need for the concerned, compassionate Christian who is not blind to his material and social needs, but who majors on the message of God's love for fallen man, His provision of forgiveness and reconciliation through the sacrifice of His Son, Jesus Christ, and of new life in the Spirit. The answer to this is live evangelistic churches made up of Spirit-filled members super-charged with Holy Ghost power and overflowing with the love of Christ. Only these will break through the frontiers of race, colour, creed, and urban isolation.

Our ministry involves pioneer evangelism, assisting and encouraging our Brazilian evangelists to lead campaigns and open new churches, and it also involves leadership and ministerial training programmes. We are also engaged in the translation and production of simple, easy-to-read booklets, and the co-ordination of follow-up correspondence courses related to our radio programmes, all of which are costly in terms of money, time and concentration. Along with this is our co-operation with the Brazilian pastors in regular visitation, preaching and teaching among our existing churches.

The vast, sparsely-populated, interior of Brazil is a different story altogether. It is now the cities that contain the greatest unreached populations of our time, not the impenetrable rain forests of the Amazon. The cities call us! Pray for us as we seek to fulfil the apostolic injunction to "appoint elders in *every* city".

Elim Church News

MOTHERWELL

Pastor: F.W. Jones

AT OUR sisterhood weekend the Saturday evening saw the church well filled as we welcomed Mrs. Scott and her Douglas singers, all between nine and fourteen years old. Their singing was delightful and greatly appreciated. On Sunday morning and evening, our guest speaker Mrs. A. Brooks from Sheffield ministered. Her messages will long remain with us. Our soloist for Sunday evening was Mrs. Maureen Haddow. She also sang for the united women's rally on Monday evening. We were thrilled to see a packed church. Every women's guild in the town was represented. The roll call ably taken by Mrs. Allan. The whole weekend was ably convened by Mrs. Jones. Our own ladies' choir gave of their best and were much appreciated. Many thanks are due to the choir leader and pianist for their faithful ministries.

(Mrs.) JESSIE KIRKLAND

STAFFORD

Pastor: D.J. Blake

THE ministry of Mrs. Pamela Richardson at our recent ladies' fellowship weekend was a great source of blessing. Her message on Sunday morning from Matthew 25 made us very much aware of our great need of the pure oil of God's grace in our lives and that He can only use the purest and the best.

On the Sunday and Monday evenings our faith was challenged as we were reminded that God is wholly love, and that we need to have unutterable trust in Him.

The ministry in song by Mrs. Anne McLennan and Mrs. Janet Ewing was a means of blessing and inspiration, as were the helpful and interesting testimonies from four of our own ladies.

Covenant Hall was filled for our Monday evening meeting, with many joining us from neighbouring churches and churches in the Presbytery. Truly we can say with our duettists, "Isn't the love of Jesus simply wonderful!"

(Mrs.) D. MEAKIN

MOUNTAIN ASH

Pastor: A. Anstey

AT a baptismal service six believers from our assembly gave personal testimony to their Lord and passed through the waters in obedience to the divine command. Some were converts of recent months and gladly responded in affirmation of their faith as they were baptised by Pastor Arthur Anstey assisted by one of our Deacons, Mr. Sid Gilbert. Many friends from other churches joined in fellowship, including full support from our Aberdare Church and from the local Baptist Church, who had kindly allowed us to use their building for this occasion, their minister, Russell Howell, taking part in the service. Mrs. Irene James ministered in song and our own minister gave a challenging message. There was a great atmosphere of praise and thanksgiving in the service and real Pentecostal fervour was evident, bringing glory to the Lord.

We have witnessed many special events including a youth campaign, anniversary week, male voice choir service and deputations from other fellowships, bringing much blessing and resulting in souls being saved. This baptismal witness brought another cause to express our gratitude to the Lord for all His goodness.

Mountain Ash minister Arthur Anstey and baptismal candidates.

ACCRINGTON

Pastor: I.S. Smale

AT a Sunday evening service conducted by the church's youth group, Fishnet, the church was full, with several parents attending. The three conveners introduced a solo by Jeanette Winterson, a song sung by Fishnet, Bible readings, testimonies, a poem and a mime, enacted by Shirley Fletcher, which tied in with Pastor Smale's sermon on the Scribes and Pharisees. The pastor made an appeal, to which a few people responded. The meeting was successful and many new contacts were made.

MAURA BANIM

SELLY OAK, Birmingham

Pastor: D.G. Woodfield.

WE have been experiencing wonderful times of blessing for quite a long time, with souls being saved, bodies healed and others baptised in water and in the Spirit, but the present outpouring of God's blessing is in excess of any previous experience. Our minister is being used wonderfully, and God is blessing him and his work and ministry. Last year thirty-one people were baptised in water, many received an Acts 2:4 experience and others received healing. Nineteen more have gone through the waters of baptism and many more, including Sunday school children, are to follow their example. Many of our Sunday school scholars have not only received the Lord as their own personal Saviour, but are also baptised in the Spirit also. Recently three of our young scholars were at home while their parents were at a weeknight meeting and they (two sisters and their cousin) began to talk about the baptism in the Holy Spirit. Two of them received their Pentecostal experience and spoke in tongues.

LESLIE EVANS.

MALTON

Pastor: D.E. Hocking

OUR church was filled, mostly with young people, to listen to the gospel in word and song by Emmaus Road, a group of young people from Hull. The presence of God was really felt in the meeting, many being challenged by the gospel for the first time.

Pastor A.R. Boston thrilled us with the ministry of the Word of God each night. The meetings took the form of a teach-in on the second coming of Christ. It brought home the necessity of telling people of Jesus while there is still time. Many came from other churches and heard of Christ's second coming for the first time. It was lovely to see a teenager find Christ as saviour.

We have started a Wednesday night Good News Club for children. Cards were given out at the schools. One headmaster gave them out for us. On our first Wednesday over 100 children packed the church to hear our pastor bring the gospel. Already some of the children have joined our Sunday school and, best of all, a good number have given their lives to Jesus.

G. ABBEY

God's broke

by C

I WAS SO IMPRESSED by the actions of a chaffinch many years ago, as my wife and I walked through Lurgan Park to our assembly one Sunday morning in early spring, that I have never forgotten it. We looked for him in the trees, then in the shrubbery, and to our surprise caught sight of him in all his beautiful plume amidst jagged glass on the boundary wall. Between each "fine, careless rapture" he drank water caught in the base of a broken bottle. "What a sensible little fellow", I thought. Despite the potential for harm in those jagged spikes, he manoeuvred between them with such grace and care that no harm came to him. He took what God had provided from the available vessel, then burst into song with as much gratitude as if he had drunk from a golden goblet.

Wisdom. Are we as wise as that chaffinch or are we put off by the imperfections of the vessels God uses. What experts we are at detecting blemishes! Of course, there is nothing basically wrong with that. It simply means that we know the standards. But when the detection is followed by destructive criticism we are merely revealing our own impoverished spirit. Our course of action is clearly defined in the Bible:

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). Though Paul is referring to moral issues, there can be nothing wrong in extending such a gracious attitude to other blemishes.

Suspicion. It is not our place to send people to Coventry: to hold against them for the rest of their lives some wrong done years ago. What is the point of preaching on the Prodigal if when he comes home we eye him with suspicion? When we think of him as the sinner we have no difficulty. We thank God for his salvation and listen to his testimony with rapt attention and consider it an honour to have such a trophy of grace worshipping with us. But if he happens to be one of "the family", *as he was in the parable*, and if his grievous errors cannot be rectified, and if we are continually reminded of their consequences because we have to live with them – oh dear, how we squirm! We will gladly talk about the transforming grace of God in similar characters we knew years ago or that we have read about, or who live in America or Africa or India or on the moon, but when one stands on our own doorstep what a frightening situation! Are we to drink out of that broken vessel? Is his prayer to bless us? Is his advice to direct us? Is his wisdom to point the solution to our problems? Is he to reveal God to us? Surely not! We have been as upright and honourable as the Elder Brother. We have never kicked the traces. We have been faithful in service all through the years. But is there not a faint possibility that his experiences in the Far Country may have qualified him to offer to us a word of warning when our steps begin to stray, and that his experience of the love and mercy of God shown in his reclamation may have put him in the position where he has not mere water to offer us but the very wine of Heaven? Let us humbly take what God offers us through him and leave the Pharisees to cut themselves on the jagged glass if they want to.

Alternative. Have you ever thought that God has no alternative to doing everything Himself other than to use imperfect vessels.

"There is none righteous, no, not one" (Romans 3:10).

James and John were fine characters but they loved to have the preeminence. Martha had a loving concern for the needs of others but she allowed her good deeds to crowd out fellowship with Jesus. Thomas was too cautious to succumb to fanaticism but he allowed his caution to develop into unbelief. David lusted after a beautiful woman. Under the strain of circumstances, faithful Abraham told a lie, Moses, meek above all others, lost his temper, Barnabas, the son of consolation, quarrelled with Paul, and Aaron, the priest of God, gave in to the idolatous wishes of the people. The taint of sin is on us all. It is a sobering fact that God has no alternative but to use imperfect vessels – people like you and me.

The same applies to talent. If those whose abilities have been developed to a high standard are not prepared to accept the financial sacrifices involved in Christian service, then God must use the man who drops his aitches or let the sinner die. He will never do that. He won't hold up the progress of the kingdom for the lack of a few university graduates or silver-voiced orators – He once turned the world upside down with a few fishermen!

Even some of the most devoted Christians make it difficult for God. The fear of detracting from His glory by polishing their talents compels them to continue preaching with a cracked voice and meaningless acrobatics or with an affected pomposity that would not be tolerated anywhere except in the Church.

Some of us revolt against this fear, arguing that we should be our best for

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ght

God. Even so, our best is not perfection. There is no perfect talent. An opera singer will sometimes miss the note, the ballerina will slip, the professor of English will drop a clanger.

Man, even at his best in morality and ability, throws God into a dilemma – He must do everything Himself or use broken bottles.

Suspicion. Some close their eyes to this situation, fearing that acknowledging its existence casts suspicion on the wisdom and righteousness of God. But surely God does not want us to deny the obvious – that people with irritating mannerisms and even carelessness in certain aspects of living are used by Him. Biblical writers had no compunction in recording such unpleasant facts. They did not draw a veil over the imperfections of God's servants and pretend that these did not exist.

By using such people God does not condone their neglect in developing their talents, or their passive attitude to the weaknesses of their personality, or their failure to overcome their besetting sins. We need to look closely at the qualities of the chosen, then we may find it comparatively easy to understand why God made the choice He did. We shall find a deep love for God and for people that will serve sacrificially without thought of personal gain, with the ability because of this loving concern to touch the hearts and minds of the needy, an indefinable quality of life that enables them to comfort, inspire, and to rouse others to action and faith. There may be ruggedness – jaggedness, if you like – about their personality that cannot be defended, yet their words fall with all the vitalizing and sustaining qualities of dew on those who receive them.

Lest any should misinterpret my remarks so far, especially in relation to moral issues, let me affirm categorically that truly saintly people do not take their sins lightly. David rocked the boat but consider the depths of his remorse. (Psalm 51). Elijah rocked the boat but consider his utter despondency because of it (1 Kings 19:4). Mark rocked the boat and he stayed at home until Barnabas sought him out again. Peter rocked the boat and it takes very little imagination to feel his dejection as he suggests "I go afishing", but Jesus singled him out and assured him that his past had been forgiven and that there was singular service awaiting him.

Forgiveness. There is always instant forgiveness so far as God is concerned, but instant reinstatement is not always possible. For the sake of the Church's testimony, time must be allowed to confirm that the repentance is genuine. Instant reinstatement may not be good for the person concerned either. Those who are truly repentant will have learned humility through their failure and will humbly accept the advice to take a low profile for a while.

Is it not one of the miracles of grace that God retrieves and uses what man casts aside? Have you ever been pulled up with a jolt, when criticising the pastor, the deacons, the soloists, or whoever else may come to mind, by a sudden flash of inspiration, which caused you to gasp at the strange paradox of your very carnality setting before you a glimpse of the grandeur of the grace of God? We are ashamed of our uncharitable behaviour as we witness God's gracious acceptance of the service of those we censure. Through them He comforts the sorrowing, feeds the starving, teaches the illiterate, heals the sick, lifts the burdens of the oppressed, transforms individuals and pulls down the strongholds of Satan. Yet we should know that this is the way of grace, and that God has a wise reason for using people we think are unsuitable.

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence" (1 Corinthians 1:27–29). So after our session of censure we should have a service of praise for His grace and wisdom!

To look back over many years and to see how God has sanctified and mellowed us whilst we were serving Him – in much the same way as the weather smoothed the jagged edges of the broken bottle whilst it served the chaffinch – instead of waiting until we had reached a standard of sanctification and ability that takes a life-time to achieve is a cause for wonder and thankfulness. The process is not yet complete, but we have this confidence *"that He which hath begun a good work in you will perform it until the day of Jesus Christ"* (Philippians 1:6). But we need to be patient with one another. Reclamation is not the work of a moment. We must *"lay aside every weight, and the sin which doth so easily beset us . . . Looking unto Jesus . . . "* (Hebrews 12:1, 2). Then one day we shall awake in His likeness, in all the splendour of redemption, enabling Him in the ages to come to *"show the exceeding riches of His grace in His kindness towards us through Christ Jesus"* (Ephesians 2:7).

Kathryn Kuhlman

by **F.H. Coleman**

WITH the death of Kathryn Kuhlman at Tulsa, Oklahoma, on February 20th, the voice of one of America's greatest evangelists was stilled and with it a thirty year old personal healing ministry.

Miss Kuhlman was born in 1910 in Concordia, Mo. At the age of thirteen she was gloriously saved and discontinued High School for the preaching of the gospel and was later ordained with the Evangelical Alliance Church. She spent some years as an itinerant preacher in Idaho and the mid-west and God gave her much success. In her early 20's, she pastored a large Denver Church in a red bricked 2000 seater building, and she has had her own radio programme, "Smiling Through".

In 1946 when she was pastoring a church in Franklin, Pa., she received the Pentecostal Baptism of the Holy Spirit. There was a new emphasis in her preaching and one night as she was preaching a woman was healed of a tumor, other healings followed and her healing ministry was born.

A year later Miss Kuhlman moved to Pittsburgh and soon the largest auditoriums both in that city and other cities around were too small to hold the crowds who came for healing. Hundreds would stand for hours in all kinds of weather waiting for the doors to open. Again and again it was standing room only.

Twelve years ago she commenced a monthly service in the Shrine Auditorium, Los Angeles, which seated 5000. By 1970 she was drawing capacity crowds in cities all over America. She told a gathering of the Greater Los Angeles Press Club in late 1974, that she estimated 2 million people claimed healing through her ministry in preaching, best selling books, Radio and Television programmes.

The Kathryn Kuhlman Foundation was set up, and although from offerings and gifts it received millions of dollars, yet Miss Kuhlman had a modest salary (by American standards).

Twice last year she had slight heart flutter. It was subsequently discovered she had a diseased heart valve. She underwent open heart surgery in Tulsa, Oklahoma and recovered sufficiently to return to California for Christmas. On December 28th she had a flare-up and was rushed back to Tulsa and hospital. She failed to regain strength and eight weeks later she died.

At the private funeral in Glendale, California, Oral Roberts said "To me, she's the greatest evangelist of the ministry of God's power in my life-time". In an interview afterwards he said "She was a woman whose faith was outstanding, whose life was so clean and upstanding. She was a good woman and I'm proud that I knew her".

Once more the Shrine Auditorium was packed to capacity. Again the choir and singers took their places but this time on March 28th at 2 p.m. it was for a memorial service. "There's not a church in California that was not touched by her ministry", said Ralph Wilkenson, Pastor of Melodylands Christian Centre, in his tribute to Kathryn Kuhlman.

Kathryn Kuhlman leaves no heir. God buries His workman but carries on His work.

Thoughts from the Gospel of Matthew

by Frank Lavender

15. The Lordship of the Son
Matthew 12:8

THE words spoken by the Lord Jesus: *"In this place is one greater than the temple"* (v. 6) were very significant. Those to whom He spoke were Jews who knew the Old Testament Scriptures very well, so the words of Jesus would have reminded them of the prayer of Solomon at the dedication of his temple:

"Heaven and the heaven of heavens cannot contain thee; how much less this house which I have builded?" (1 Kings 8: 27).

He had built the temple with God-given wisdom, using the finest materials and skilled craftsmen, yet he did not have things out of proportion. He knew that God was mightier than His creation, and that the universe was not large enough to contain Him, so the house built by Solomon could only be a place of sacrifice and worship. The challenge of Jesus to the Jews therefore was: "I am the One who cannot be contained by heaven and earth, I stand here with you as the One who is greater than the temple!"

This chapter is a record of conflict about the Person of the Lord Jesus, and of decisions which men and women were compelled to make concerning Him. Was He really the Lord of the Sabbath, or was He a blasphemer? Was He the long awaited Son of David, the Messiah, or was He a child of the devil? Was His mighty ministry, His words of authority and His deeds of power, the result of the anointing of the Holy Spirit or were they the working of Beelzebub the prince of the devils? The people were compelled to decide, but they were also warned that their decisions would have eternal consequences for them (vv. 31-32, 41-42).

God has exalted His Son Jesus Christ. By His resurrection he is declared to be the One who will judge all men, and to whom every knee will bow in submission (Acts 17: 31; Philippians 2: 9-11). As a result, wherever the gospel of the Lord Jesus is preached, men and women must decide concerning Him (Acts 17: 30). Is Jesus your Lord? I do not simply ask: Have you asked Him to take away your sin? but, have you surrendered your will to Him, do you obey Him with all your heart?

News

The Bible in the News

NORWAY last year published the New Testament in a new translation.

This was so well received that sales for the year exceeded the most optimistic expectations – 142,733 Testaments of the new translation in "Bogmaal" and "Nynorsk" (a Norwegian dialect) were sold.

What pleased the Norwegians even more, however, was that the sale of older editions was hardly influenced by the success.

By royal resolution, the new translation has been acknowledged for use in the Norwegian National Church.

The most important project in Norway now seems to be the work of translating the Old Testament and this should be finished later this year.

A full colour edition of the German version of Today's English Version, "Die Gute Nachricht", has been published.

The two editions, hardback and paperback follow the success of the textual version produced about five years ago and which sold 250,000 copies in advance in the German Democratic Republic. Another 200,000 copies were sold shortly after the publishing date.

Rev Peter Gross, Secretary of the East German Bible Society, said recently that in the last 30 years, 3 million copies of the Bible and New Testament have been distributed in the GDR.

He was also hopeful that a large-print version of Matthew's Gospel would be produced later this year to help the visually handicapped. It is to be printed at Werningerode. There are also plans for another gospel for the blind at the printing works which specialises in printing for the blind.

A REVISION of the Lutheran translation of the New Testament should be published later this year by the Bible Societies of West Germany and Austria.

The revision, prepared by the Lutheran Church of Western Germany, should be produced for the Frankfurt Book Fair in September.

Points for Preachers

by **J. Alexander Wright**

TALKING-POINT

By what stimulus?

AS young Christians we were sometimes asked how we would react if we were "caught" in a cinema or at a football match when Jesus returned. "Do nothing you would be ashamed to be doing on that Great Day" we were counselled. All this implied an absent Lord and was probably based on the Parable of the Stewards, but it seemed to miss the beating-heart of our Christian Faith which is Christ with you and *in* you for ever. What has become of that counsel of old in these days when most of us attend the cinema in our own homes and many likewise watch the football there?

But apart from the dubious virtue or non-virtue of those particular activities, is the Christian's moral stimulus really to be found in the unexpectedness of His Coming? Some have argued that belief in the imminence of His appearing provides stimulus to holy living which some Christians lack because they have not heard or do not conceive of His Second Advent in these terms, but the writer has not observed that there is this difference among God's people.

It is worthy of notice that the urgency and emphasis of the apostles is found elsewhere, while *"we wait for His Son from heaven"*. That steadfast faith and abounding hope and love of Paul's great chapter, 1 Corinthians 15 with its meaningful conclusion, *"Therefore . . ."* (v. 58), is based upon the fact of the Resurrection, not the Second Coming. John's purifying hope is that of the saints of all ages, (Psalm 17: 15), and in the long catalogue of virtues in Romans 12 and 13, Christians are portrayed as already living in the sunshine of the day and therefore behaving as children of light (13: 13). The Day of the Lord will not come upon them unawares as a thief in the night.

2 Peter 3 would seem to be an exceptional to my talking point, with its call to godliness, whether our lives be long or brief, in view of the great Judgement Day and end of this world, not necessarily imminent, but it is more general in character, and, of course, has always been believed.

If the possible sudden presence of our Lord were to provide the *a priori* stimulus what of that real presence we have of this One who is with us always? Is not this the inspiration of all holy living?

A Christian's morality does not consist in becoming what he must be, or should be, because of the Coming of our Lord, but rather in being true to his present status as a child of God, a follower of Jesus, and a member of the redeemed community. When He is manifested (Colossians 3:4, Romans 8:19), we too will be manifested – seen by the world for what kind of people we really are – now.

A small point of theology and doctrine? Maybe, but an important one.

GRAMMAR

Your adjectives

The curse of journalism, it has been said, is the adjective. This most subjective expression in a writer's or speaker's repertory is a two-edged weapon that can be turned against himself. Carelessness brings too many adjectives. International or otherwise the adjective can be used to convey but half-truths. Nouns state facts, adjectives provide ornament, emphasis, or comment.

Take any one of the great Christian hymns and examine each adjective. Why did the writer use that particular word? Most likely because no other one was possible, or suitable. Mind your P's and Q's always: mind also your adjectives.

May Osman's Page

AT a certain church where we ministered I was sometimes annoyed by some of the men who came to speak at our Sisterhood meetings. They seemed to take the attitude that they must find something simple to speak to the ladies about. I don't know whether they thought our minds were less active on Wednesday than on Sundays, when we were deemed capable of taking in a full sermon. Anyway, one certain half year our visiting speakers came along and we listened to messages on Mary and Martha, and the woman with the issue of blood, week after week. I said to my husband "If I hear another sermon on Martha I shall scream".

It came to our Annual Rally and our special speaker announced her text by saying "I've never heard this particular text preached on". Yes! You've guessed it *"Martha was cumbered about much serving"* (Luke 10 : 40). So I really began to feel that the Lord was needing to speak to us, and to me in particular, and I have always tried to the best of my ability to have the Mary like qualities of prayer and study of God's Word.

Time. I find it a constant battle to find time in each day to get alone with God as much as I would like to do. It is a fact that the older I get, the busier I get. The more articles I write, the more invitations I get to speak at Rallies and I find life very full. I would value your prayers as I write my articles week after week. I am so grateful to God for His enablings, and I would not have my life any different than to be busy in the Master's service.

I counselled a young woman last Sunday and praise God she surrendered her life to Jesus. But one of the things she said was, that when she sat and thought about her problems, thick clouds of depression came upon her, and she certainly has her share of trouble, but all our troubles can be surrendered to Jesus and He will sort things out for us.

Home. Just suppose that your house had been chosen for a Royal visit. What would you feel like? First of all you would feel pride, then all sorts of doubts would creep in and a feeling of insecurity would possess you. You would be up with the lark giving the place a thorough spring clean, and you would expect every member of the family to do his or her share in preparing the house for the presence of the Queen. In fact, you'd be so busy that even your prayer time and your reading of God's Word would be crowded out, and the Queen wouldn't really see you as you are day by day, but all dressed up for a special occasion.

Are you burdened and heavy laden? Does life seem to be too hard for you and your duties too many? Then come to the realisation that Jesus is already in your home. He doesn't need any fuss made for a special state visit, He is near just when you need Him most. Don't go on struggling to cope with your many duties, just take time off to speak with Jesus, relax in His presence for a while and you will find that your spirit will rise and you will be able to face the chores with a new vigour when you have spent time at His feet.

This applies to office workers too. I've known what it is to be bogged down with a mass of figures, and I've gone out of the office to a little hidey-hole and I have allowed Jesus to breathe His peace into my soul, and I've gone back to the volume of work on my desk and waded through it in the power of the Spirit. It is really amazing what a little prayer can do.

When I was a child I used to hate spring cleaning time. When I got home from school my mother used to have the house upside down and every cupboard, nook and cranny was thoroughly scoured, and we had to make do with scratch meals instead of a good cooked dinner. Instead of going out to play I had to wash the wax off the dining chairs with vinegar water and rub and rub until my arms ached. My father hated it too. So I've learned to "do" one room at a time and in easy stages.

It is just like that with our burdens and cares. If we tackle one day at a time the Lord will bring us through smiling.

"Casting all your cares upon him; for he careth for you" (1 Peter 5:7).

The Family Altar

Scripture Union Portions

Notes by G.H. Neale

Monday, May 17th
JONAH 3:1–10

"And the word of the Lord came to Jonah the second time" (v.1).

HOW gracious God is to the prophet; how gracious He is to us. Human friends may cast us aside when we disappoint them, but God never leaves us. He is the God of the second chance. Jonah had failed to obey the first call, but God calls again and this time the prophet answers the call. Saul of Tarsus had resisted for some time but when the voice was heard calling "Why persecutest thou me?", he said "Who art thou, Lord? . . . and he . . . said, Lord, what wilt thou have me to do?" (Acts 9:5–6).

Tuesday, May 18th
JONAH 4:1–11

"The Lord God prepared a gourd, and made it to come up over Jonah" (v.6).

IN chapter one we read God prepared a fish to save Jonah from the sea. In chapter four God prepared a gourd and a worm to teach him a lesson. God sometimes prepares things for us that we too might learn spiritual lessons. Do we sometimes get more upset over little things than we do over the millions who are going to an eternity without Christ?

Wednesday, May 19th
ROMANS 1:1–7

"Paul, a servant of Jesus Christ, called to be an apostle" (v.1).

THIS verse tells us one of the reasons why the Apostle Paul was so mightily used of God. He was a servant of Jesus Christ first and an apostle second. No matter how important we may be in the work of God, we are still only servants (Luke 17:9–10). The world thinks of a servant as unimportant, but in reality it is the highest honour for any one to be a servant of God.

Thursday, May 20th
ROMANS 1:8–17

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (v.16).

WHEN we consider how much God has done for us and what the gospel really consists of, it seems hard to believe that it is possible to be ashamed of it (Mark 8:38). When we consider Paul the Pharisee, a Hebrew of the Hebrews, we begin to understand what stand he was making for God. His friends, his nation, his position were now far less important than the good news of Jesus Christ (Philippians 3:4–8).

Friday, May 21st
ROMANS 1:18–32

"Being filled with all unrighteousness" (v.29).

THE Bible speaks of our lives being like vessels with a capacity to be filled. Here Paul lists some of the things that fill the lives of the ungodly, but the Bible also speaks of what should fill the lives of those who belong to Christ. In the last days it is vital that we should be filled with the Spirit. Paul lists some of these evil and unclean things, but God wants our lives full of the Holy Spirit.

Saturday, May 22nd
ROMANS 2:1–16

"For there is no respect of persons with God" (v.11).

PAUL has just been writing about the judgment of God and how none will be excused; in the same way God is no respecter of persons with regard to His offer of salvation. The judgment is for all, and Christ died for all. It is our responsibility to tell the world that Jesus saves.

Sunday, May 23rd
ROMANS 2:17–29

"And art confident that thou thyself art a guide of the blind" (v.19).

THE Jews thought of themselves as guides to the poor blind Gentiles who sat in darkness, but their work was unacceptable because it was done in pride. Their ministry was rejected because of spiritual pride. We too must guard against false pride, especially in the things that we do for God. Let us always remember that the more important thing is what God does through 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.

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BIRTH

LONGWORTH. April 22nd, to Hazel (nee Gregory) and John Longworth of Marton. Blackpool, God's gift of a son, Peter.

DEDICATION

BOWLEY. April 25th, at Elim Pentecostal Church, Kilmarnock, Rebecca, daughter of Ron and Angela Bowley was dedicated to the Lord. Officiating minister: R.L. Elsmore. C.5162

Coming Events

ABERDARE. May 29, 30. Elim Pentecostal Church, Monk Street. 40th year Anniversary. Preacher: S.J. Brown, former minister. Saturday at 7.15. Sunday at 11 and 6.

BISHOP AUCKLAND. May 29-31. St. Peter's Schoolroom, Princes Street, Spring Convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30 (tea provided). Preachers: T.W. Walker and Geoffrey Fearne. Musical ministry. Convener: Peter Williams.

CAMBERWELL. May 30-31. Elim Pentecostal Church, Benhill Road. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preachers: G.I. Potts and M.J. Tilley. Musical ministry by Aldershot Group. Refreshments between Monday meetings.

CLACTON-on-SEA. May 30-31. Elim Pentecostal Church, Hayes Road. Spring Bank Holiday Convention. Sunday 11. Communion. 6.30. Revivaltime. Monday at 3 and 6.30. Convention meetings. Tea between services. Musical ministry with Peter King (Gospel Folk). Preacher: Len Cowdery. Convener: Patrick Rose.

EAST HAM. May 16. Elim Pentecostal Church, Central Park Road. 50th Anniversary of Sunday School. Service at 4.30. Tea following. Speaker: Arthur Whitton.

EDINBURGH. May 22-23. The City Temple, Church Anniversary and Thanksgiving Services. Sharing the Word of God: Stanley Beresford. Leading the praise: "Chord of Love" Youth Choir. Saturday at 7. Sunday at 11 and 6.30. Saturday, May 29. Trans World Radio public rally. Speaker: Otaka Vozeh (Czechoslovakia). At 7.

FINCHLEY. May 29. Elim Pentecostal Church, United Reform Church, East End Road. Film Rally at 7.30. "Without Onion". Convener: A.L. Hawkes.

HARLOW. June 5. Elim Pentecostal Church, Parkdon Wood Road, off Partingdon Road, Great Parndon. Saturday at 7. East London Presbytery Rally. Preacher: D.J. Green. Special singing items.

SPARKBROOK. May 22-23. Elim Pentecostal Church, Golden Hillcock Road. Special Celebrations to mark the Golden Wedding Anniversary of Robert and Alice Tweed. Saturday at 7. Sunday at 11 and 6.30. Preacher: C.J.E. Kingston. Convener: Derek Lambelle.

VAZON, Guernsey. May 29-June 1. Elim Pentecostal Church, Spring Holiday Convention. Weeknights 7.45. Sunday at 10.45 and 6. Preacher: J.C. Smyth. Convener: A. Cecil Jarvis.

WEST KIRBY. Elim Pentecostal Church, Grange Road. Regular services now in progress. Sundays at 11 and 6.30. Tuesday, Prayer, praise and healing, 7.30. Wednesday, Midweek minsitry, 7.30. Pastor: Brian Grist

HOVE. May 22-23. Elim Pentecostal Church, Portland Road. Opening of New Minor Hall by P.S. Brewster. Saturday at 3. Rally at 7. Sunday at 11 and 6.30. May 29-31. Spring Holiday Convention. Saturday at 7. Sunday at 11 and 6.30. Monday, 6.30. Preacher: Eric Gaudion.

HULL. May 22-28. Elim Pentecostal Church, Mason Street. Golden Jubilee Celebrations. Weeknights (except Monday) at 7.30. Sunday at 11 and 6.30. Preachers: Arnold Brookes and George Backhouse. May 29-31. Annual Spring Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. (Cups of tea provided between services on Monday). Preachers: George Backhouse and Raymond Hall ((A.o.G., York).

ILFORD. May 22-23. Elim Pentecostal Church, Clements Road. Golden Jubilee Celebrations. Special visit of Pastor H.A. Court (Ilford's first minister). Saturday at 7.30. Sunday at 11 and 6.30.

KINGSTANDING. May 16. Elim Pentecostal Church, Warren Road. Visit of Christian Police Team at 6.30. May 22 at 11 and 6.30. Visit of Doreen Irvine. "From Witchcraft to Christ".

KIRKINTILLOCH. June 7-11. Elim Pentecostal Church, Gallowhill Road, Bible Week. At 7.30 nightly. Subject: Bible Prophecy. Preacher: R.D. Bradley. Visiting groups. Convener: W. Dunn. Enquiries: Tel: 041 776 7184.

LIVERPOOL. May 29-June 3. Elim Pentecostal Church, Jubilee Drive. Golden Jubilee Conventions. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: P.S. Brewster and John H. MacInnes. Tuesday at 7.30. Preacher: David Lewis. Wednesday at 7.30. Preacher: Joe Grisdale. Thursday at 7.30. Preacher: E.J. Thomas. Musical items and supporting ministry at all meetings.

ITINERARIES

The President (John H. McInnes):
May 16, Ipswich; 17, Bury St. Edmunds; 18, Stowmarket; 19, Felixstow; 20, Norwich; 22, Lowestoft; 23, Great Yarmouth; 29, Liverpool; 30, Ellesmere Port; 31, Liverpool; June 1,

Birkenhead; 2, Southport; 3, St. Helens; 5, West Kirby; 6, Warrington a.m; Sale p.m.; 7, Stockport; 8, Glossop.

Catherine Picken:
June 5, Stockport. 6, Glossop; 7, Salford; 8, Chorlton-cum-Hardy; 9, Sale; 10, Middleton.

GOLDEN JUBILEE CELEBRATIONS

of Elim Pentecostal Church, Clements Road, ILFORD.

Special visit of:
PASTOR H.A. COURT
(Ilford's first minister)

Sat. May 22nd, at 7.30 p.m.
Sun. May 23rd, at 11 and 6.30 p.m.

COME and share the blessing of God.

EXPANSION WEEK

Elim Church, Portland Road, HOVE

Saturday, May 22nd — 3 p.m. Opening of New Church Extension.
7 p.m. Rally. Preacher: **P.S. Brewster**
Tea provided between services
Sunday, 23rd at 11 and 6.30. Preacher: **P.S. Brewster.** *Wednesday, 26th at 8.* **Musical Evening with Len Magee.** *Thursday, 27th at 7.30.* **Around the world in 90 minutes with the students of IBTI.** *Friday, 28th at 7.30.* **Film night showing "Survival".** *Saturday, 29th at 7.* **Spring Holiday Convention** *Sunday, 30th at 11 and 6.30. Preacher:* **Eric Gaudion.** *Monday, 31st at 6.30. Preacher:* **Eric Gaudion.**
Supporting items at all meetings.
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D.5163

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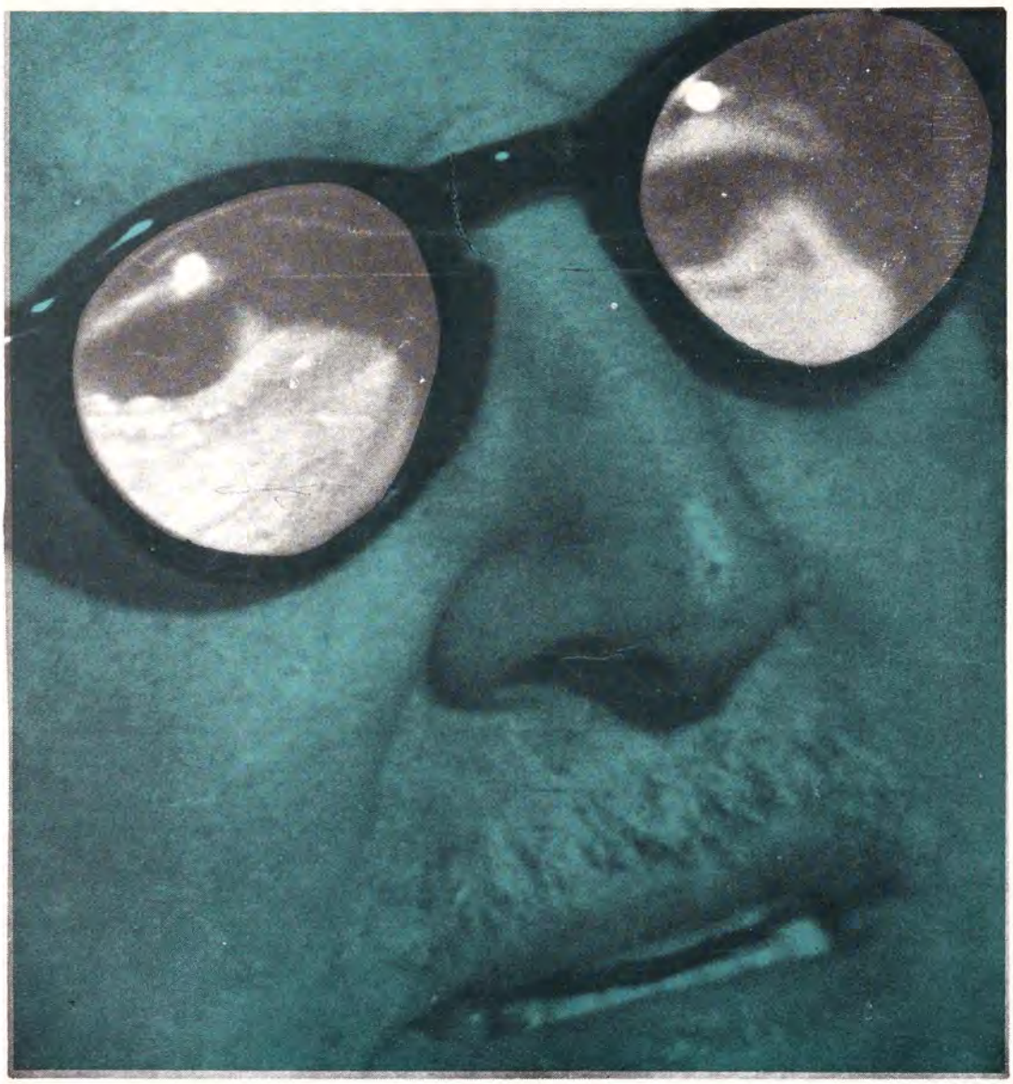
D.5127

Platform scene at the Royal Albert Hall Rally

Set your focus right

by **Robert C. Cunningham,** Editor of Pentecostal Evangel



DURING an overseas tour, one man spent a lot of his time taking pictures. He had a brand-new camera and dozens of rolls of film, and he shot nearly everything in sight.

He could hardly wait to get home and compile a photographic record of his trip.

Can you imagine how he felt when he discovered there was not one good picture in the lot? Every picture was hopelessly blurred. The lens on his beautiful new camera was out of focus!

No Satisfaction. It reminded me of some people's lives. They do a lot of living. They're so active, it seems there aren't enough hours in the day for all their interesting projects. They have friends; they go places; they do things; and yet, when the years are gone they turn out to be unhappy, frustrated people. They have no satisfaction from all their living, simply because their lives were not properly focused.

Even Christians can make this kind of mistake. They can keep very busy and yet waste time and talents if their lives are out of focus.

Have you checked your focus lately? Ask yourself these questions:

* Which do I consider more important—the present or the future?
* What is my chief concern – earth or heaven?
* Am I trying to please self or Christ each day?
* Am I giving priority to the things of the spirit or the things of the flesh?

You can focus on either the ugly, sinful things of this present world or the pure and beautiful things of Christ. The choice is yours.

Turn to Colossians, chapter 3. There you will find a list of the earthly things which are associated with the "old man" – that is, with the carnal nature; and also a list of the qualities associated with the "new man" – the Christlike nature. The Bible says it's up to you to put off the "old" and put on the "new".

You may say, "Do you mean I can overcome sin and live a holy life by the power of my own mind?".. No, not by your power alone. You need divine power. You need God's help.

Your Cooperation. But your will plays a decisive role. God cannot lead you into a life of purity and peace without your cooperation. You must set the focus.

It's something like changing gears in your car. The power is not in you but in the motor; however, you change gears and decide whether you will go forward or backward.

God has provided victory for you through the Cross, the Spirit, and the Word, IF you get in focus.

You can have victory through the Cross *if* you reckon yourself to be dead indeed unto sin and alive unto God (Romans 6:11).

You can have victory through the Spirit *if* you yield to God and determine to *"walk not after the flesh, but after the Spirit"* (Romans 8:1).

You can have victory through the Word IF you meditate in it and do what it says. *"Let the word of Christ dwell in you richly"* (Colossians 3:16).

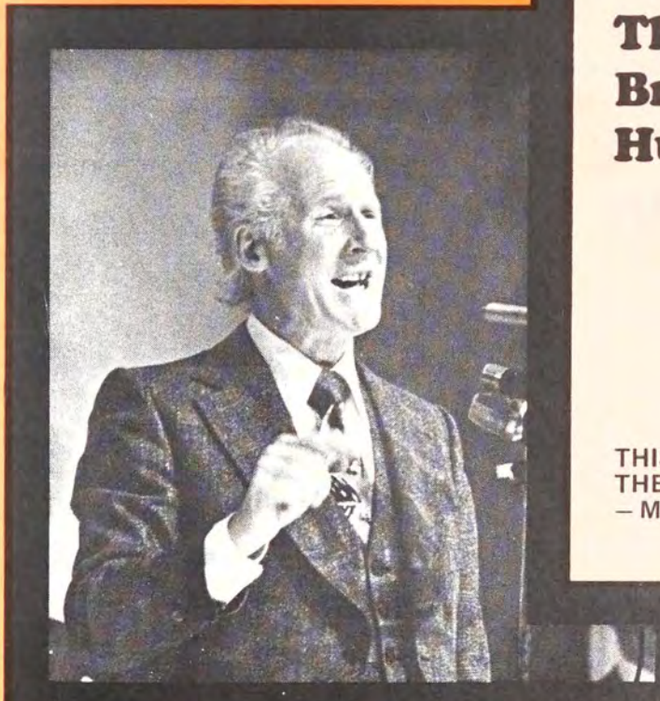
So it's up to you. Your will is the battleground.

May God help each of us to get our lives in focus and live each day with eternity's values in view.

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

MAY 22nd, 1976 / PRICE TEN PENCE



The intercession of Christ
Breadth in prayer
Hungry and ye fed me

THIS WEEK'S COVER –
THE FIRST CONFERENCE PHOTOGRAPHS
– MORE NEXT WEEK.

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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Editorial

ON THE eve of our Annual Conference, I had occasion to read the minutes of the last Methodist Conference.

In the period between 1971 and 1974 they reported a net loss of 43,819 members. In the same period, they had 493 fewer churches although that still left some 8,669 meeting places. The average membership is now 64 as against 66 in 1971.

My reason for mentioning these figures is more than the mere curiosity that we all show when we look over our neighbours fence to see how well his garden is growing.

I am well aware that statistics can be made to prove almost anything, but there seems to be a fairly obvious lesson.

There is a very close connection between total membership and the number of churches. Even for the largest churches, there is a limit to the number of people who can be reached in any area.

There is of course a good case to be made out for increasing the total number of churches.

We should not really have to go to the Conference report of another denomination to learn that.

The clear commission of Christ to the Church is to "Go and teach all nations" (Matthew 28:19).

We can thank God at this time that we are able to report progress and expansion in our work for the Lord, but we must continue to seek new avenues of witness. I have before me a list of 140 towns in Britain, each with a population of over 30,000 where we do not have an Elim Church.

We thank God for what others are doing, but there is still so much more for us to do.

David J. Ayling, minister of Ulster Temple, Belfast, elected as the Vice-President.

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The intercession of Christ

by **Gordon Hills**

An exposition of John 17

Jesus – praying for His own

AS we consider the prayer of our Great High Priest for believers, it is important that we give due regard to the exact nature of His prayer and note carefully what He is saying. This prayer is Christ's expression of His will for us. In this connection we see it as always having a relevance to the believer, irrespective of the age in which he lives, or the particular stage of his spiritual development. It has that timelessness about it which we associate with Paul's prayer for the Ephesians. The apostle had lifted up his heart to God so often, that certain spiritual priorities might be fulfilled in their lives, that he has no difficulty in writing down the essence of that prayer in this letter (Ephesians 1:16-23). It is as we understand what Christ is asking of the Father on our behalf that we will be able to work towards its realization.

Be specific

The prayer of Christ is specific; it was not filled with generalizations; He was not praying for the sake of praying. He had certain definite requests to make and He put these petitions to His Father in an intelligent manner. We also need to be specific in our prayers. The promise of Christ with regard to our prayers is dependent upon us being specific in the requests which we make.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). All too often we spend time in prayer telling God what He already knows, and thus we excuse ourselves from definitely asking for certain needs. If we were to carry this thinking to its logical conclusion, we would not even bother to tell God that He knows all about it, *since He knows all about it anyway!* Of course He knows, and He knows that we know He knows, but nevertheless He has pointedly revealed that we are still to *"ask in faith, nothing wavering"* (James 1:6). Where faith is present, prayer will be positive and not vague. It is only as we make particular requests to God, that we are able to register definite answers, and thus give Him the glory which is due to His holy name.

No restrictions

We must not restrict the prayer of Christ to those who were with Him at that particular time; neither should we limit the instruction He gave to the eleven, as though we were not represented in that company. Later on our Lord distinctly states that He is including every single believer in this prayer:

"Them also which shall believe on me through their word" (v.20).

He now begins to pray for His own by declaring what they had received from Him.

"I have manifested thy name unto the men which thou gavest me out of the world" (v.6).

He had shown to them the character of His Father, through all that He was, said and did.

"From the manger at Bethlehem to the grave of Joseph at Arimathaea, from Jordan to the brook Kidron, from the mount of transfiguration to the hill of Golgotha, the whole of Christ's life, His sufferings and death, ay, and afterwards His resurrection – is nothing but the most lucid and blessed revelation of the name of God, by which He would be known of us" (Charles Ross).

Is it any wonder that Jesus said to Philip: *"He that hath seen me hath seen the Father"* (John 14:9).

A unique relationship

Our Lord then goes on in His prayer to describe their unique relationship to Him. *"The men which thou gavest me"* (v.6). It is highly significant that six times in the course of this prayer Jesus refers to believers as those that had been given to Him by the Father. It is a most natural thing that when we pray we should endeavour to vary our statements or expressions in order to avoid repetition. Yet in His prayer Christ consistently used this same phrase to describe His followers. Why? Because there was really no other way of expressing the relationship which they had with Him,

THE INTERCESSION OF CHRIST
(continued from overleaf)

because He was viewing their position in the eternal plan of God. He saw them as the elect that had been given to Him in the counsels of eternity (1 Peter 1:2; Ephesians 1:4). This being so, it was not fitting that in this context He should refer to the manward aspect of their relationship to Him. Consequently He does speak of them as disciples or followers here. *"Thine they were, and thou gavest them me"* (v.6). What a comfort it is to know that God has given us to Christ.

Reception

The third point which is brought out here is how Jesus defined their reception of Him. *"They have kept thy word"* (v.6). Our Lord made no reference whatsoever to the imperfections in the disciples, even though He had reason to draw attention to their lack of faith but moments before (John 16:31, 32). For it was not appropriate that in His capacity of Advocate He should make mention of their failings. He presents the evidence of their faith to the Father and their response to Him. The word of God, which Christ has imparted to them, had been received into good ground and had brought forth fruit, so that they were now possessed of that spiritual knowledge which is peculiar to the children of God. They knew that Christ was God's Son, fulfilling His purposes on the earth (v.7, 8).

It was not only on behalf of those who *had* believed on Him but also for all who *would* yet believe on him (v.20), that Christ offered this prayer for the Father.

"I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine" (v.9).

This sentiment is entirely in accord with the ministry of a High Priest, whose duties were associated with the people of God. This is not to suggest that our Lord did not have an interest in the world. Far from it. His compassion for Jerusalem, that city which had so stubbornly rejected every loving entreaty of the Father, is one of the greatest single evidences of the extent of His concern for the world (Matthew 23:37). But at this moment His concern is for His own; they must go to the world in His place; they must bear its reproaches and suffer its rejections: nevertheless in them Christ would be glorified. Jesus, in all of His earthly ministrations, had glorified the Father (v.4), now it was to be the responsibility of the believers to continue this work of bringing glory to God. What a great charge is committed to us – but through the prayers of Christ we shall do valiantly.

Forth in Thy name, O Lord, I go,
My daily labour to pursue,
Thee, only Thee, resolved to know
In all I think, or speak, or do.

Thee may I set at my right hand,
Whose eyes my inmost substance see,
And labour on at Thy command,
And offer all my works to Thee.

Charles Wesley 1707-88.

ELIM IN BRAZIL

by **G. Wesley Gilpin,** chairman of the Elim Missionary Council

DURING April 1976 by wife and I visited the Elim Churches in Brazil. There are over twenty churches and congregations, centered mainly in Saõ Paulo (Population 10,000,000), Londrina (Population 300,000) and Brazilia (the new capital, carved out of the desert, but very beautiful and modern). There are outposts at Epitacio and Curitibs. The total population of the country, which is the largest of the South American continent, is 110,000,000. Brazil is a remarkable country with something of a mixed and chequered history. Its vastness leaves large areas still undiscovered and still larger areas undeveloped. The sheer size and potential challenges leaders and planners; despite a 40 per cent inflation it marches on to be one of the greatest countries in the world. The visitor is impressed by the extremes both in geography and culture. If one were to visit only the tourist areas such as Rio de Janeiro one would be left with the impression of the magnificence and oppulence of Brazilia with its architectural modernity, and a picture of financial and materialistic stability. But even in the outskirts of its great cities such as Saõ Paulo and in the country areas there are great stretches of almost virgin forest with hundreds of shanty-towns clinging to the hill-sides or hugging the river banks, their red earth approaches just swallow up transport after heavy rain. In this country the rich are very rich and the poor are very poor and there is but a slowly emerging middle-class. Coffee, sugar and cotton are major products, but in recent years the weather has been unkind to the coffee crop which has brought serious economic repercussions.

The people are sincere, warm and full of exuberant emotion, unashamedly demonstrated in politics, the arts and religion. It was a great day for them when in 1945/6 they threw off the yoke of the church of Rome which had fettered them for centuries and religious liberty was proclaimed. However, Rome still has tremendous power, particularly over the ignorant masses in remote areas where ridicule, blackmail and terrorising is still the order of the day. In 1964, Russian Communism made a bid for control but the military saved the day and have since ruled, sometimes ruthlessly. The President, General Ernesto Geisel, is a Lutheran Christian, and

freedom to preach the gospel is absolute.

The protracted rule of the cruder form of Roman Catholicism, combined with Indian, Negro, and Iberian/Portugese mixture has transmitted some strange qualities of life to the Brazilians. They are, by nature, endowed with unusual religious, emotional, intellectual and moral possibilities. So, that, on the one hand the twelve million strong Umbanda spiritist-brand of syncretistic African cult/Roman Catholic form of religion, which is animistic, consisting of the manifestation of the African spirits for healing, ritual practices, and ecstatic experiences of different natures sets the stage for various forms of counterfeit. On the other hand, the openness and illiteracy (over 50 per cent of the population), and the utter misery of millions, provides a field for both evangelistic and educational programmes for all the groups, unparalled anywhere else. The Pentecostals excel in this. In addition to the work of the Spirit through the Presbyterians and the Baptists, the Pentecostal churches number two million adherents, of which half belong to the Assemblies of God of Brazil, almost half a million to the Congregação Cristã do Brazil and the remainder to independent groups.

Henry Jeffrey and his wife laboured together in Brazil for eleven years and left behind many fine churches with brick buildings. Stephen and Maureen Huntly arrived in February 1975 and immediately applied themselves to language study. They have been extremely successful, and today converse and minister freely in Portugese. In addition, they relate to the people both in sharing their way of life and in an understanding of their culture.

The Elim Church in Brazil is totally indigenous. Church oversight is similar to that of the churches in Great Britain. The President (who currently is Stephen Huntly) is elected for three years by the representative conference of pastors and deacons and the six-man executive council is elected annually. The churches pay 10 per cent of their offerings to central funds, property is generally held in the name of the demonimation with the Executive as the Trust Board. Expansion comes from the vision of the national brethren who are keen pioneers and who will go into untouched areas and campaign, erect a temporary wooden building and later move on to a brick structure. There is absolutely no need for overlapping, sheep-stealing or building on other men's foundations for there are millions yet untouched by the gospel. The need is great and opportunities are legion. There is particular need for trained leadership. Stephan Huntly is directing his talents and time to pastoring the Central Church in Socorrc (Saõ Paulo) and directing Extension Bible School courses in several centres. There is considerable interest in the latter, and apart from the spiritual benefits, it plays a part in filling the vacuum that exists through general illiteracy.

This is one of the most needy fields in the world and there are unparalleled opportunities for Christian service. The cost of living is high and many societies are cutting their Brazilian budget. Elim, along with the American A.o.G. is playing its part in tackling the task of training for leadership and supports the national church. The prayers of our readers are urgently requested and gifts for the work should be sent to: The Secretary, Elim Missionary Society, Box 38, Cheltenham, Glos.

Pastor Carlita D'Olivera (third from right) supervising a baptismal service in connection with the Londrina church, (400 miles west of Rio de Janiero in the interior).

Elim Church News

WEOLEY CASTLE, Birmingham

Pastor: S. Shaw

A DOZEN eager Bible enthusiasts gathered in the minor hall. Clutched in their hands were Bibles and deep in their hearts was a thirst for the Word of God. This was the commencement of the special Christian workers' training course which was to run for twelve weeks. We were to be led through the various Books of the Bible, as well as looking at the various Bible doctrines, Church history, Bible customs, Bible geography, evangelism, etc. Our lecturer, Ray Fawcett, B.Sc., ably conducted us through the Bible with duplicated notes, blackboard, slides, and so on. God blessed him and us in these wonderful times. Our other lecturer, Pastor S. Shaw, took lectures on evangelism and Biblical eschatology.

Two lectures in two hours was the aim, but we were hungry for the Word and very often it was two and a half and three hours before we would reluctantly let our lecturers go. We bombarded them with questions and great discussions would result. One evening the Virgin Birth of Christ was discussed until past 11 p.m.

God was very good to us in these times around His Word. We give Him thanks, knowing that we are better suited to teach the Bible to others.

It was once said that God uses six classes to win souls: the foolish to confound the wise; the weak to confound the mighty; the base things, the despised things, the nothings and the nobodys. At Weoley Castle we have ten nobodys, who are no doubt despised and nothing to the world, but each one loves the Lord Jesus and the souls of men and women, and has a fervent desire to spread the Gospel. These ten servants of God are engaged in the most extensive plan of outreach work that Weoley Castle has ever known.

We commenced the work early last September, under the instigation of our Pastor. We soon discovered by the use of a questionnaire the vast depth of spiritual ignorance in the locality. "What is a Christian?" is one of the questions we ask, and no-one has yet been able to answer correctly. Another is, "Do you believe in Christ and God?". "Oh, yes!" is their emphatic reply. Then we ask, "Is there life after death?". "Oh, no!", they answer, "We don't believe that". You can appreciate the task that we have before us in presenting the gospel to these lost souls.

God has moved in these past months as we have strived to evangelise the area. He has stirred up interest and has led us to those in need of comfort at seemingly the right moment. He has convicted hardened hearts and moved people to tears. He has led us into homes where we have been able to discuss the truth of His Word. He has guided new people into the assembly and, above all, He has crowned our efforts in that seven people have professed faith in Christ. One of these was an aspiring Jehovah's Witness.

We have touched only a fringe of the area; we still have to contact literally thousands of homes. Please pray for us as we abound in the work of the Lord.

NIXON GRAHAM and JOHN TONKS

Ron Jones in Africa

WHILE I was in South Africa I spent an afternoon with Anne Stevenson. In actual fact she made a long journey to come and meet me so that we could have some fellowship together and I took the opportunity to have a few photographs taken. The first picture shows Ann and myself in a place called Naboomspruit, in the second picture we were joined by two African girls who both had very large bundles of wood balanced on their heads. This is the way that they carry any heavy load. Sometimes they balance an odd bottle of milk or even sometimes a bucket on their heads.

At one meeting I spoke in a very large building which seated 1,200 people which had only recently been opened and the place was absolutely packed and there were many decisions for Christ.

The third picture shows a group of Pentecostal ministers from South Africa and Rhodesia who met for a three day Conference at which I was invited to speak.

Editor's Note

Ron Jones also sent us a picture of a lion, unfortunately we were unable to use it, I don't think he got close enough!

Thoughts from the Gospel of Matthew

by Frank Lavender

26. The Unpardonable Sin
Matthew 12:31

THIS Scripture has been wrongly used by some people and they have caused much controversy and discussion, and the resultant conflicts have brought a great deal of heartache and insecurity in their wake. Some folk have felt that they can never be forgiven by God for some particular thing which they have said or done; others have believed that a loved one has been guilty of committing the unpardonable sin. Let us look at this subject in its scriptural setting.

Jesus of Nazareth had been anointed for His ministry by the Holy Spirit following His baptism by John in the river Jordan (Matthew 3:16). John the Baptist gave his confirming witness after he had seen the promised, heaven sent sign of the Holy Spirit resting upon Christ (John 1:32-34). The personal testimony of the Lord Jesus was that His mighty works were done in the power of the Holy Spirit (Luke 4:14-21). The leaders of the Jews knew these things, but instead of receiving Him as the God-sent Messiah, they feared His power and growing popularity; they hated Him because He would not accept their traditions, and they finally rejected Him and determined to destroy Him.

Nicodemus said that the Jewish elders had privately recognised that His ministry was from God (John 3:1-2). The Lord Jesus Himself said that they knew who He was (Luke 20:13-15). Even Pontius Pilate realised that the Jews wanted to kill Jesus because they envied Him (Matthew 27:18). Those men, were not ignorant, but they wilfully, with their eyes wide open, blasphemed the Holy Spirit; works which they knew were from God they attributed to Beelzebub. It was this that caused the Lord Jesus to give them clear warning about the danger of eternal sin.

In its scriptural context, the unpardonable sin is never a sin committed in ignorance. It is always sin committed wilfully, out of hatred for the Lord Jesus. The sin which cannot be forgiven is that of deliberately and wantonly attributing the works of the Holy Spirit to Satan, usually in order to prevent men and women from turning to Christ. It is without question that there *is* an unforgiveable sin, as Stephen also plainly declared to the Jewish elders (Acts 7: 51-53). If, however, you are worried and distressed about whether you have been guilty of this sin, you can be quite sure that you have *not* committed it! Only the Holy Spirit can convict of sin: and if you had committed the unpardonable sin then the Holy Spirit would have left you; you would be completely untroubled about what you have done, and you would hate Jesus.

News

Olympics

THE 1976 Winter Olympics have provided a unique opportunity for a Scripture distribution campaign. Hundreds of competitors and thousands of spectators from many different countries, gathered in one place for just two weeks to witness a display of the finest Winter sportsmanship in the world.

The Austrian Bible Society was certainly quick to seize this opportunity, and they produced 40,000 copies of a specially prepared Scripture selection in German and English.

They were given the go-ahead by church groups and by evangelical organisations who appreciated having a selection with a specific purpose for their use.

The selection linked Bible verses with the sporting events at Innsbruck, with passages on "the contest", "the goal" and "the prize".

On the front were the words "Towards the goal" printed beneath a full-colour action photograph of a skier.

The Bible Society also made other selection and portions of Scriptures available for use at evening youth gatherings and film presentations when a team of 120 young people from all over the world joined various church groups to take part in the distribution of these Scriptures, both at the competitions and in the Olympic City.

A Bible depot stocked with Scriptures in many languages was set up in Innsbruck to supply those engaged in distribution.

Using the Bible

THREE HUNDRED Bible-lovers are being invited to Work with the Word at a special training conference at Swanwick in October organised by the Bible Society.

The conference, from Friday October 22 until Sunday October 24, at The Hayes, Swanwick, Derbyshire, is geared to help Christians use the Bible in their own Church, home and area.

Special sessions will be run to give training in personal Bible reading, using the Bible in Church services, running a Bible study group, Scripture distribution (personal and by visitation), running a Bible bookstall and using the Bible with children and youth.

Delegates to the conference (the fee is £8.50) can select the subject they wish to study during the weekend.

Conference leaders will be Dr George R. Beasley-Murray, former Principal of Spurgeon's College and now Professor in New Testament Interpretation at Southern Baptist Theological Seminary, Kentucky, USA; Rev Neville B. Cryer, General Director of the Bible Society, and Rev Tom Houston, Communication Director for the Bible Society.

Details are available from, Bible House, 146 Queen Victoria Street, London EC4V 4BX.

Breadth in prayer

by **Harry Palliser** (3) Prayer and the Nation

HAVING looked at the matter of prayer for the nation from the family standpoint, let us now consider prayer for our land in a more general way with 1 Timothy 2:1-6 as the basis for that consideration.

It may be helpful to make the world of Paul's time our starting point, and a Bible map covering his journeys will be very useful. At the time of Christ's ascension, all that world, with the exception of the tiny land of Palestine was in pagan darkness. The next thirty years saw the spread of the Christian Faith across the world as, quite apart from Paul's tremendous work, Acts 2:10; 13:1, (and maybe 8:27; Romans 15:19, 24; and 1 Peter 1:1) indicate. We see the spread of the Church, but we still have a world that is largely heathen. Now, to such a Church in such a world, went out this order from Paul in cir. A.D.64:

"First of all, then, I urge that supplications, prayers, intercessions, be made for all men, for kings, and all who are in high positions. . ." (1 Timothy 2:1,2 RSV).

Think for a moment. When Paul wrote these words Nero was the Emperor, and he had already murdered his mother, wife, and a brother – and his worst deeds had still to be committed. Think for a moment of those in high positions, for they included governors who, like Pilate, would allow blatant injustice in order to retain position; governors as hard as Felix (Acts 24:27); and as immoral as Agrippa (Acts 25:23). It was against such a background that Paul's words were written. And notice *where* they occur in the letter. The first chapter is of a personal nature. Not until the second chapter does he get down to business, and this is first on the list as though to imply it is first in importance, and it is couched in strong language – *"I urge . . ."*

Some important facts. Now it seems to me that certain important facts suggest themselves. The first is surely this, that the Christian is to take notice of what is happening in the nation. As to this I realise that by means of the Press, Television, and Radio, we are being daily bombarded with information – and much of it is both grim and distressing. And so, for the purpose of this article, I have thought it might be helpful for us to have the assessment of our national condition by experts whose considered opinions would be expressed succinctly and concisely.

First, the late Professor Arnold Toynbee, the noted historian. In 1948 his book, *Civilisation on Trial* was pub-

lished. Here is one sentence: "Democracy has certainly been half emptied by being divorced from its Christian content and secularized; and we have obviously for a number of generations past, been living on spiritual capital. I mean clinging to Christian practise without possessing the Christian belief – and practise unsupported by belief in a wasting asset, as we have suddenly discovered, to our dismay, in this generation" (pp.236-7). That was in 1948. Professor Toynbee was interviewed on Thames TV on Easter Day, 1973, and the discussion centred round "the neglect of the spiritual element" as evidenced by the obvious meaninglessness of Holy Week to the masses. This the Professor fully admitted, and he said in his opinion it was due in part to our materialism, and in part "to religion itself". Then came this question: "Do you think our civilisation is in a bad way?" Toynbee replied, "Yes, I think it is in a very bad way; and I think the Western part of the world is a very unhappy one . . . at the moment we are very unhappy and in a disturbed state of mind". From a historian to two leading statesmen from the two main political parties.

First, Lord Hailsham: "Our country is being destroyed before our very 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. In the public life of today a public man is mocked when he speaks about patriotism; a cynical sneer greets references to honour and integrity in political as in business affairs. And if anyone by any chance says he believes in a healthy family life as the foundation of civilisation or backs the traditional ethic on sex and morals, we hear an awful lot of nonsense about the need for tolerance and charity in allowing the young to be taught to do as they please, and in allowing them to be kept in ignorance about the disastrous consequences of doing so, when the squalid and tragic consequences of their doing so are being played out daily in Parliament and the courts". Strong words, but next,

Lord Shawcross: "Listening to these miserable little men without a controversial idea, who for money tear down and destroy accepted values and ridicule those who seek to serve their country, you might think there was nothing worthy in our society. You may be as puzzled as I am about these exhibitionist intellectuals, these psychiatrists in a small way of business, these publicity seeking clerics who talk about the new morality. There is no such thing. This so-called new morality is too often the old immorality condoned. The great principles of good and evil, kindness or cruelty, generosity or selfishness, love or lust, do not change because some confused bishop writes a book about it". And there is one final quotation which I deem worthy of earnest consideration because what it says is applicable to more than the student world. In the Annual Report of the Universities and Colleges Christian Fellowship, assessing the situation in relation to the whole business of Christian life and witness, the following passage appeared under the heading, "Some trends in the student world": "An article in the *Times Higher Education Supplement* for 25th April, 1975, describes the effects of the 'Counter-Culture' in these words: 'I want to draw particular attention to **its essential hostility to structure**. It attacked ritual, form, boundaries, categories, roles and certainties in every conceivable sphere. The boundaries most frequently under attack were those between decent and indecent, tabooed and available, sacred and profane, between art and ordinary life, good taste and vulgarity, between creator and creation, artist and observer, between human and inhuman, male and female, animate and inanimate, Man, Animal, and Nature. This rejection of control in all its forms showed itself as a preference for randomness or chance over plan, for excess over balance, for the fantastic over the normal, for emotion over reason, for the ephemeral over the lasting, for immediacy over hard-won comprehension, for the purely personal or topical allusion over the historically rooted image".

I grant that these are lengthy quotations, but I submit they are the observations of men of insight and experience; and they all have the same ominous undertones, and all say the same thing – that ours is a sick society. So now, in the light of all this, let us notice the absolute relevancy of 1 Timothy 2:1-6. In Paul's day as in ours, the Christian Church lived in a sick society. And the appeal he made then still holds good: *"First of all, then, I urge that supplications, prayers, intercessions, be made for all men, for kings, and all who are in our high positions".*

If the first important fact we learn is that Christian people should take notice of what is happening within the nation, then surely the second is that in the light of what they see they should pray for the nation. Now, as we have seen in the remarks of Lord Hailsham, "patriotism" is, in some quarters, almost a dirty word. But is it a sin to love one's country (something quite different from "My country right or wrong!")? In the words of Sir Walter Scott, "Lives there a man with soul so dead, Who never to himself has said, 'This is my own, my native land' "? Notice the concern for their country revealed in so many of the great men of the Old Testament. Think of the intercession of Moses for Israel, (Exodus 32:11-14, 31-34). There is the solemn protest of Samuel when Israel moves towards a monarchy, (1 Samuel 12:19-24). Then turn to the passionate prayers of Nehemiah 1; Isaiah 64 and Habakkuk 1. And what of Jeremiah in that most moving of passages (chapter 9) of which it has been said that, "In this deeply moving passage the prophet reflects in his own heart the anguish of God".

Let us move into the realm of Church history, taking with us the words of Matthew Henry, "When God intends a great mercy for His people He first sets them a-praying". Has there ever been a great move of the Spirit which has not been preceded by prayer arising out of the awareness of spiritual death and need? One may turn to the spiritual awakenings which stirred whole countries or provinces, as for example in the Evangelical Awakening in the days of Whitefield and the Wesleys, the Ulster Revival of 1859, the Welsh Revival in 1904, or China in 1906, in the days of Jonathan Goforth, or the movings of God in the Hebrides and Zaire – both in the 1950s. All were preceded and accompanied by prayer. Or one may turn to the more local movings of the Spirit, and it is still the same. Whether in Shotts in 1630, or Dundee in 1839, or Aberdeenshire in 1859, prayer played the crucial part in the work of God. And even as I write this I am thrilled and encouraged in the knowledge that across the land are groups

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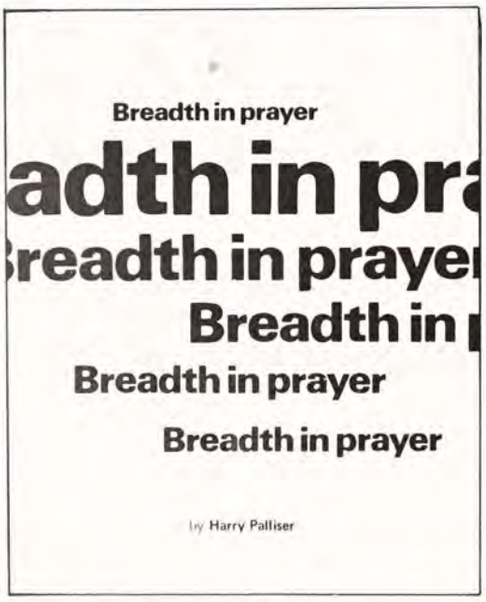

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of prayer warriors (a term which maybe needs reviving) who are seeking the face of God on behalf of the nation. Only last autumn I had fellowship with a Christian worker whose district is the Highlands and Islands, and he assured me that there were many such groups with a burden for their own area – and for the nation as a whole.

But, according to Paul, this praying for the nation must be more specific than "blanket" praying. We are to pray for "Kings, and all who are in high positions". Now remember – Nero was the Emperor. Never mind, said Paul, "Pray"! And I would add that in the light of verse 3, our praying will be not only that God will give them wisdom, guidance, and kindred blessings, but that He will bring them to Himself. So, let there be prayer for the Queen and the royal household; and is not this a matter which some of us in Noncomformist circles have neglected? What a wealth of meaning can be put into those four words, "God save the Queen!". Did not Queen Victoria and Queen Alexandra testify to salvation? And what cause for thankfulness to God for the fact that Dr Billy Graham is welcomed to the Palace, and invited to preach in the Royal Chapel; and that the evangelical John Stott prepared H.R.H. Prince Charles for confirmation! Pray for the Royal family in these troublous times. They need our prayers.

"Prayer for all who are in high positions" says Paul; and we may think at once of the Cabinet, and the Shadow Cabinet, of the members of the Houses of Lords and Commons, and of the leaders of the TUC and the CBI. Guy King, in one his books includes (logically enough) City Corporations and Borough Councils, adding, "They have great burdens to bear, they have big problems to solve" and as we hear the news each day we know how true this is.

But thank God for the power of prayer in relation to the problems of a nation and its leaders! In *Decision* magazine, (February 1976), Billy Graham recalls a crisis in American history in 1787. Her statesmen were met in Philadelphia to draft a constitution "for the new country that was being born". But they were getting nowhere, and there was friction, tension and frustration. On June 2nd, Benjamin Franklin rose to his feet, and asked, "Mr. President, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understanding?" Within three weeks, Billy Graham tells us, the deadlock was broken, and the Constitution completed and adopted. In January, 1947, Peter Marshall was elected Chaplain to the United States Senate. One of his duties was to lead the Senate in prayer each day – a matter which he and other friends took to the Lord for guidance, so important did he know it would be. How God helped and guided him! In the words of Senator Lucas: "Peter Marshall exercised a spiritual influence and moral guidance felt by every member here. While he had no voice in determining policy . . . no . . . vote . . . his prayers carried weight in our heart and many times moved us in the right direction", *A Man Called Peter*, p.232.

Finally, it seems to me that we are forced, as we pursue this line of thought, to take such praying a step further. We need to pray for *Christian* men and women in high office and positions of influence. How much we owe to those who have stood and worked for God in order to benefit humanity. In his classic work, *England Before and After Wesley* Dr John Wesley Bready gives to Part III of his work the title, Some Fruits of the Faith, and among the matters he deals with are: the abolition of slavery, the foundation of popular education, the humanising of the prison system, etc., and alongside these important matters come famous names: W.E. Gladstone, Lord Shaftesbury, William Wilberforce, John Howard and Elizabeth Fry, Keir Hardie and Doctor Barnado.

But what of more recent years? We may think of the late Lord Reith whose standards for the BBC were so high, and whose address as Lord High Commissioner for the Church of Scotland made such a deep impact upon the General Assembly of 1967. Then George Mather (later Lord Mather) who as M.P. for the Western isles refused to participate in politics on the Lord's Day; and when supporting the motion before the General Assembly to bring Dr Billy Graham to Scotland, began his speech with the words, "I stand before you as a sinner saved by grace". Today we think of names like Sir Cyril Black in the world of politics, and Sir Frederick Catherwood in industry. These are just two names out of a host others.

Now, is it not right that we should remember such people in prayer? Not so long ago, Mrs. Osman informed us through the May Osman's Page in the EVANGEL that there are over 130 Christians in Parliament. Then there are Christians who lecture in our universities, and teach in our schools, whose steadying influences help our young people to find and/or keep their feet on the Christian path amid all the teachings and opinions they hear voiced in lecture hall and class room. And how this list could be extended. Christian people involved in the administration of law, from a High Court Judge to the policeman on the beat. Christians in medical work, research scientists, doctors, nurses. Then the Christians in social and moral welfare; working in a society which, in spite of all our boasting, becomes an ever intensifying maelstrom of problems.

I only know that time and again I have met Christians engaged in some of the ways indicated, and they have told me how much they value and appreciate prayer support. Even as I write this, there comes to mind a fine young Christian man who is an engineer in the oil industry. He told me how peculiarly tough, life for a Christian could be out on a rig where each day was like all the others, and with nothing to remind one when it was Sunday; and how privacy for a "quiet time" was well-nigh impossible. It is when we begin to really think about our fellow Christians who are engaged in such important, and often difficult work, that the words of Paul take on a new meaning: *"Bear ye one another's burdens, and so fulfil the law of Christ"*. And, as we pray for them, who can tell what the outcome may be for the nation?

Book reviews

Every Man A Bible Student, *by J.E. Church, published by the Paternoster Press, Paternoster House, Mount Radford Crescent, Exeter, price £1.60, postage and packing 20p extra.*

HERE, revised and enlarged from the original 1938 edition, is a "basic Bible study handbook" with a minimum of commentary by the author, its purpose being to lay down a foundation of scriptures which speak for themselves and which will lead on to deeper study.

The book is very comprehensive, dealing with forty-seven doctrines in just over 100 pages, but it should not be dismissed as superficial because of this.

A measure of disagreement would be expressed with regard to the conclusion of the chapter on "Baptism – Initiation" – otherwise, the book is recommended as a clear, easily understood, and wide ranging handbook suitable for an age range from teenage upwards.

R.L. CURRIE

My Brother's Keeper?, *by Pat Boone, published by Victory Press, Lottbridge Drive, Eastbourne, Sussex, price 70p, postage and packing 12p extra.*

THE author needs little introduction, and as might be expected the language and style will appeal to the younger generation. The short chapters help to overcome the lack of any literary style.

The book expresses his thoughts after being "disfellowshipped" i.e. being asked to leave his church, because of his beliefs. The title and cover write-up suggest that the book is to do with our responsibility to all Christians, and what he says on this is excellent. However, half the book was over before the chapter "The basis of brotherhood". This was inadequate in its explanation, only one sentence saying that the basis was "Belief in Jesus and confession that He is Lord".

The majority of the book is really Pat Boone expressing his own views on the Baptism in the Holy Spirit and His work.

I was thrilled with his previous book, but I was very disappointed with this one.

P.T. NIBLETT

GURU JESUS, *by Robert Van De Weyer, published by SPCK, price £1.95.*

THE author of this book apparently doesn't mind having his past life telescoped across the sky in panoramic vision for all to see. The book itself declares it is the diary of a young man's intellectual and spiritual search. It is also the diary of an unregenerate life, regurgetated with foul language and all.

Rather a brilliant thinker for his age. As a youngster, still at school, he discovers what all true hippies find – life has nothing to offer if it is lived in the straight-jacket of society and surburbian values. He travels overland to India and attempts to follow the life of a wandering ascetic. After many adventures and religious failures he finally decides to make Jesus his Guru.

Returning from India, he was confirmed in an Anglican church into a sort of Christianity which combines with it "socialist views" and "a reasonable sense of humour". He then spent some time in Durham University's Theological Library to try and understand his new beliefs.

Of this 140 page book, only 20 pages are to do with actually following Jesus, and this the author conveys in terms of theological and experimental mumbo jumbo.

A frank and honest book which I must say I enjoyed as I would enjoy any adventure travelogue. But I must say I was left feeling rather dubious as to whether this rather proud, clever and courageous young man has really arrived at his journey's end.

LEN MAGEE

A Guide to Romans, *by Roger Bowen, published by SPCK Theological Education Fund, Study Guide II, price £2.95, postage and packing 30p extra.*

JOHN CALVIN spoke truly when he said of Romans it is "an open door to understand all the treasures of Scripture". Christians, therefore, should apply themselves to this Epistle. If you want a detailed verse-by-verse commentary on Romans, this is not your book; try elsewhere – Murray, Hodge or Haldane. This is a guide and it fulfils its mission admirably. It leads the way through the various sections of Romans giving the apostle's outline, together with an introduction to and interpretation of the passage. Each section includes specialised notes and suggestions for further study. The value of the book is enhanced by additional notes on the main words of the Epistle. Though written with the Third World in mind and for those who use English as a second language, this faithful explanation of God's Word is applicable to man whatever his background. I found the book to be soundly Scriptural, firmly evangelical and wholly practical, apart from a few unusual words on the historicity of Adam. Does divine revelation require human verefication to constitute historicity? However, this is no more than a slight flaw in an otherwise excellent book, and one that is particularly useful for personal Bible Study.

PHILIP MACINNES

CREATION, some helpful books.

WE draw our readers attention to three useful publications on the subject of creation.

From the *Evangelical Times*, 14 Silverleigh Road, Thornton Heath, Surrey comes *Is Evolution True – Bone of Contention*, by Sylvia Baker M.Sc., price 40p plus 10p postage and packing. This is a series of articles originally published in the *Evangelical Times*, which discuss in detail the subject of creation and comes over very strongly against the theory of Evolution. We wish this publication a very wide circulation.

From Kregel Publications, Grand Rapids, Michigan comes a reprint of G.H. Pember's *Earth's Earliest Ages*, at $5.95. The attractive modern reprint makes this older classic available to a new generation of students.

The third book is a *Symposium on Creation III*, edited by Donald W. Patton, published by Bethany Fellowship Incorporated, price £1,50 (British agents C.L.C.). This book includes a very interesting chapter by Dr. Bolton Davidheiser on the Scopes Trial in 1925.

May Osman's Page

THE CROSS or the Crescent! That is the choice which is being given to the people of Britain just now. I was much disturbed on a recent visit to Birmingham when I was taken to the Belgrave Road area, to see a new Moslem Mosque which has been erected there. My heart sank and I wondered what is to become of once Christian Britain. The Moslems claim that they are leading men back to God and to a holier way of living, and that they begin to live a heavenly life in this very world. Well, we certainly need that experience in Britain today, but not the Moslem way. I am reminded of Jesus' words *"I am the way, the truth, and the life: no man cometh unto the Father, but by me"* (John 14:6).

The most outspoken reaction to this recent Moslem effort has come from Len Moules, leader of the Worldwide Evangelisation Crusade. He believes that the recent Moslem Festival is really a front for an attempt to make converts to Islam and he is particularly critical of the part Her Majesty the Queen played in the opening ceremony. I agree with him, for one of our Queen's titles is Defender of the Faith, and this means the Christian Faith. I am sorry that she lent her support to such a venture.

The sponsors of the Festival, the World of Islam Trust, claim that its purpose is to present only the scholarly, cultural and artistic aspects of Islam, but the Festival's publication programme includes a large number of books on the Koran, and Mr. Moules claims it is impossible to divorce Islamic scholarship, art and culture from their religious context.

They have exhibitions at five of the

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top London museums, six Nationwide Television programmes made by the Trust, further exhibitions at Sheffield, Manchester, Durham, Bristol, Brighton and Edinbrugh within the next eighteen months. April's festival is costing £3 million pounds, and is not the only advance Islam is making in Britain. The Central London Mosque is shortly to open in Regents Park together with an Islamic Cultural Centre. The contractor for this expensive development is the construction firm of Sir John Laing, a noted evangelical.

Muslim countries do not allow such freedom to Christian missionaries to preach the Christian message. "In many Islamic states there is harassment and persecution of Christians and very severe limits on Christian activities" says John Capon, Editor of *Crusade*. "An edict issued from Mecca two years ago called for a cessation of all Christian missionary endeavour among Muslim communities". The BBC appears to be an ally in this cause. According to a letter published in the *Life of Faith* from a converted Muslim living in France, the BBC's Overseas programmes in Arabic are really "Pushing Islam and tearing down Christianity".

How much do you know of the Islamic faith? I believe we ought to know what it is all about so that we can be ready to put the Christian point of view if questioned. The Evangelical Alliance has just published a leaflet, *Islam, the Christian Response,* in which the Islamic and Christian faiths are compared and points of difference made clear. It has been published, says the introduction, "to help avoid misunderstandings and to take a fresh look at both faiths, forgiving past misrepresentations" Write to Evangelical Alliance, 19, Draycott Place, London SW3 2SJ for your copy of this leaflet.

The shadow of the crescent is creeping over Britain and we need to abide under the shadow of the cross. The Muslims say that Jesus was just a prophet; we know Him to be a living, vibrant Saviour. Unlike the prophet Mohammed, Jesus is alive and He is present with us today. If the Moslems are on the march in Britain then you and I should get out of our easy chairs and *do* something about it. Something like witnessing to all and sundry that Jesus is the *only* way to God.

The Family Altar

Scripture Union Portions

Notes by Ken Smith

Monday, May 24th

ROMANS 3:1-8

"Let God be true" (v.3).

THEIR advantage and profit is ours, and much more – "the oracles of God", and for us it is "the whole counsel of God". We have a full-orbed gospel. Lack of faith in some does not devalue the divine faith in others (v.3). Judgment must include retribution.

Today's topic: The divine oracles, like the miracles glorify God.

Prayer theme: Remember those who professed Christ yesterday.

Tuesday, May 25th

ROMANS 3:9-20

"All under sin" (v.9).

GUILT of sin is universal, in Jew and Gentile alike. There is an absolute note of finality here – "No, not one". Think of the parables of Christ in this context. The lost sheep – our waywardness, the lost silver – our inherent sinfulness, the lost son – our wilfulness. The picture does not flatter man does it? The universal condemnation, judgment, sentence, guilt and corruption of sin is so clearly revealed.

Today's topic: "By nature and by practice far . . . from God".

Prayer Theme: Many sick are in need of a touch from the divine Physician.

Wednesday, May 26th

ROMANS 3:21-31

"Justified freely by His grace" (v.24).

HERE the glory breaking through the gloom, brightening the horizon of the blackness of our sinful condition. His righteousness, not mine. Not my merit, not my goodness, it's all of Him. "Boasting excluded, pride I abase, I'm only a sinner, saved by grace". The life we live has its place, but it is only after it has been changed by the grace of God.

Today's topic: His righteousness – not ours.

Prayer theme: Pray for the youth of Elim, and Crusader witness.

Thursday, May 27th

PSALM 24:1-10

"The King of Glory" (vv.7-10).

OH for a sanctified imagination, to see the Victor of Calvary pass through the serried ranks of angelic beings to take His place in glory. It is His now, as it ever was, but this time by right of conquest. "A royal diadem adorns the mighty Victor's brow". Look at hymn number 203 in *Redemption Hymnal* and ponder the words so little known.

Today's topic: There's the Man in the glory now for me.

Prayer theme: Missionary endeavour needs daily intercession.

Friday, May 28th

ROMANS 4:1-12

"Blessed is the man" (v.8).

WE are in the courtroom, and the verdict and sentence have been given. "Guilty".

"Justified". What a word! To quote the old fashioned phrase it is "Just as if I had never sinned", for He not only took our punishment, but He took our guilt as well. Human merit is the basis of all other religions. Our de-merit, and His merit, and His merit, is the Christian revelation. Believe God – His promises, integrity and ability, for He never changes. FAITH – Forsaking all I Trust Him. Do I really trust Him?

Today's topic: All of grace, and grace is free, Hallelujah!

Prayer theme: Remember our Sunday school teachers, and their preparation.

Saturday, May 29th

ROMANS 4:13-25

"The righteousness of faith" (v.13).

SALVATION is "of faith", "by grace" (v.16). It is of God, and not man. He is the first cause in the matter of man's salvation, as in other matters. He supplies the faith, and gives the grace. It's a better, blessed, lively, steadfast, glorious, reasonable hope. Is this faith yours? "Is anything too hard for the Lord?" Not even man's sinful condition, for even that must yield to His grace.

Today's topic: "Faith, mighty faith, the promise sees".

Prayer theme: Pray for the weekend services in all our churches.

Sunday, May 30th

ROMANS 5:1-11

"Christ died for us" (v.8).

WHAT a reading. Here are the blessings of justification, by-products of a right relationship with God. Love, joy and peace are not the message of the gospel, they are the outcome of receiving the gospel. "Repent and believe", is the message that we must preach. We, the offending party, are reconciled, not the Almighty, as Wesley's hymn wrongly puts it. It is His risen life that saves (v.10).

Today's topic: "How can I help but love Him?"

Prayer theme: Pray for the anointed lips, and anointed ears in every place of worship today.

Letter to the Editor

Dear Sir,

Just to keep the records straight, may I on behalf of the Elim Bible College reply to Gerald Ladlow and Dr Monty White?

Writing as a past student and currently a tutor, I can assure Dr White that the college has not, at least in recent years, advocated the Gap Theory – or for that matter any other "theory". Of course, I cannot vouch for past lecturers who may well have done so!

In fact the aim of the college is to give a fair presentation of all relevant view points. I'm sure Dr White would be the first to agree that this is the proper function of any Bible Training establishment.

My thanks to Mr. Ladlow for correctly pointing out that the college is "staunch in its opposition to the evolutionary theory" in its undermining of Biblical truth. Only recently we invited a well qualified biology teacher who specialises in this field to give a critique of evolutionary theories, and he was well received.

We do not intend – God forbid! – to resort to narrow-minded indoctrination on any subject where evangelical and pentecostal opinion is divided. The work of God needs mature, informed, balanced leadership – as well as pentecostal fire!

Yours sincerely, Malcolm R. Hathaway

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BIRTHS

AUSTIN. On April 19th, to Dolly and Bill Austin of Edinburgh, God's precious gift of a daughter, Angela Jane. "Thanks be to God".

MARRIAGES

BRIGGS–CAPES. On April 29th, at Grimsby Elim Pentecostal Church, Fred Briggs to Doris Capes. Officiating minister: Eric T. Carter.

WITH CHRIST

HARRIS. On March 2nd, Mr. A. Harris a respected friend and brother at our Barnsley Church. Officiating minister at funeral: G. Harpin.

MALCOLMSON. On April 15th, Susan Malcolmson, aged 91. Sunday school Superintendent at our Moneyslane Church for 38 years, and in whose home the Assembly first met. Officiating ministers at funeral: R.J. George, W. Dempster, Rev. J.W. Lockington and Rev. W.G.G. Crawford.

THOMPSON. On March 30th, Mrs. Thompson, a faithful and devoted member of our Barnsley Church. Funeral at Royston Parish Church.

YEOMANS. On March 29th, Mrs. Emma Yeomans, a faithful and esteemed member of our Barnsley Church. Officiating ministers at funeral: G. Harpin and E.J. Thomas.

Coming Events

ABERDARE. May 29, 30. Elim Pentecostal Church, Monk Street. 40th year Anniversary. Preacher: S.J. Brown, former minister. Saturday at 7.15. Sunday at 11 and 6.

BISHOP AUCKLAND. May 29-31. St. Peter's Schoolroom, Princes Street, Spring Convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30 (tea provided). Preachers: T.W. Walker and Geoffrey Fearn. Musical ministry. Convener: Peter Williams.

CAMBERWELL. May 30-31. Elim Pentecostal Church, Benhill Road. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preachers: G.I. Potts and M.J. Tilley. Musical ministry by Aldershot Group. Refreshments between Monday meetings.

CLACTON-on-SEA. May 30-31. Elim Pentecostal Church, Hayes Road. Spring Bank Holiday Convention. Sunday at 11. Communion. 6.30. Revivaltime. Monday at 3 and 6.30. Convention meetings. Tea between services. Musical ministry with Peter King (Gospel Folk). Preacher: Len Cowdery. Convener: Patrick Rose.

EDINBURGH. May 22-23. The City Temple, Church Anniversary and Thanksgiving Services. Sharing the Word of God: Stanley Beresford. Leading the praise: "Chord of Love" Youth Choir. Saturday at 7. Sunday at 11 and 6.30. Saturday, May 29. Trans World Radio public rally. Speaker: Otaka Vozeh (Czechoslovakia). At 7.

FINCHLEY. May 29. Elim Pentecostal Church, United Reform Church, East End Road. Film Rally at 7.30. "Without Onion". Convener: A.L. Hawkes.

GRIMSBY. May 31. Elim Pentecostal Church, Tunnard Street. Annual Spring Convention at 3 and 6 (cups of tea provided). Preacher: John M. Cuthbert. Musical ministry: Kinning Brothers and Team Talent.

HARLOW. June 5. Elim Pentecostal Church, Parkdon Wood Road, off Partingdon Road, Great Parndon. Saturday at 7. East London Presbytery Rally. Preacher: D.J. Green. Special singing items.

HOVE. May 22-23. Elim Pentecostal Church, Portland Road. Opening of New Minor Hall by P.S. Brewster. Saturday at 3. Rally at 7. Sunday at 11 and 6.30. May 29-31. Spring Holiday Convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 6.30. Preacher: Eric Gaudion.

HULL. May 22-28. Elim Pentecostal Church, Mason Street. Golden Jubilee Celebrations. Weeknights (except Monday) at 7.30. Sunday at 11 and 6.30. Preachers: Arnold Brooks and George Backhouse. May 29-31. Annual Spring Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. (cups of tea provided between services on Monday). Preachers: George Backhouse and Raymond Hall (A.o.G., York).

ILFORD. May 22-23. Elim Pentecostal Church, Clements Road. Golden Jubilee Celebrations. Special visit of Pastor H.A. Court (Ilford's first minister). Saturday at 7.30. Sunday at 11 and 6.30.

KENSINGTON. May 25. Kensington Temple, Kensington Park Road. Notting Hill Gate. Monthly Divine Healing Service. Conducted by F.H. Coleman at 2.30. Phone prayer requests from 2 p.m. onwards. Tel: 01 727 4495/4877.

KINGSTANDING. May 22. Elim Pentecostal Church, Warren Road, visit of Doreen Irvine. "From Witchcraft to Christ" at 11 and 6.30.

KIRKINTILLOCH. June 7-11. Elim Pentecostal Church, Gallowhill Road. Bible Week. At 7.30 nightly. Subject: Bible Prophecy. Preacher: R.D. Bradley. Visiting groups. Convener: W. Dunn. Enquiries: Tel: 041 776 7184.

LIVERPOOL. May 29-June 3. Elim Pentecostal Church, Jubilee Drive. Golden Jubilee Conventions. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: P.S. Brewster and John H. MacInnes. Tuesday at 7.30. Preacher: David Lewis. Wednesday at 7.30. Preacher: Joe Grisdale. Thursday at 7.30. Preacher: E.J. Thomas. Musical items and supporting ministry at all meetings.

MERTHYR TYDFIL. May 29-June 1. Elim Pentecostal Church, Court Street. Whitsuntide Convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 6.30. Preacher: Rev. John Doherty. Convener: D.G. Kilpatrick. Refreshments between meetings.

MOUNTAIN ASH. June 6-7. Elim Pentecostal Church, Knight Street. Ladies Anniversary Services at 6. Monday, United Rally at 3.30 and 7. Speaker: Mrs. I.R. Moore. Soloist: Mrs. Mair Jones-Perkins. Tea provided between meetings.

PALMERS GREEN. June 12. Elim Pentecostal Church, Russell Road. In concert with Lois Buckley at 7.30. Convener: A.L. Hawkes.

SOUTHAMPTON. May 29-31. Elim Pentecostal Church, Park Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: C.J.E. Kingston. Special singing at these services. Tea provided between the services on the Monday. Convener: W.J. Maybin.

SPARKBROOK. May 22-23. Elim Pentecostal Church, Golden Hillcock Road. Special Celebrations to mark the Golden Wedding Anniversary of Robert and Alice Tweed. Saturday at 7. Sunday at 11 and 6.30. Preacher: C.J.E. Kingston. Convener: Derek Lambelle.

ST. HELENS. June 13-20. Elim Pentecostal Church, Duke Street. Bible Week. Theme: Christ's glorious supremacy, studies in Colossians by Harry Palliser. Convener: David B. Tinnion. Details: Tel: 816556.

ITINERARIES

The President (John H. MacInnes):
May 22, Lowestoft; 23, Great Yarmouth, 29, Liverpool; 30, Ellesmere Port; 31, Liverpool; June 1, Birkenhead; 2, Southport; 3, St. Helens; 5, West Kirby; 6, Warrington a.m; Sale p.m; 7, Stockport; 8, Glossop.

Frieda Grossen:
May 23, Stirchley a.m; Tamworth p.m; 25, Worcester; 27, Graham Street; 30, Kingstanding.

Catherine Picken:
June 5, Stockport; 6, Glossop; 7, Salford; 8, Chorlton-cum-Hardy; 9, Sale; 10, Middleton; 12, Wigan; 13, Bolton; 14, Blackburn; 15, Accrington; 16, Liverpool; 17, Birkenhead.

Wavelength

ELIM ON THE AIR

United Kingdom

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

Radio Bristol. Whit Sunday, June 6th at 10.30 a.m. – 11.15 a.m. from the City Temple. Estimated audience 200,000. Please pray.

Radio Merseyside. Sunday May 30th. Services from our St. Helens Church. On the air 8.15 a.m. and 7 p.m.

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.

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Hungry and ye fed me

by **Mzee Bull**

FOUR pastors were sitting down eating communaly from a large plate of rice and mutton. The pastor sitting opposite me was making good progress towards me. To the right and left of me large cavities had appeared in the mound, but I was just playing with the food. "You are all pushing the food to my side" I said. There was a general laugh. "He has no hunger" one of them said. "Hungry" I replied. "I don't think I have ever really been hungry in my life".

"The people in our area have been having only three to four meals a week for the last six months" said our host.

"Yes", I replied.

"We Europeans know very little about hunger".

On a previous occasion I was eating my lunch with some Masai warriors who were roasting a cow. They were cutting off pieces of half cooked meat with their simes (this is a large dagger). I refused my share pointing out that my teeth were not sharp enough. But I did have a piece of well cooked meat which was considered a special delicacy. "Be my guest" urged one of the warriors. "But what do you normally eat?" he enquired. I then gave him our meal schedule for a day, including morning tea and elevenses. Astonished, he said, "You are welcome, but I will need a week's notice to prepare for you!"

Drought. Even this cattle-rich tribe are hard hit when drought is prolonged. Their cattle become so gaunt that they look like clothes horses; they cannot even be sold to buy food as they cannot give milk, which is their staple diet. Last week one of their leaders came to seek my help in obtaining a loan. Our Lord highly commended giving to the poor. But it is sometimes difficult to be sure you are giving aright, and where do you start? When do you start, where do you stop?

During his recent visit Eldin Corsie remarked on the poverty of these people and asked, "What can one do for them?" After he left us, I saw that in addition to the pair of shoes he had left for one of the pastors he had given away two of his shirts.

We have had the privilege for many years of being your hands extended to hundreds and sometimes thousands of starving people. This morning Dorothy has been sorting into bundles, hundreds of garments sent out (despite the continually rising postage costs) by our Elim sisters. The bundles are labelled thus: "Famine, widow and seven children", "New babies".

Praise God, here were shirts for workers, enough to supply all forty of them in Babiti Presbytery. The other two presbyteries were supplied last November. Your one-time curtains become wraps or sheets. With such a wrap a mother will tie her baby on her back. A sheet is all that is needed as you settle down to sleep on the mud floor.

During the famine in the Msolwa area in 1957 the people heard the gospel, and were told as they received the food that your hearts had been moved with compassion when you heard of their plight. "This is true religion" they said.

Some of them found Christ who is the "Bread of Life" and were doubly blessed.

Yes, Elim is in the **giving** business. We are feeding the hungry, clothing the naked and bringing new hope to the distressed. But taking priority over all, "the poor have the gospel preached to them" (Matthew 11:6).

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

MAY 29th, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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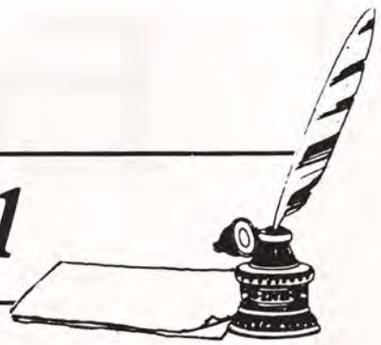
Editorial



OUR REDEMPTION HYMNAL will be twenty-five years old this year. During those twenty-five years so much has happened in the Christian world as well as in the world of music.

One of the things that has shown remarkable growth is in the field of Christian music outside the area that is covered by almost all our hymn books. We seem to have almost developed two cultures.

Every hymn book needs to be somewhat traditional if it is to have a reasonably long life; for a hymn book to be both popular and successful, and the *Redemption Hymnal* has been both, it must of necessity be fairly conservative.

If any of our readers are tempted to doubt this point let them look out for some of the "Christian" pop music of the '50s and they will be surprised at how strange it sounds.

Some of Charles Wesley's Hymns are still sung as also are many of those of Isaac Watts, John Newton and William Cowper.

They have a quality and depth about them that keeps them fresh. They have something more beside; they have a basic and underlying theology that can stand the test of time.

Much of modern music that has gone under the name of Christian is both unsound theologically and bad musically.

The *Redemption Hymnal* has stood up very well to twenty-five years of use, but we do sometimes wonder how many of the hymns are rarely, if ever sung. It might be an interesting exercise if some of us worked our way through a copy to see how many of the hymns we never sing.

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FRONT COVER PHOTOGRAPHS by B. Garrard.

Left to right: D.J. Ayling (Vice President), John MacInnes (President), Leslie Wigglesworth (Retiring President).
Evening Service in Gaiety Theatre.

THE WONDERFUL END 4

The Christian Doctrine of the last things

by **Ian Macpherson**

Continuing the second part of "The Vertical Take-off" **Ian Macpherson** writes this week about **"The Seven Paradoxes of the Parousia".**

Since God's thoughts are not our thoughts orthodoxy must often express itself in paradoxy.

THE PARADOX of singularity and duality. The Parousia is one event. That is not open to question. It is a single, unique, unrepeatable occurrence, and we have no Biblical warrant whatever for speaking of a Third Coming of Christ. And yet the Scriptural imagery used in connection with it is so diverse and incongruous that, to make sense of it, we are bound to believe that, although one happening, the Rapture will take place in two quite distinct and clearly differentiable stages.

If a British historian of the future were to get his facts mixed up and to confuse the wedding of King Charles III with D-Day, he could hardly land himself in bigger difficulties than do those who, for one reason or another, fail to distinguish between the two phases of the Lord's Return.

Marital imagery and martial imagery do not fit into the same frame. A wedding and a war are incompatible. Marriage and magistracy do not match. A catching up and a coming down obviously cannot be logically equated. Christ coming *for* His saints cannot be rationally identified with His coming *with* His saints. Every intelligent student of Holy Writ is compelled to recognize that Dean Alford was right when he said: "The Coming of Christ to take His Church to Himself is not the same event as His Coming to judge the world". And yet there will be no Third Coming. That is the paradox.

"The Lord's private reception of His own called and chosen ones", observes Dr. F.A. Marsh, "is like a king's levee, and is exclusively for the redeemed ones of His grace, but the glorious appearing is like the king's own public and royal procession as he goes to open parliament, and to manifest to all".

Between the two stages of the Advent most prophetic students envisage a period of some seven years, the missing heptad of Daniel's seventy weeks (Daniel 9:24-27), sixty-nine of which were accomplished in the cutting off of Messiah (v.26) and one of which still awaits fulfilment.

The Paradox of works and Grace. Not a few texts in the New Testament make it appear as if participation in the Rapture will turn upon works or merit or attitude of some kind. *"While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut"* (Matthew 25:10). *"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man"* (Luke 21:36). *"If by any means I might attain unto the resurrection of the dead"* (Philippians 3:11). *"Unto them that look for Him shall he appear the second time without sin unto salvation"* (Hebrews 9:28). *"Abide in him; that, when He shall appear, we may have confidence, and not be ashamed before him at his coming"* (1 John 2:28). *"He that overcometh, the same shall be clothed in white raiment"* (Revelation 3:5).

Such verses certainly *do* seem to lend colour and countenance to the view that virtue and character and readiness are somehow prerequisite to participation in the Parousia. In other words, they suggest that works are to be the criteria of eligibility for the Rapture.

And yet other texts, no less inspired and authoritative, make it plain that all born-again believers will be caught up when Christ comes. As we shall see later in this study, the Bema is to follow the Parousia and at the Bema many will appear whose whole life and activity will be categorized as *"wood, hay, stubble"* (1 Corinthians 3:12). Nevertheless, they will have been caught up *before* their works are burnt up! Besides, consider the following: *"Whom He justified, them he also glorified"* (Romans 8:30). *"They that are Christ's at His coming"* (1 Corinthians 15:23). *"We shall all be changed"* (1 Corinthians 15:51). *"The coming of the Lord Jesus Christ with all his saints"* (1 Thessalonians 3:13). From these texts we deduce that just as salvation was all of grace, so translation will be all of grace.

Works or grace? Which is to be? What is to be the principle upon which the Rapture will proceed? The New Testament says "Works" – to keep us on our toes: it also says "Grace" to bring us to our knees!

The paradox of selectivity and totality. Closely analogous to that which we have just considered is the sixth paradox. Devout and erudite prophetic scholars – men of the stamp of Robert Govett, D.M. Panton and G.H. Lang – have believed in and taught the partial or Selective Rapture Theory, and one does not lightly cross swords with such intellectual and spiritual giants. And, quite plainly, such texts as those which we have earlier cited *do* seem to support that supposition and position. *"One shall be taken, and the other left?"* (Matthew 24:41).

What are we to say to this?

(continued overleaf)

THE WONDERFUL END (4)
(continued from overleaf)

Well, to begin with, we must frankly admit that, whether or not the Rapture is in fact a Partial Rapture, there will be those to whom it will *appear* a Partial Rapture. As J. Gosset-Tanner solemnly reminds us: "Many who thought they were true followers of Christ will be left behind. They are described in Matthew 7:22, 23: *"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you".*

The Parousia may well seem Parital to these false followers, but it is not really partial since on Christ's own explicit testimony, despite their thaumaturgic achievements, they have never been genuine disciples at all.

The matter is quite different in the hypothetical case of a true believer who, after living, let us say, for forty years a blameless Christian life, suddenly finds himself confronted by a situation in which he is strongly tempted, "desire and opportunity coinciding", and falls to the solicitations of evil. Just then the Lord Jesus comes. What is to happen to that man? Will he, as the Puritan put it, "leap straight from Delilah's arms into Abraham's bosom?" It seems incredible. Only Christ Himself can provide the answer to that query. *"The Lord knoweth them that are his"* (2 Timothy 2:19). All who are His will be taken, and none will be mistaken. Selectivity applies only to the unsaved. Where believers are concerned, it will not be a partial but an *im*partial Rapture.

"Suppose some child came into your house", writes Robert Middleton, "got some clothes belonging to your child, and learnt some of the phrases and sayings of your children. Suppose this child, thinking itself fully equipped and entitled to do so, sat down with your children at your table, calling you 'father' or 'mother' and seeking to pass as your child. Would you be able to accept that strange child as yours? Father, would you detect that fraud? Mother, would you? So will it be when the Lord Jesus comes. He *knows* all those who have accepted Him". All such will be taken: none will be mistaken.

How is it with us? Does the Holy Spirit presently witness with our spirit that we are children of God? Does He own us as His own? In the light of the imminence of our Lord's Return it is absolutely imperative that we should be able to say "Yes" to these interrogations.

(to be continued)

MISSIONARY OFFERINGS FROM OUR JUNIOR DEPARTMENTS

BUILD A CHURCH

Receipt No.		£
10514	Barry Sunday school,	24.00
10515	Southend Sunday school and Monday Club,	21.00
M/R	Hadleigh,	30.00
10529	Ingatestone,	1.28
10532	Selly Oak Sunday school,	22.00
10534	Hastings Sunday school,	3.00
10537	Barry, Pyke Street Sunday school,	8.00
10550	Westcliff-on-Sea,	20.00
10551	Knottingley Sunday school,	3.50
M/R	Sheffield,	20.00
10570	Coventry Sunday schools,	105.00
10573	Pontypridd Sunday school,	30.00
M/R	Sunderland,	25.00
10587	Gosport Sunday school,	5.00
10588	Barking Junior Crusaders,	6.00
10596	Southport Sunday school,	65.52
10597	Chelmsford Sunday school,	24.50
10598	Sandiacre Young People,	40.00
10599	Ballysillan Sunday school and Crusaders,	7.00
10605	Ashingdon Sunday school,	20.00
10606	High Wycombe Sunday school,	10.00
10607	Belfast, Townsend Street, Sunday school and Sunshine Corner,	15.00
M/R	Blackpool, Jubilee Temple,	10.00
10640	Clacton Young Folk,	10.00

Thank you young people, in the name of the Lord,

Leslie Wigglesworth.

ITINERARIES

The President (John H. MacInnes):
May 29, Liverpool; 30, Ellesmere Port; 31, Liverpool; June 1, Birkenhead; 2, Southport; 3, St. Helens; 5, West Kirby; 6, Warrington a.m; Sale p.m; 7, Stockport; 8, Glossop.

Frieda Grossen:
May 30, Kingstanding.

Catherine Picken:
June 5, Stockport; 6, Glossop; 7, Salford; 8, Chorlton-cum-Hardy; 9, Sale; 10, Middleton; 12, Wigan; 13, Bolton; 14, Blackburn; 15, Accrington; 16, Liverpool; 17, Birkenhead; 19, West Kirby; 20, St. Helens; 21, Ellesmere Port; 22, Blackpool (joint), 23, Colwyn Bay; 24, Holyhead.

Wavelength

ELIM ON THE AIR

United Kingdom

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

Radio Bristol. Whit Sunday, June 6th at 10.30 a.m. – 11.15 a.m. from the City Temple. Estimated audience 200,000. Please pray.

Radio Merseyside. Sunday May 30th. Services from our St. Helens Church. On the air 8.15 a.m. and 7 p.m.

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.

Radio Derby. Thought for the Day from May 31st – June 4th. Pastor G.R. Adams, Elim Pentecostal Church.

Elim Church News

MALVERN

SURROUNDED by the beautiful Malvern Hills near the village of Storridge, our Malvern Church is housed in the basement of Butler's warehouse, Cowleigh Road. In these rented premises the congregation gathers. We had two visiting German student teachers one Sunday morning and, though communication was difficult, we tried to pass on the message of Christ's work on Calvary. Our little church was also a haven of rest for an Elim couple on the way back from holiday. A Methodist minister with his wife and two sons stumbled upon our church one Sunday morning.

The writer took over responsibility after Pastor Charles Thomas, a faithful worker in the Lord, passed away in November '74. Pastor Brian Garrard from Worcester, the overseeing minister, helps with the work.

One elderly sister, Mrs. Neale was one of the pioneers of our little church. Before Elim took over she used to keep the door open by paying the rent with her own widow's pension and that of a lady friend, who has since passed away to be with her Lord. On her ninety-first birthday, Mrs. Neale asked for a special favour – to go to the crusade in Worcester!

We trust that the Lord will undertake for the work in this part of the vineyard. Malvern is spiritually hard, but the ice is beginning to melt. My hope is that our faithful Sunday school children (we have 10 regulars) will stay with the church when they grow up, and become the back bone of a strong church.

JOHN M. PERSIJN

BROADSTAIRS

Pastor; G.R. Murray

AT the third anniversary of our ladies' meeting, our speaker was Mrs. Blythe, a former missionary and the wife of a retired A.O.G. minister. God's blessing was upon the whole meeting. Eleven local churches were represented and over seventy ladies were present, including Mrs. Mathews from our church at Blean. We thank God for His kindness to us. On the day prior and the day following we had heavy snow showers, but on our special day there was no snow about at all!

(Mrs.) DIANA COLEMAN

SOUTHAMPTON

Pastor: W.J. Maybin

THE Lord richly blessed our annual sisterhood rally. Our guest speaker was Mrs. R. Rowe, Pastor of the A.O.G. Church at Southsea. On Sunday evening Mrs. Rowe gave an anointed message on the greatness of Christ. The message on Tuesday afternoon challenged our hearts. The text was, *"But we have this treasure in earthen vessels"*. It was good to have fellowship with members of women's meetings of other denominations. As our Pastor said in his closing prayer, "The chief joy and delight of such gatherings is in knowing that as we have fellowship together, we also have fellowship with the Lord".

We praise God, not only for His blessing on our special weekend, but also for all that He gives us every Tuesday afternoon throughout the year. We are small in number, but His blessings are great.

(Mrs.) JOAN COLLINS

BURTON upon TRENT

Pastor: D.C. Crawford

IT was in July 1950 that Pastors John Woodhead, E.R. Corsie and F.R. Asher held a tent campaign in Burton. Our first meeting at our Silver Jubilee celebrations was a fellowship tea. It was good to share fellowship with Pastor J. Woodhead. Pastor John Glass was our preacher for the week. He is Pastor Woodhead's grandson. Our tambourine group played two pieces, which everyone enjoyed, and Mick Norton sang a solo.

On Sunday morning, the story of the axe head was the subject. At the gospel service we had a duet by Susan and Lesley and Pastor Glass spoke on the love and forgiveness of God.

On Monday evening, the Birmingham Gospel Male Voice Choir and the Burton Choir were ably conducted by Chris. Pearson. Pastor Glass spoke on the Christian home and family. It was good to have Pastor and Mrs. R. Morrell and David in our congregation.

On Tuesday the subject was "Chains", while Wednesday was youth night. The final meeting was on Thursday, when the theme was peace and love.

Throughout the week, the Lord's blessing was felt by all and seven souls were saved and some backsliders came back to the Lord. The meetings were well attended.

Our numbers are increasing weekly under our Pastor's ministry and we are getting a good number of young people.

NORMAN A. WATSON

GREENOCK

Pastor: J. Seaman

LOOKING back over the past year we have much to praise God for. Souls were saved during our evangelistic campaign conducted by Pastors John Cooper and Alf Harley. An "old boy", Pastor John H. MacInnes was elected President-Elect at the Annual Conference. Four of our young people entered full-time training, two young men to Elim Bible College and a husband and wife to B.T.I., Glasgow.

Our annual business meeting showed that the saints continue to contribute the necessary finance, with missionary box receipts the best ever. At our traditional new year convention, Pastors John Lancaster and Trevor Partington ministered with great blessing and challenge. On new year's day, we were thrilled to learn that Her Majesty the Queen had conferred a knighthood on one of our members, Sir Simpson Stevenson (reported in an earlier EVANGEL). We wish Sir Simpson and Lady Stevenson God's blessing on all that seek to do in public service.

Later we held our twenty-fourth annual senior citizen's dinner, when a time of fellowship was enjoyed and suitable reminders were sent to those confined to home or hospital.

J. PETTIGREW

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SAINTS IN BETHESDA

by **Bill Popejoy,** Belton, Missouri

PENTECOSTAL EVANGEL

BETHESDA is a hard place to live. It is a place of confinement because of physical limitations. You may read about it in your Bible, in John 5.

Bethesda, for you, may be a hospital — or even a sickroom at home.

Sooner or later most of us will spend some time in Bethesda among "a great multitude of impotent folk of blind, halt, withered, waiting . . ." We will discover, another world; and that experience, if indeed we survive it, will leave a definite mark on our spiritual lives.

Questions that crouch at the door of our mind while in Bethesda will become either our conquerors or our servants. They will either weaken our faith or make it stronger.

God's people often feel frustrated in Bethesda. We are tempted to assume that our faith failed, else we would not be confined to that world of waiting.

Satan bombards us with lies. He tells us that God does not really care, that the Bible cannot be true, and that prayer is a farce. He encourages us to reach for non-existent straws. His goal is to undermine the scriptural foundation upon which our lives have been built.

But if you, a child of God, are in the hospital, settle this in your mind: Your Heavenly Father included the hospital in your itinerary on this planet. He put Bethesda on your agenda. You needed it.

Bethesda is, for Christians, a proving ground of faith. It is an open arena where we publicly display our developments in grace. God seeks to show the world, through us, the complete transformation, that a born-again experience produces.

This our victory or defeat in those hours of confinement is either accredited to or charged to the Lord. We are His trophies.

Bethesda has its problems. One of them is pain. Only a person who is mentally sick enjoys suffering.

Pain disrupts normal activities. When you went to the hospital for a simple operation, you planned to catch up on all your letter writing; or you were going to read some good books, or you just looked forward to a much-needed rest – relaxing and watching television. But you hadn't counted on the pain!

Pain is a serious problem. It can easily affect your thinking – and your whole attitude. It can make you irritable and grouchy. It can make you sharp and unkind in your speech.

You will be unpleasant company. Oh, friends will understand. They will say to each other, "He wouldn't have talked like that under ordinary circumstances. He must be in an awful lot of pain".

But pain can also lead to quite a different side effect, the tendency of making us terribly self-centred. What do we care about other people's problems? Our own are all-important. Pain, while hurting the flesh, may exalt the ego.

Beware lest you become a martyr in Bethesda! You will be a hero only to yourself!

Another problem that confronts saints in Bethesda is discouragement.

"Where is God? Is this the result of living a Christian life? Did I fail? Is God punishing me for sins of the past? Why can't I pray and feel the victory like I used to? Am I really a child fo God?"

Discouragement is Satan's most powerful weapon. He knows better than to tempt you with thoughts of atheism – he respects your firm belief in the Bible as the written Word of God. He knows you have experienced a spiritual transformation at Calvary and that it would be wasted effort – on his part – to try to get you to shake your fist toward heaven and curse the Almighty. The fear of God has been too deeply inbedded for you to ever do a foolish thing like that!

The devil achieves his goal – for the moment! – when he plants a few seeds of discouragement in your mind. A discouraged Christian has not only lost his positive testimony for the Lord, he has actually become a clear-cut testimony against Christianity. And in no place is it easier to be discouraged than in Bethesda.

A third problem in that place of waiting is the morbid surroundings.

The beauty of the building is deceptive. The flowers in our room cannot camouflage this place of suffering, of anguish, and of death.

We are taken suddenly from a busy, carefree life – unacquainted with heartache and pain – and find ourselves among people who are physically and mentally afflicted. We hear people groaning. Someone is calling out for help. The calls on the loudspeaker indicate emergencies.

We say to ourselves, "I don't belong here". There are examinations, X rays, injections, and an endless barrage of pills. We revolt against the association.

Another problem at Bethesda is the loneliness. The first few days aren't too bad. We have a lot of company.

But as the days – or weeks! – drag by, we find ourselves listening for footsteps to stop in front of our door. We become slowly aware that the world is going right on without us. The hospital personnel are quite friendly – but we soon wonder if that is just part of their job, that they are really watching the clock and waiting for the end of their duty – so they can be with their friends.

We watch the ceiling and wait for the sleeping pill to take effect – alone!

Yes, Bethesda has its problems. We would be foolish to either deny them or ignore them. They are serious hurdles that confront the child of God who is laid up with a physical affliction or sickness.

Bethesda has its privileges. Walk up and down the halls of any hospital, see the people who are fighting for life, and you will readily agree that this is a ripe mission field – a place for sowing the seeds of faith and hope. These people appreciate a visit from a minister or a Christian friend, but let's face it; they are well! They can't communicate! Even their motives are questioned.

The most effective testimony they can hear is from another patient – one, say, who was operated on for cancer, but the doctor said it was too late, and now he only has a little time to live – who has found triumphant faith in Jesus Christ. There is power in a testimony like that! It can even brighten up Bethesda!

You can, in that place of suffering, show the geniuneness of your faith, the relevancy of your religion, the transcendency of Christianity.

Maybe the Lord will heal you in Bethesda! Can you think of a place where that gracious miracle could be more effective as a testimony for Christ? Cheer up – you are being watched!

One more thing: Bethesda can give you a clearer and truer look at what life is all about. It can make you look up and realize that your breath is in God's hands.

In that place of waiting you slow down and have a chance to listen to the still small Voice. Do it!

Bethesda is a part of the divine plan. The devil says you are out of God's will – but the Bible says he is a liar. You are a child of your Heavenly Father; and if you are in the hospital, it is because He knows what is best. Trust Him.

Was Daniel out of God's will when he was in the lion's den? Were the three Hebrew children having to pay for past sins when they were thrown into the burning fiery furnace? Did Paul have a "thorn in the flesh" because he had stepped out of line? Were early Christians imprisoned because they displeased God?

Of course, God heals the sick! We know that! He performs miracles in response to the prayer of faith. And He may be ready to perform one for you right now!

We must admit, however, that some things we do not understand – and we leave them with God.

Why didn't Jesus rush to the side of Lazarus, preventing his death? Why did He wait four days and then raise Lazarus from the dead? You know as well as I that He performed a greater miracle by waiting awhile.

Don't rush God – He does not work by our schedule!

Saints in Bethesda, quit your crying and complaining. Your Heavenly Father put you there!

Do you say, "That is impossible?"

What did Paul say? "I, Paul, a prisoner of . . ." Whom? Rome? No, no! He said, "I, Paul, a prisoner of Jesus Christ". "He has me where He wants me, and I'm going to give it all I've got".

Saints in Bethesda have the greatest opportunity in the world to defeat the devil. What can he do with a faith that it is accounted worthy to suffer?

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us".

From your place of confinement, let your light shine for Jesus!

God's eage

by

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

THIS promise is the extension of the Saviour's loving concern for us during the days of His flesh. He so freely shewed mercy to the sinner. He said to the sick of the palsy: *"Son, be of good cheer; thy sins be forgiven thee"* (Matthew 9:2); to the woman taken in adultery: *"Neither do I condemn thee: go, and sin no more"* (John 8:11); to the blind man healed at the pool of Bethesda: *". . . sin no more, lest a worse thing come unto thee"* (John 5:14).

When the disciples were troubled about His departure and apprehensive over the implications of the loss of such a Friend, He said: *"Let not your heart be troubled: ye believe in God, believe in me also"* (John 14:1). As the shadow of the cross deepened, with the probability of gloom settling on their spirits, He assured them: *"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full"* (John 15:11). To allay their fears as they thought of life without Him, with all the possibility of violent opposition from His adversaries – for as yet they had no conception of the value and reality of His spiritual presence – He bequeathed to them His peace: *"Peace I leave with you, my peace I give unto you"* (John 14:27). He sought to assure them – and us – of His willingness to help in every conceivable need.

Look at that word "boldly". It conveys the ideas of confidence and right of access. He wants us to come as trusting friends, not grovelling serfs. Trepidation on our part casts a shadow on His generosity. He is as eager to help us as was Joseph to help his brothers in their time of need – without the playful preliminaries.

Generosity. Who can doubt that the promise was most carefully phrased to prevent our holding back through misunderstanding? Even the Devil himself cannot find a way to discourage us from accepting it! How futile for him to remind us that we are unworthy, that we ourselves are responsible for the need that troubles us. Worthiness is not a condition for help; in fact, no condition is incorporated in the promise except that of a sincere commitment to the Lord Jesus. We are invited to a Benefactor who gives help away, not to a pay clerk who doles out wages.

Our daily need for forgiveness is the most persuasive argument for our coming. Guilt should drive us to His feet. When we have sinned we need mercy, and here at the throne of grace it is freely offered: *". . . that we may obtain mercy"*. This offer of mercy is introduced by reference to the sympathy and compassion that Jesus brings to the office of High Priest. He knows the subtlety and power of temptation and how easily we succumb to it. He was *"in all points tempted like as we are, yet without sin"* (Hebrews 4:15-5:2).

Mercy. But we must not think of God's willingness to dispense mercy and grace as an indication that the essentials of government such as justice and law have been set aside. Wrong cannot be ignored. God cannot connive at sin. He dispenses mercy and grace because the Law has been honoured, justice satisfied. It is not without significance that the mercy-seat rests on the ark containing the *unbroken* tablets of the Law.

Before the heavenly mercy-seat is our great High Priest, who Himself is our Substitute and who paid the penalty for our sins, thereby obtaining the prerogative to dispense mercy. His presence there transforms the throne of God into the Throne of Grace.

Having been set back on the right course by mercy, we need grace to prevent any future deviating. That has been taken care of. At the throne of grace we can find grace to help in every time of need. In youth when we are finding it difficult to understand the textbook or the teacher or both, when we think our parents are too demanding and restricting, when our emotions are turbulent; in middle life when we are providing for our families, when harassed by the problems they bring, when worried by business setbacks, when a change of district becomes inevitable with the upheaval it entails; in the closing years of life when we sadly relinquish a way of life that has absorbed our interest for decades, when our vigour begins to wane and we become more dependent on others for help, when there is a cutback in our standard of living and we are unable to help others as once we did – in all these situations grace is available to us. Whatever the problem – be it strained relationships, sickness, financial, besetting sins, bereavement, disappointment, frustration, failure – Jesus holds out a helping hand.

Difficulties. Faith laughs at difficulties, for God's resources are overwhelmingly sufficient; Hope rejoices in the expectation of victory; love worships in humble submission, grateful for such a merciful and adequate provision for every need.

Our blessed Lord is in the position to give *"exceeding abundantly above all*

s to help us

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that we ask or think" (Ephesians 3:20). So why play at being polite by asking for a penny when we need a pound? It is sheer folly, not humility, that asks for less than the need. Why be satisfied with holding the enemy at bay when reinforcements are available to put him to flight? Why hang our harps on the willows when God offers us hope, joy and peace through the long years of trial?

In the light of all this how foolish it is to jeopardize our present happiness by dwelling on tomorrow's possible trials? Jesus has warned us against the misuse of imagination. He has said, *"Sufficient unto the day is the evil thereof"* (Matthew 6:34). Like the manna, grace cannot be kept in reserve: tomorrow's needs will be met by tomorrow's grace.

Trouble. But we must not run away with the idea that all our troubles will vanish like the morning mist. The elimination of trouble is not necessarily in the promise. We like the easy way so we read this into it. Surely we do not want to be treated as little children when God wants to deal with us as with responsible sons and daughters.

What value will a crown be on the day of rewards if there has been no struggle? How will He be able to say to us, *"Well done, good and faithful servant"* (Matthew 25:23) if there has been no test of loyalty? What glory will there be in receiving a prize at the end of the race if God takes away all the obstacles?

Saints. There would be no pearls if God removed all the grit, no beautiful vessels if God put out the fire, no polished jewels if God stopped the grinding process, no Hebrews 11 if God removed the need for endurance. God is making saints, and all the rough and tumble of life is geered to their perfection. So try not to turn simple issues into mysteries. If God says No to deliverance, accept the grace He offers for endurance.

The nightingale learns to sing on barren mountains, a circumstance beautifully portrayed by Robert Bridges. Is this a mere chance of nature or is it by the design of God for our encouragement?

> "Beautiful must be the mountains whence ye come,
> And bright in the fruitful valleys the streams, wherefrom Ye learn your song:
> Where are those starry woods? O might I wander there,
> Among the flowers, which in that heavenly air Bloom the year long!
>
> Nay, barren are those mountains and spent the streams:
> Our song is the voice of desire, that haunts our dreams . . ."

That is victory, surely. And that is the kind of help we can expect from the throne of grace.

But faith is often hampered in reaching out for needed grace because we deny the mind any physical image of God's greatness and glory, probably because we are discouraged from thinking of Heaven by means of physical comparisons. It is usually assumed that the physical world can have nothing in common with the spiritual world. But if God puts us in this world to prepare us for Heaven, there must be an analogy somewhere. Let us start with the representation God has given us of the focal point of Heaven. Our minds are directed from an earthly mercy-seat to a heavenly throne – from the physical copy to the spiritual reality. When the High Priest entered the Most Holy Place through the massive folding doors and linen veil, exquisitely embroidered with cherubim in blue, purple and crimson, he stood in a place of surpassing beauty as near perfection as the hands of man could fashion it. The whole of the interior was carved with cherubim, palm trees and flowers, and all was overlaid with gold and artistically ornamented with precious stones. The focal point of this magnificent sanctuary was the golden mercy-seat. Yet this superb and dazzling structure can but faintly convey the awesome majesty and glory of the dwelling place and throne of God. Here angels cover their faces and ascribe holiness unto the Almighty.

Does this thought of the mercy-seat being projected to a throne distrub you because of the association of a throne with absolute power? Do you shrink from contemplating the sovereignity of God? Are you alarmed when you read *"Hath not the potter power over the clay to make of the same lump one vessel unto honour and another unto dishonour"*? for fear that you might be the vessel unto dishonour? We cannot dispute this right: God is sovereign. His absolute power is everywhere impressed on the Bible, yet what grounds has the repentant sinner for fear? It is a trick of the enemy to set God's sovereignity in a light that terrifies the penitent. There is a throne, symbol of absolute power. That is true. But grace is on that throne! The throne is still a mercy-seat! Absolute power is wielded by absolute love. So, hush! my soul, ponder that and worship, praying forgiveness for your secret fears.

Then approach that throne "boldly", having given due time and attention to

(continued overleaf)

GOD'S EAGERNESS TO HELP
(continued from overleaf)

heart-preparation. It hardly seems fitting to rush into the presence of God unprepared. Yet there will be times of emergency when the crises of the moment demand immediate help and we shall be so confused and distressed as to forget our nicely formulated method of approach. How can we stop for meditation when Goliath is thundering towards us? When the whale is snapping its ghastly jaws the best we shall be able to do will be to gasp a prayer. Who can be sufficiently relaxed to think of fine phraseology with the Egyptians in hot pursuit? Alas!. like the disciples when the storm blew up on the sea of Galilee, we may even forget ourselves and call in question God's loving concern for us and blurt out something parallel to the disciples' cry of despair: *"Master, carest thou not that we perish?"* (Mark 4:38). Even so, I like to think that Jesus understands.

To avoid such outbursts, preparation must become a way of life. We must live daily as though we were in sight of the throne – for indeed we are! The way we think of God, not only in the moments prior to prayer but at all times, will influence our manner of approaching Him. Though God has revealed Himself to us as our Father and Friend to convey the strength of His affection and depth of His devotion to us, we must not allow familiarity to cloud our vision of His greatness and glory – we must never forget that He is equally our Lord and King.

Yet no special dress is required, no special prayer, no complicated method of approach to confuse and inhibit the poor and illiterate, no special place to torment the weary who cannot make the journey. Just where we are there is a ladder reaching up to Heaven!

Paul and Silas discovered that. They contacted the throne of grace from the rat-ridden jail of Phillipi. How else can their singing be accounted for? Even the stones that drew Stephen's blood could not prevent contact with that throne. The thin curtain between the temporal and the eternal was drawn aside to reveal the eagerness of Jesus to give grace to His persecuted servant to die triumphantly. And if Jonah could find a way to that throne from inside the whale, who need despair?

From every home, from every garden, every road, every office, every factory, every boat, every plane, every car, every prison – yes, from every heart Christ has opened up the way to the Throne of Grace. Access is no longer the prerogative of the High Priest. The way is open for all who have been redeemed with the precious blood of the Saviour to come without fear and trembling to find mercy for their sins and grace for their needs. No veil now bars our way.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh: And having an High Priest over the house of God: let us draw near with a true heart in full assurance of faith" (Hebrews 10:19-22). Whatever our need, we can come to the Throne of Grace with confidence – Jesus is eager to help us.

Thoughts from the Gospel of Matthew

by Frank Lavender

27 The Sower
Matthew 13:3-9, 18-23

ALL the parables of the Lord Jesus Christ had a basic purpose, which was to "hide" the wonderful truths relating to the Kingdom of heaven within the confines of everyday happenings. As we have previously commented, people were having to make decisions regarding the Lord Jesus and His teachings; many were rejecting His call to repent of their sin, and they were attributing His miracles to Satan. Our Lord's use of parables hid the "mysteries of the Kingdom" from His detractors, and yet made those truths crystal clear to thoughtful, earnest folk who wanted to know the will of God.

This simple story of the sower was the foundation parable, and formed the basis of our Lord's parabolic system. Put in its simplest terms the parable related to three matters. First, it spoke of the divine purpose, which is that the word of the gospel should be given out to the whole world; this work was begun by the Lord Jesus, and has been continued down to our own day by successive generations of Christian disciples. Second, it dealt with the response of those who heard the gospel message; it shows that some would be indifferent, others shallow, some worldly, and many sincere in their receiving of the Word. Third, the parable declared what would be the consequences of men's response to the truth; the Word would produce no fruit in those who were indifferent, shallow or worldly, but it would bring a good harvest in the lives of those who received the message honestly and sincerely.

Christians today are being faced with an ever more urgent challenge to evangelize our generation. There is still an urgent need to take the seed of the gospel to other men and women. We must recognise that this call is not the word of men, but is, rather, a re-affirmation of the divine purpose to send the gospel to all mankind. It is His will that *our* generation should hear the glorious good news that God has given His Son to save them from sin, and it is our supreme work to declare this message. There will be discouragement because indifferent men and women will refuse to listen to the message; there will be disappointment when shallow and worldly folk turn away from Christ after showing early promise. Yet there will also be great joy when we see others becoming fruitful Christians and, above all, there is still the wonder of our being "Labourers together with God" in His harvest field.

Miss Coralie Paint

QUIETLY we stood by the St. Saviour's Parish Church graveside, not far from the reservoir which now covers the farm where our sister Coralie Paint had spent her happy childhood. The sun shone as we committed the frail casket of clay to the earth confidently leaving our sister with the Lord. Her work on earth was completed; the fight had been well fought. To the last our sister maintained a radiant faith and a life of constant witness to the Lord she loved. Not only did she work so faithfully in India, but likewise, even when she was low in health and in hospital she sought to tell others of Jesus. Hers was a courage not only to bear the illness, which she did so bravely, but also to think of others rather than herself.

Miss C. Paint

From the sunny island of Guernsey in the early war years Coralie Paint went to train at St. Bartholomew's Hospital, Chatham, where besides obtaining her S.R.N., she received a gold medal award. After taking her S.C.M. in Sheffield she went on to work for twenty-five years in India in a mission area that was notoriously difficult. Those strenuous years resulted in her finally returning home worn out in body, yet she was spared another six years, and it was the writer's privilege to share fellowship in the home and in the Vazon Church for more than half that time.

It was in the Vazon Church that we gathered for the funeral service which was attended by members of the family as well as many friends who also loved her dearly, including the pastors from the other island churches. We sang the hymns which she had chosen. "How sweet the Name", "Thine be the glory" and "Face to face with Christ my Saviour". The reading from Revelation 7 was her choice. Pastor Archie Nicholson, representing the Elim Missionary Society paid tribute to Sister Coralie's life and work. He emphasised the debt of the Missionary Society to her loyal and devoted service to the Lord in Patna and Dehri-on-Sone, and to the affection in which she was held in the heart of the Elim family.

With the thought "To be with Christ, which is far better" it was a joy to be able to reassure those present that Coralie is with the Lord. It was her wish that the service should be triumphant, and there was a wonderful sense of the presence of the One who is "the resurrection and the life".

As the cortege left the church, the members of the Vazon Sisterhood formed a guard of honour.

We will miss Coralie but she is now with the Lord.

by **A. Cecil Jarvis**

Points for Preachers

by **J. Alexander Wright**

AN OUTLINE

"'Tis the grandest theme".
(Redemption Hymnal 296,
Ephesians 3:20).

1. **He is able to succour the tempted** (Hebrews 2:18).
2. **He is able to save to the uttermost** (Hebrews 7:25).
3. **He is able to secure you from falling** (Jude 24).
4. **He is able to safeguard your trust** (2 Timothy 1:12).
5. **He is able to surpass all your dreams** (Ephesians 3:20).

AN EXHORTATION

Apostolic Priority

"First of all, then, I urge that supplications, prayers, intercessions, and thanks be made for all men, for kings and all who are in high positions, that we may lead a quiet and peacable life" (1 Timothy 2: 1-4 RSV).

In some strange way this urgent and primary exhortation of the great apostle is almost, and often quite overlooked by some of us leaders. This could not happen with our Church of England brethren who, in their daily liturgy, pray for kings (or queens) and rulers and all in authority. We, who pride ourselves on our non-liturgical approach to God, omit the matter almost entirely. Yet, without question, the gospel cannot be spread throughout the world as it should, unless these conditions prevail. When did you, pastor, last offer public prayer in this way? Let us mend our omissions.

May Osman's Page

THE DO-GOODERS

THE National Council of Civil Liberties has certainly caused a stir by recommending the lowering of the age of consent to 14 years, because they said that girls are maturing earlier these days. One doctor, Dr Rhodes Boyson, refutes this statement in a logical article in the *Daily Mail* of April 3. He said: "The collapse of discipline, of ethics and decency in every facet of our society has become so glaringly obvious that it can no longer be ignored".

I was glad to read that our new Prime Minister, James Callaghan, is not in favour of this present permissive society, and I pray that he will come down heavily on the side of decency and high moral standards. I saw a television programme which said that he had been brought up as a Baptist at Portsmouth, and was married in a Baptist church in Maidstone. Let us pray that his early training in Christianity will shine through, and that God will make this man the man for the hour for our country; and one who will endeavour to bring our country back to its old standards of morality.

The newspapers have given prominence to the case of a 15 year old girl prostitute, whose activities have been known and tolerated by her social workers. Since this case was in the press several others have also come to light. This is a disgraceful state of affairs. The lowering of our country's moral standards came during the last war. Permissiveness was not only tolerated, it was regarded as progress and discipline was discarded like a worn out garment.

Dr. Boyson says, "Once there were truancy officers who had a job to do – getting the children back to school – and did it. Today you have school Welfare Officers who see themselves as glorified psychologists who chat to children about their sex lives. They rarely give them guidance, or standards, or even get them back to school. They leave them stranded in a classless desert. Unpleasant pornography and the general cheapening of human relationships, that is reflected in it, is almost reminiscent of the standards of Sodom and Gomorrah".

A North West London newspaper carried an advertisement for a foster home for a 14 year old girl, with foster parents prepared to "tolerate her behaviour, particularly with boy friends". They agreed not to discipline her, and for this they are paid £35 per week.

What can we do about the low moral state of our country? We *must* try to control national and local government in the effort to bring back God's standards of morality to our country. The Ten Commandments still stand good. God has not cancelled them out by sending Jesus to die for our sins, they still set the pattern for our daily living. Christ came to fulfil the law not to destroy it, and He kept it in every part.

What are you doing about the proposed cutting-out of Religious Instruction in our schools? Are you lobbying your M.P's about it? As Christians we should be seeking to do everything we can to preserve our Christian heritage in Britain. Once Britain had a vast Empire; we were a God fearing nation, but how she has fallen from that standard; this is all because she turned her back on God and departed from His laws.

Can Britain become great again? Only by a radical change in the standards of morality and a turning back again to God. I expect you have heard that a committee has been set up to invite Billy Graham back to Britain in 1978. He is a great man of God and has done a great work for the Lord, but we need to be doing something *today,* for who knows the time of Christ's appearing? Men and women need to be saved *today.* Let us not cease to pray for all who are in authority in our country.

The Family Altar

Scripture Union Portions

Notes by Ken Smith

Monday, May 31st

ROMANS 5:12-21

"Grace did much more abound" (v.20).

PAUL preached Adam's fall, and death as a consequence of his sin, upon all men. What a contrast – Adam and the last Adam – Jesus Christ. John Bunyan wrote *Grace Abounding To The Chief Of Sinners.* "Amazing grace" says John Newton, both were trophies of divine grace. Verses 15 and 18 cannot be misconstrued to teach universal, ultimate reconciliation, for it is on the basis of acceptance of the work of redemption and repentance that men receive their salvation. Notice the absolute authority of death in verse 21 (see Hebrews 2:14-15).

Today's topic: Ponder the words "much more" in this reading.

Prayer theme: Remember those in bonds for the gospel, and do not forget their families.

Tuesday, June 1st

ROMANS 6:1-11

"Newness of life" (v.4).

A NEW aspect in the plan of salvation appears with chapters 6 to 8, and these present the believer's conflict and victory over sin. We have seen condemnation, then justification, now we consider our sanctification, in its broadest sense. A man cannot be dead *to* sin and live *in* sin, we are either "dead in trespasses and sins", or "dead to sin". Here is the spiritual significance of believer's baptism. Is our old nature "dead" but "won't lie down?" "Reckon yourself", is the scriptural injunction. Accentuate the positive new life in Christ, rather than the dead bones of the old one.

Today's topic: "Planted together" means stability, vitality and fertility. Read Psalm 1.

Wednesday, June 2nd

ROMANS 6:12-23

"Made free from sin" (v.18).

"SIN is not meant to be your master" (v.14), for Christ is now our Lord. The issue is clear cut, our sin or the Saviour, not only initially, but throughout our Christian life. Don't make the last part of verse 14 an excuse for doing anything you like, much less an excuse to sin, don't be flippant about such a subject, as some are. Sin always brings death (v.23). Pentecost ought to be purity as well as power in my life. Our message is still "Holiness unto the Lord".

Today's topic: Liberty is never license to sin.

Prayer theme: Industry needs effective Christian witness, pray for those in our factories, serving Him.

Thursday, June 3rd

ROMANS 7:1-6

"Married to another, even to Him" (v.4).

THE illustration of marriage is interesting for verse 3 gives a very strong argument against re-marriage after divorce, for only death is seen to give freedom to re-marry according to this Scripture, else Paul could not have used it as a spiritual illustration. Contrast the sombre and fatal portrayal of our sinfulness and the new life that Christ imparts. Is it "to the letter", or in "newness of spirit" that we serve the Lord?

Today's topic: "Fruit unto death" or God, what will the harvest be?

Friday, June 4th

ROMANS 7:7-13

"Exceeding sinful" (v.13).

PAUL does get on about sin! No wonder he is not popular, even in religious circles! Yet God knows the insidious nature of sin, even in the believer's life. Notice the purpose of the Law in verse 7, and the clever play on words in verse 8, "alive", and "died". The Law says "Do this, and live", but that condemns me in my sin. Preachers, call sin by its name – no fanciful excusing expressions. Paul doesn't use any such expressions.

Today's topic: The enormity of my sin is only surpassed by the enormity of His love for me.

Prayer theme: Look through the Coming Events column, and pray for these services.

Saturday, June 5th

ROMANS 7:14-25

"Who shall deliver me?" (v.24).

BONDSLAVES of sin (v.14), and impotent (v.15). Beware of excusing sin on the basis of these verses, for Paul reveals the secret of victory, and we know it too – it is to "Let the Saviour in, and let Him take control". What a perplexing paradox for a man to be in (v.19), yet it is so true of many. Here's an allusion to a Roman form of punishment, when the victim's body was fixed to the offender, never to be free from the consequence of his wrong-doing. Thank God for the message of the gospel, for it frees men from sin, in every way.

Today's topic: Dilemma (v.19) or deliverance (v.25). Which is my experience now?

Sunday, June 6th

ROMANS 8:1-8

"To be spiritually minded is life and peace" (v.6).

THERE is no more excuse to be under sin's dominion, for this chapter gives the answer – the life of Christ, in the power of the Spirit, and how much do I know of that? There is a condition for the "no condemnation" in verse 1, can you spot it? The verses ought to be the normal, "super" natural, life of the believer in Christ. This "new spiritual principle of life" lifts me out of the vicious circle of the previous chapter. The laws of gravity and aero dynamics illustrate verse 2.

Today's topic: Do I please Him?

Prayer theme: Remember those unable to attend God's house today, and thank God if you are able to join in worship.

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COMING EVENTS

ABERDARE. May 29, 30. Elim Pentecostal Church, Monk Street. 40th year Anniversary. Preacher: S.J. Brown, former minister. Saturday at 7.15. Sunday at 11 and 6.

BISHOP AUCKLAND. May 29-31. St. Peter's Schoolroom, Princes Street, Spring Convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30 (tea provided). Preachers: T.W. Walker and Geoffrey Fearn. Musical ministry. Convener: Peter Williams.

BLACKPOOL. June 5-6. Elim Pentecostal Church, Fredora Avenue (off Norfolk Road, via Preston Old Road). Whit Convention. Saturday at 7.30. Sunday at 10.45 and 6.30. Preacher: John Seaman. Musical ministry by "The Good News Chorale". Opportunities for those seeking the Baptism in the Holy Ghost.

CAMBERWELL. May 30-31. Elim Pentecostal Church, Benhill Road. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preachers: G.I. Potts and M.J. Tilley. Musical ministry by Aldershot Group. Refreshments between Monday meetings.

CLACTON-ON-SEA. May 30-31. Elim Pentecostal Church, Hayes Road. Spring Bank Holiday Convention. Sunday at 11. Communion. 6.30. Revivaltime. Monday at 3 and 6.30. Convention meetings. Tea between services. Musical ministry with Peter King (Gospel Folk). Preacher: Len Cowdery. Convener: Patrick Rose.

EASTBOURNE. May 29-31. Elim Pentecostal Church, Hartfield Road. Annual Spring Convention. Preacher: I.G. Clarke. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (cups of tea provided between meetings). Convener: John Lancaster.

EAST HAM. June 12-13. Elim Pentecostal Church, Central Park Road, continuation of 50th Anniversary celebrations. Preacher: David Dean. Saturday at 7. Sunday at 11 and 6.30.

EDINBURGH. May 29. The City Temple, George IV Bridge. Trans World Radio Public Rally. Speaker: Otaka Vozeh (Czechoslovakia) at 7.

FINCHLEY. May 29. Elim Pentecostal Church, United Reform Church, East End Road. Film Rally at 7.30. "Without Onion". Convener: A.L. Hawkes.

GRIMSBY. May 31. Elim Pentecostal Church, Tunnard Street. Annual Spring Convention at 3 and 6 (cups of tea provided). Preacher: John M. Cuthbert. Musical ministry: Kinning Brothers and Team Talent.

HARLOW. June 5. Elim Pentecostal Church, Parkdon Wood Road, off Partingdon Road, Great Parndon. Saturday at 7. East London Presbytery Rally. Preacher: D.J. Green. Special singing items.

HOVE. May 29-31. Elim Pentecostal Church, Portland Road. Spring Holiday Convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 6.30. Preacher: Eric Gaudion.

HULL. May 29-31. Elim Pentecostal Church, Mason Street, Annual Spring Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (cups of tea provided between services on Monday). Preachers: George Backhouse and Raymond Hall (A.o.G., York). June 12-15. Annual Women's Rallies. Saturday at 7.30. Sunday at 6.30. Tuesday at 3 and 7. Guest Speaker: Mrs. Francis (Southport).

KIRKINTILLOCH. June 7-11. Elim Pentecostal Church, Gallowhill Road. Bible Week. At 7.30 nightly. Subject: Bible Prophecy. Preacher: R.D. Bradley. Visiting groups. Convener: W. Dunn. Enquiries: Tel: 041 776 7184.

LEIGH-ON-SEA. May 29-31. Elim Pentecostal Church, Glendale Gardens, Spring Bank Holiday Convention. Saturday at 7.30, Sunday at 11 and 6.30. Monday. Missionary Rally at 3. Convention at 7. Tea provided on Monday. Preachers: Wynne Lewis, Gordon Hills and Alan Renshaw.

LIVERPOOL. May 29-June 3. Elim Pentecostal Church, Jubilee Drive. Golden Jubilee Conventions. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: P.S. Brewster and John H. MacInnes. Tuesday at 7.30. Preacher: David Lewis. Wednesday at 7.30. Preacher: Joe Grisdale. Thursday at 7.30. Preacher: E.J. Thomas. Musical items and supporting ministry at all meetings.

MERTHYR TYDFIL. May 29-June 1. Elim Pentecostal Church, Court Street. Whitsuntide Convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 6.30. Preacher: Rev. John Doherty. Convener: D.G. Kilpatrick. Refreshments between meetings.

MOUNTAIN ASH. June 6-7. Elim Pentecostal Church, Knight Street. Ladies Anniversary services at 6. Monday, United Rally at 3.30 and 7. Speaker: Mrs. I.R. Moore. Soloist: Mrs. Mair Jones-Perkins. Tea provided between meetings.

NORTHAMPTON. May 29. Elim Pentecostal Church, Harlestone Road. 9th Anniversary Convention and Presbytery Rally at 7. Preacher: Eldin Corsie.

PALMERS GREEN. June 12. Elim Pentecostal Church, Russell Road. In concert with Lois Buckley at 7.30. Convener: A.L. Hawkes.

PORT TALBOT. June 4. Elim Pentecostal Church, Dalton Road. Friday at 6.30. OPENING OF NEW CHURCH and Dedication. Preacher: T.W. Walker. Convener: A.J. Taylor.

SOUTHAMPTON. May 29-31. Elim Pentecostal Church, Park Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: C.J.E. Kingston. Special singing at these services. Tea provided between the services on the Monday. Convener: W.J. Maybin.

ST. HELENS. June 13-20. Elim Pentecostal Church, Duke Street. Bible Week. Theme: Christ's glorious supremacy, studies in Colossians by Harry Palliser. Convener: David B. Tinnion. Details: Tel: 816556.

YEOVIL. May 29-31. Elim Pentecostal Church, Southville. Spring Bank Holiday Convention. Bible lands exhibits, film and costume. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Tea between meetings. Bookstall. Preacher: Christopher Smith. Convener: Ray Hughes.

MISCELLANEOUS

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PIONEER CRUSADE WEDNESBURY

in the Town Hall, commencing: **Sunday, June 6th, at 8 p.m.**

Nightly at 7.30 (except Saturdays) conducted by **Pastor Alexander Tee and party.**

***PLEASE PRAY. *WRITE TO ANY FRIEND IN THE AREA.**
***Divine healing at every service.**

D.5159

ELIM BIBLE COLLEGE – OPEN DAY: JUNE 12th

Services: **3 p.m.** *Preacher:* **Rev George Flattery,** *(President of International Correspondence Institute, Belgium).*
Presentation of awards by:–
Mrs. G. Flattery.
6 p.m. *Preacher:* **David Ayling.**
Music by students. Ground open **2 p.m.**
Refreshments.
Spend the day in the sun in Surrey.

D.5146

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Serve Christ during your vacation
Outreach Witness
Holy Ghost Ministry
Recreation
July 24th – August 7th
August 7th – August 22nd

Details: **"GO YE", 10 Rockland Rise, Whitwick, Coalville, LEICS. s.a.e.**

D.5158

KIRKINTILLOCH BIBLE WEEK

JUNE 7th – 11th. 7.30 p.m. nightly

Preacher: **B.D. Bradley,** *with maps and charts. Subject:* **Bible Prophecy, The fall of the Common Market, Israel and Russia, etc.**

Musical items each evening.

Elim Pentecostal Church, Gallowhill Road. Enquiries: **Pastor W. Dunn** *041 776 7184.* *D.5153*

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Nightly at 7.30 p.m. in the Palace Theatre, Redditch

With: **David Woodfield, Trevor Harris** *and the "Real Life Team".*

Information: **021 472 0277**

D.5165

WORLD PENTECOSTAL CONFERENCE, LONDON

SEPTEMBER 28th – 2nd OCTOBER, 1976

Accommodation available at Elim Bible College, Capel, Dorking, Surrey (one hour from London). **Details from Secretary. Telephone: Dorking (0306) 711238.**

D.5127

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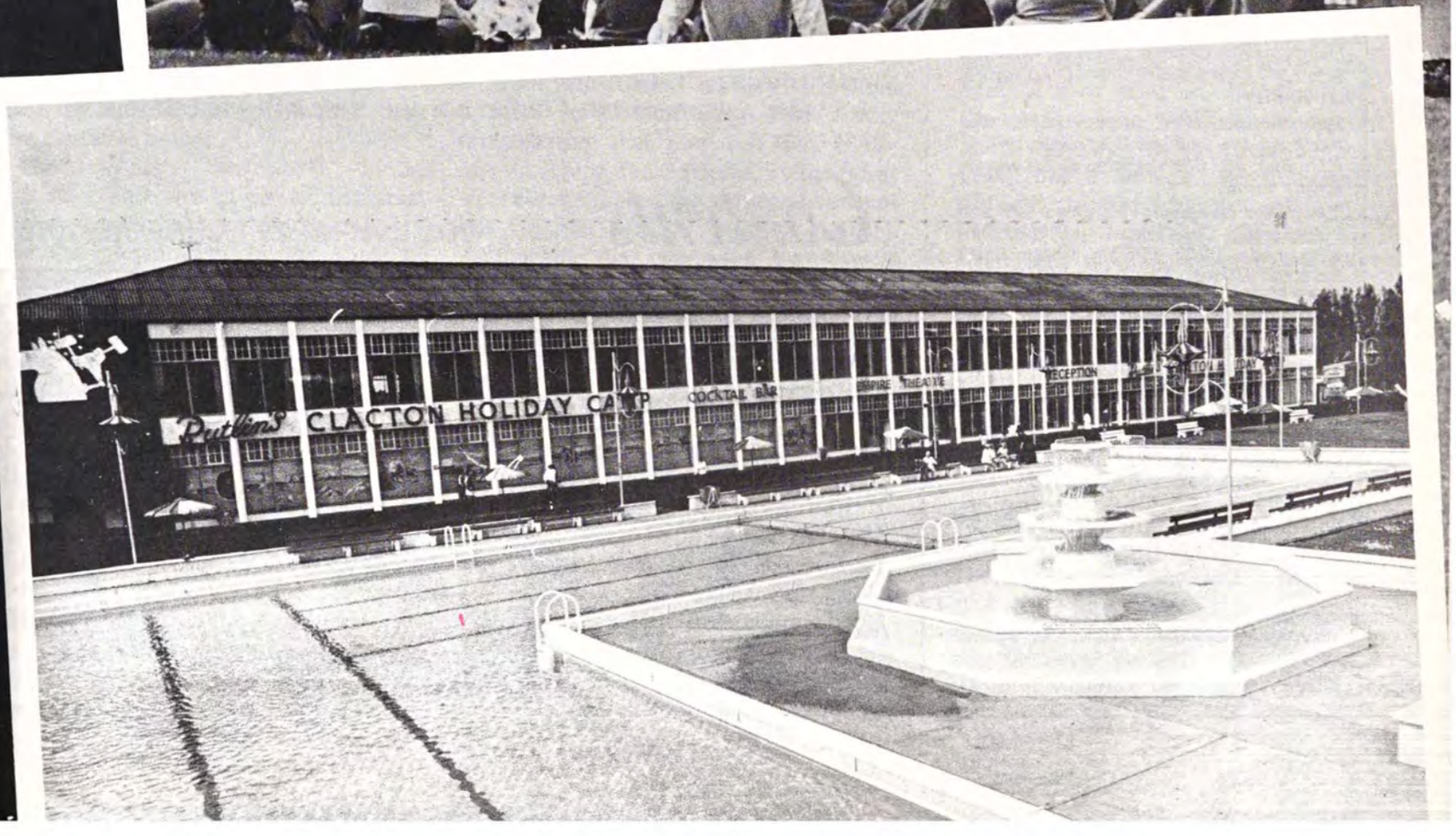
EE

1 Good food.
2 Waves from Clacton.
3 Missionary meeting.
4 Late night special with Ron Jones Regency Ballroom.
5 Childrens' meeting.

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH
JUNE 5th, 1976 / PRICE TEN PENCE



Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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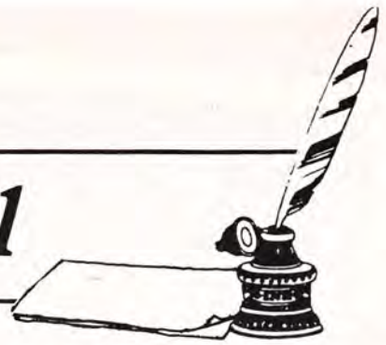
Editorial



BOTH IN this issue and in later ones, we will be carrying reports and pictures of the 43rd Annual General Conference which was held at Clacton-on-Sea, May 8-15th.

The first Northern District Conference was held at Glossop in October, 1932 when there were under thirty present. At that time the whole of the time was occupied with discussions of business.

Most of the conferences were held in September or October, and apart from 1944 when meetings were held in Birmingham, all the meetings were held in London.

In 1955, the Conference moved to Harrogate for the first time. For the next ten years, various towns such as Bournemouth (twice), Llandudno (twice), Brighton, Skegness (twice) and Bangor, Northern Ireland were used as conference centres; delegates and a few visitors were accommodated in various hotels near the halls that were used for the business sessions. Public meetings were held in the evenings.

In 1963, the Y.M.C.A. at Skegness was used to accommodate some delegates and the holiday camp type facilities proved very attractive. As the conferences grew in size it became more important to try and contain all the delegates and visitors on a single site.

The first camp to be used was Pontin's at Bracklesham Bay, near Chichester in 1966. Within another year this was too small and we moved to Pontin's at St. Annes-on-Sea, Blackpool in 1968. By 1974, the larger camp at Morecambe was needed. This year over 3,200 booked in for the week and it was necessary to have two public meetings running at the same time every evening.

The business session occupied the delegates during the day time from Tuesday to Friday, with a ministerial session on the Monday afternoon.

The public meetings now occupy a very important place in the Conference and we understand that over 140 were Baptized in the Spirit during the week. We have also heard of those who were saved and healed during the Conference. We are sure that many of our readers who were not present at Conference this time will want to join with us next year.

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FRONT COVER PICTURES by B. Garrard and D. Butcher.

The first Pentecostal meeting with God

by **Robin Rees**

THIS was the title which a convention preacher once announced for his message! Being in the informal atmosphere of a Pentecostal church he proceeded to ask, "Which portion of Scripture do you think I will be using as my text?". The unanimous reply was, "The second chapter of Acts, of course". After creating both enthusiasm and curiosity, the speaker went on to read his text, from Exodus 19:17 – "And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the Mount". Naturally some consternation ensued, until it was realised that the Day of Pentecost was not given its name *because* the Lord poured out His Spirit on that day, it carried that name from centuries before.

The word "Pentecost" means "Fiftieth" and was given to the feast *because* it was held on the fiftieth day after the presentation of the Sheaf of Firstfruits, which took place at the time of the Passover. Instead of "Pentecost", the Old Testament calls it the "Feast of Weeks" (See Leviticus 23:15-21). Seven weeks intervened between the time of the firstfruits and the time when two loaves made of the same fine flour were waved before the Lord.

The very first time this was done was within two months of the children of Israel being delivered from the bondage of Egypt by the blood of the passover lamb. They had come to Mount Sinai, and it was there that God made Himself known to His people in a new way. This was an entirely new manifestation of God's power and presence and His voice thundered forth from the mountain, which literally shook and burned with fire.

Acts 2 says, "The day of Pentecost was fully come". Jews from many places were gathered together in the City of Jerusalem, to observe this feast, just as their fathers had faithfully done for some twelve hundred years. This time however, while they were kept busy with the ritual at the Temple, the 120 followers of the despised Nazarene were experiencing the New Testament fulfillment just fifty days after Christ had been slain on Calvary as the Passover Lamb.

While the Jews, as they had been directed in Deuteronomy 16:12, were remembering that they had been bondmen in Egypt, the disciples, by the Spirit were entering into "the glorious liberty of the children of God" (Romans 8:21). And while the two wave loaves were being offered in the temple, according to the old commandment, the disciples were receiving their Pentecost, and entering into the experience of becoming one bread in Christ, being all "partakers of that one bread" (1 Corinthians 10:17). Jesus, the Bread of Life, was being made real in their lives by the power of the Holy Spirit, according to the promise of the Father (John 16:13-14).

Just as God spoke with His people in an altogether new way from Mount Sinai, so He did again; those early believers became recipients of the actual spiritual experience of which Sinai was but a type. In Jerusalem, as in the wilderness centuries before, fire was seen and the voice of God was heard. *"There appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance"* (Acts 2:3-4, NASB).

This, of course, is a reversal of what happened at Babel (Genesis 11). God *confounded* the builders by causing them to speak in other tongues; but at Pentecost he *confounded* the multitude by causing the disciples to speak in other tongues (Acts 2:6). Interestingly enough, the New Testament word *confounded* in the original is exactly the same as in the Greek Septuagint version of the Old Testament at Genesis 11:9. There it made the builders misunderstand one another, but in the record of the Acts it made those who came from the foreign parts to fully understand what was being said by those Spirit-filled disciples.

Ask yourself, Is my experience of the Holy Spirit just as alive and meaningful to me and in turn to others? Or was it a once-for-all, first (and last) meeting with God? This is how A.W. Tozer expresses it:

> "The Spirit-filled life is not a special de-luxe edition of Christianity. It is part and parcel of the total plan of God for His people. You must be satisfied that it is not abnormal. I admit that it is *unusual* because there are so few people who walk in the light of it or enjoy it. But it is not abnormal. In a world where everybody was sick, health would be unusual, but it wouldn't be abnormal. This (Spirit-filled life) is unusual only because our spiritual lives are so wretchedly sick, and so far down from where they should be".

"For you have not come to a mountain that may be touched and to a blazing fire, and to darkness and gloom and whirlwind . . . but you have come to Mount Zion and to the city of the living God. Therefore . . . let us show gratitude, by which we may offer to God an acceptable service with reverence and awe" (Hebrews 12:18,22, 28 NASB).

The fulness of the Spirit is not an experience to be attained. It is a spiritual condition to be *maintained*!

May it never be said that *our* first Pentecostal meeting with God was our last!

"Spring up, O well"

by **Francis Tetty Kwame**
of Abesre, near Asesewa.

A MESSENGER called at my house from the village headman (the Dademantse) to inform me that it had been decided that every male should pay 50p to the fetish priest for drinks and one live sheep to perform certain rites so that the gods should cause the river to flow again after the long drought. I refused to comply with the order saying that I am a true Christian and while they perform their rites I will call on my God to give us all water to drink. I was ordered to appear before the headman and the leaders and repeated the same words to them. After consultations among themselves they declared that if I failed to contribute they would order the whole village to have nothing to do with me and my family.

Prior to this Incident three seperate wells had been dug in the river bed to try and find water. The conditions attached to the warning was that one well was to be given to me and my family and the other two were for the village people. The fetish priest would perform the rites and the people would have water but I could do what I wanted with mine, they would not share their water with me! A Christian of another denomination advised that I should comply and pay for the sake of peace as he had done. I gave him the same answer. Three days later his crops were destroyed by lightning!

They performed their rites but the drought continued for many months and during this time my family and I were ostracised. One day a relative who is a soldier visited the village and heard my story. He took it upon himself to arbitrate, threatening to report their conduct to the authorities in Accra; he told them that they would be punished for practicing religious discrimination against us, which is forbidden in the Constitution. They agreed to make their peace with me again.

A day was set for us all to go once again to the wells. I was asked to pray to my God and then dig the hole which I gladly did. They performed their rites and dug theirs. A few days later rain began falling and the spring became alive again and my well was filled with water! The river which flowed had stopped at the point where they had performed their rites and it disappeared into the ground to emerge further down the river bed. This miracle led to the conversion of the fetish priest, who gave himself to Christ and was baptised. The night before the spring began to flow I had a dream in which I saw a flowing river, and in the morning I told my wife, "God is going to make our river flow again".

During these months of trouble many people had called me a liar and said that my God could not answer prayer, but these events changed their minds and many gave themselves to Christ.

Letter to the Editor

Dear Editor,

Over Easter many of us will have heard Christians trying to prove to non-Christians that Christ is alive, and even that God exists. It is impossible! Only God can prove these facts to people after they have made an initial step of faith. We have two responsibilities: we must give people the desire to have God prove Himself in their lives; and we must show people that they need Christ to be alive in them.

We can, however, help individuals in their step of faith by presenting them with evidence that there is a living God, and one of the most convincing pieces of evidence should be the effects of Christ living in our lives!

Yours in Christ,
Adrian Faiers

AN APPRECIATION

MISS EDYTHE PAINT would like to sincerely thank the many kind friends who have written expressing sympathy on the passing of her sister, Coralie. Owing to ill health she finds it impossible to reply, and would be grateful if friends would accept this announcement of her appreciation of their sympathy.

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. every Monday at 9.45 p.m.

Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

Thoughts from the Gospel of Matthew

by Frank Lavender

28. The Tares
Matthew 13:24-30, 36-43.

THE parable of the Tares continued and developed the previous story of the Sower. First, notice the farmer sowed the seed in his own field; therefore he had a perfect right to sow it there. Second, by the same token, the enemy who sowed the tares did not own the field and had no right to sow anything in it. Third, the effect of the work of the enemy was to disrupt and divide the wheat. Fourth, the farmer permitted the tares to continue to grow until the harvest was gathered in, and only then did he separate the tares from the wheat.

This parable makes clear certain points. First, that the field (the world) belongs to the Lord Jesus by right – the story of the Sower shows that the field is the world and that the farmer is the Lord. Further, as a consequence, when He sows the seed of the kingdom in the world, He has an absolute right to do so. We observe that the enemy, Satan, is a usurper; whatever rights he might once have had were forfeited by sin. Again, whenever the Lord sows in grace, Satan will sow in malice; and the present effects of the activities of Satan is disruption and division. This will be allowed to continue until the harvest of the world is reaped and our Lord Jesus sits in judgment. He will then separate for ever His own children from the sons of Satan. God's children will inherit His kingdom but the sons of Satan will join their father in perdition.

As we undertake our God-appointed work of evangelism, let us bear in mind the teachings of this parable. First, that our task has been appointed by the rightful Owner of this world, we have a right to carry it out. Second, that whenever we seek to do a work for the Lord, Satan the usurper will try to disrupt and to destroy it and that he will seek to bring division between believers. Third, that in the providence of God the harvest is sure. The time of harvest will make it clear that He is the Owner, that He is in control, and that He disposes according to His own will. Finally, that He will then cleanse the world of all that is evil and offensive, and that He will cause His own glory to rest upon and to shine through those who are His own children.

From left to right: Court Linguist, Ofosuhene Apenteng II, the Akrahene of Akuapim Akropong, Nana Dokua I, the Queenmother Akuapim, Nana Nyarko Eku IX, the Omanhene Paramount chief of Nyakrom, Mrs. G. Ladlow and Margy Mills. Report later.

Trafalgar Square STONEHOUSE

by **David Woodfield**

THE HONOURABLE JOHN STONEHOUSE M.P., took an active part in this year's great Easter Monday open air demonstration in Trafalgar Square. His presence at the meeting attracted a large crowd as well as the Television cameras. He was well reported in the national Press on the following day.

You didn't see him? You think I need glasses? Well, it is absolutely true. I saw him: John Stonehouse was there in Trafalgar Square, seated on the plinth, in full view of everybody. What I ought to tell you I suppose is, that he wasn't actually at *our* open air demonstration but at the one that followed.

It was in fact a very happy and light-hearted affair arranged by the English National Party. Their leader, the effervescent and irrepressible Dr. Frank Hansford-Miller resplendent in his new English National Costume led the proceedings. John Stonehouse was there to support his new-found cause. One lady in the audience demanded to know in rather forceful terms what *he* of all people was doing supporting England! There was no reply from the plinth. However that's another story.

There was an archery display, folk dancing, flags were flying, drums beating and bands playing. Lots of young people took part. "Three cheers for St. George and Merrie England" was the cry of the day. It was all a bit of a holiday really.

I couldn't help thinking though of the other crowd of folks who had been there a bit earlier in the day. They'd had a different sort of battle cry . . . "LONG LIVE KING JESUS." England may rise or fall. Who knows? I do know that St. George and his dragon are very much dead (if they ever lived at all) but **Jesus is very much alive.** Come to think about it, that other Dragon hasn't got a lot of time left either.

Yes, John Stonehouse was at the English National Party Demonstration in Trafalgar Square, but someone greater than him was at ours!

Elim Church News

THE IRISH CONFERENCE

REPRESENTATIVES from our churches in Ireland met in the Townsend Street Church, Belfast, for their annual conference to review the past year and to plan for the future. Pastor A. Wilson, the Irish Superintendent led us in worship before the Lord and then gave a welcome to us all including Pastors J.C. Smyth and T.W. Walker and several visiting ministers.

As we listened to the reports of the work over the past year we gave the Lord all the glory, for it was a case of progress in spite of difficulties. Souls were saved, a goodly number were baptised in the Spirit, new church buildings were opened, and church offerings increased by 45 per cent. Missionary giving continued to rise. Each year new targets are set and broken and £18,000 from 36 assemblies is no mean effort. The Sunday school and youth work is in a healthy position. The new youth centre at Grangee will be used to its capacity during the summer months by five church camps. In Dublin they hold overflow meetings which last two to three hours and souls are saved nearly every week. Prayer is requested for new premises.

After a break for lunch, and for some a walk along the Shankill Road, it was back to business. Pastor Wilson and the Irish Executive were re-elected and Pastor D. Ayling was appointed to continue as Missionary Secretary. Pastor A. Seeman stood down from the office of Youth Commissioner, having held that position for seven years, and Pastor W. McCandless was elected in his place.

Other matters relating to the work were discussed, and, as with all Conferences there were some matters on which the Executive were asked to report back next year.

After tea in the minor hall, a praise rally was held on the other side of Belfast in the Ulster Temple, at which Pastor Walker was the speaker, and young people from Dublin testified.

Pray that the work will continue to progress.

ALAN SEEMAN

HASTINGS

Pastor: G.I. Potts

THERE is much to praise God for since Pastor and Mrs. Potts joined us six months ago, particularly regarding the work among young people. Early in December Pastor commenced a Sunshine Corner on a near-by estate. This has resulted in our Sunday numbers being doubled, which has greatly encouraged the Sunday school staff.

The disused gallery in the church has been made into an attractive youth room, where the 'teens and twenties hold their meetings on Fridays and Sundays. Our hearts have been gladdened as we have seen new young people coming to the services and finding Christ as Saviour. They are finding outlets for service in visiting old peoples' homes and in distributing bills and tracts, thus making contacts with the gospel.

We had the joy of seeing ten candidates pass through the waters of baptism, seven from our Bexhill church and three from Hastings.

The mid week meetings are well attended, members and friends appreciating the ministry of the Word. The special times set apart for prayer and waiting on the Lord have proved a blessing.

A tent crusade and other events are being planned and we are trusting the Lord to move in a new way in this needy town.

Blessings at Airdrie

by **Idwal Roberts**

SOME ten months ago Alex Tee and I, casually walked into a Health Food Shop, to make enquiries about the building which lay behind it. We were thrilled to find that it was vacant and was up for sale. Negotiations were entered into right away, and now, with the help of God, a new Elim Church has been established in this place. The actual Crusade began in the Town Hall on Sunday, March 28th, but many weeks and months of hard work by the members of the Coatbridge Church took place, in order to re-convert and modernise the building. This building is a credit to their hard work.

Night after night during the Crusade in the Town Hall hands were raised following the gospel message. Now that I have visited a good number of converts I feel very encouraged. Approximately eighty made a profession of salvation during the first two weeks and around 180 came each night to the Crusade, with around 400 at the After-Church Rally on Sunday night.

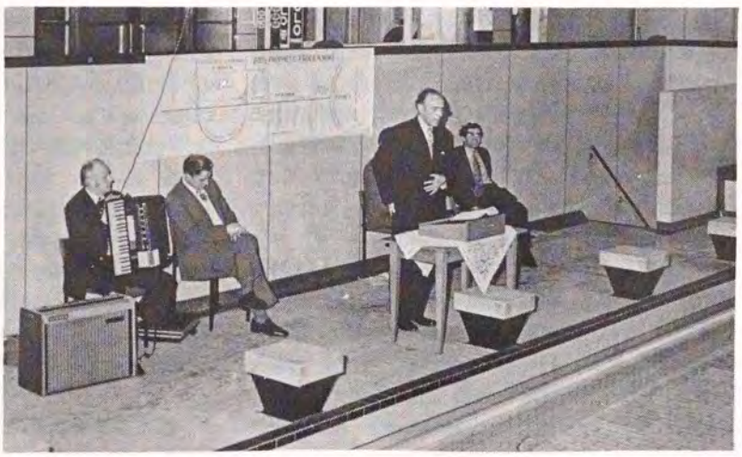
Several remarkable healings were witnessed during the Crusade in the Town Hall. One lady was blind in one eye but her sight was restored, another, who limped into the building in great pain caused by arthritis was instantly healed, and she was able to walk without any pain and she lost her limp as well.

The opening ceremony of the new church was conducted by Pastor Walter Kelly on Saturday April 19th, when the building was packed to capacity. The Crusade has continued in the new church and we give God the glory for the encouraging numbers attending the meetings. Already souls have been saved and backsliders restored.

Looking back over these past months, although there has been a lot of hard work, we can still say, "hitherto hath the Lord helped us". Much work lies ahead in building up the converts, but we feel sure that a healthy assembly will result.

The numbers in the Airdrie Church were very encouraging on the first Sunday, both at the morning and evening services, and although some former members of the Coatbridge congregation will now be regularly worshipping at Airdrie, we were really encouraged when on the same night they were replaced by the attendance of a number of new people. The overall picture is very good and we shall continue to look to the Lord for the establishment of this pioneer work.

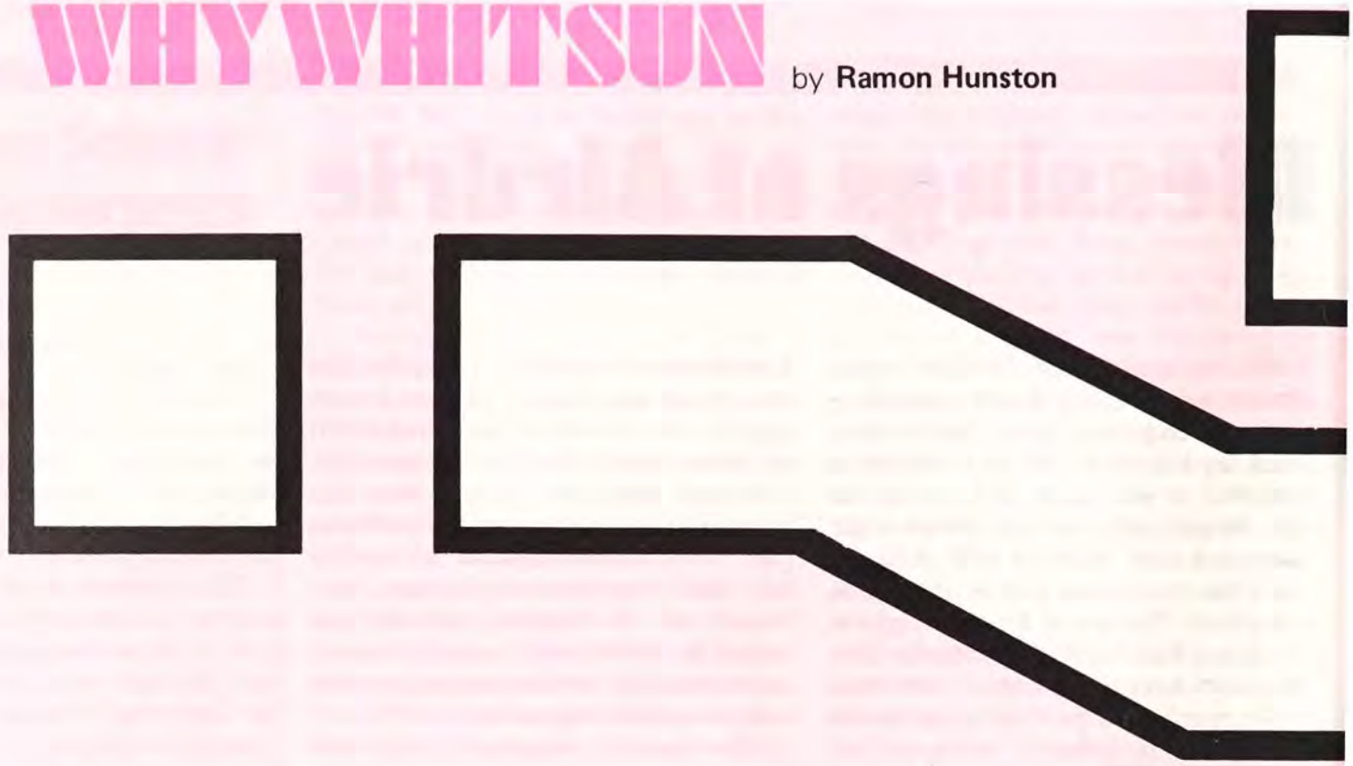
Walter Kelly opens the new Elim Church at Airdrie.



First Baptismal service, Airdrie.

WHY WHITSUN

by **Ramon Hunston**



THIS Christian festival, which used to be a public holiday and very prominent on our calendar, has slipped further and further into obscurity. To the Christian Church however, Whitsuntide commemorates one of the most profound and world shaking events that has ever happened. This was the occasion of the outpouring of the Holy Spirit upon the believers in the upper room in Jerusalem.

The baptism in the Holy Spirit was not to be a visitation of God for that one occasion only but was the fulfillment of the prophecy of Joel in which God said that He would pour out His Spirit upon all flesh.

The importance of Pentecost. Since the first outpouring of the Spirit on the Day of Pentecost, the New Testament states very clearly that the Baptism in the Spirit was the norm of Christian experience and not an experience reserved for the favoured few. In Acts 2:39 the promise was given that this experience was for all believers everywhere. Jesus stated very clearly that it was only believers who could receive the Holy Spirit in this manner.

When the Apostle Paul visited the small number of believers at Ephesus, he asked if they had received the Holy Ghost (Acts 19:2). Their reply was that they did not even know about the Holy Spirit, and subsequent to their being baptised as Christian believers, the apostle prayed for them, and when hands were laid upon them they received the gift of the Holy Ghost. Later when Paul wrote to the church at Ephesus he commanded them to be continually filled with the Spirit. The Baptism in the Holy Ghost is not an extension of our spiritual new birth but the enveloping of the human personality by the Holy Spirit in a glorious God-given experience. The Baptism in the Spirit is characterised by the speaking with tongues at the receiving of this experience, and in subsequent personal worship.

The apostle Paul, writing of his own experience of speaking with tongues (1 Corinthians 14:15) declared that such an experience is one of deep communion and fellowship with God (1 Corinthians 14:2, 14).

On the day of Pentecost this remarkable experience was a sign of Christ's credibility. After our Lord's ascension, there was no sign from heaven, no voice, no comforting presence, until on the Day of Pentecost Peter declared, *"He hath shed forth this"* (Acts 2:33). Even after the disciples individually and collectively had seen the Lord risen from the dead, they were still confused and even at times disbelieving – but not after Pentecost!

The concept of power. The Baptism in the Spirit was prophesied in the Old Testament. Although we read of individuals upon whom the Holy Spirit came in the Old Testament, it was declared in the prophecy of Joel that the Holy Spirit was to be poured upon all flesh and this was the focal point of prophecy that was fulfilled on the Day of Pentecost. The Bible teaches that the outpouring of the Holy Spirit on the day of Pentecost was the inauguration of a new era of spiritual power and experience.

It is most significant that at the beginning of Christ's earthly ministry, John the Baptist prophesied that the gift of the Holy Spirit was to be through Jesus (John 1:33). The very last statement of our Lord as He stood on the threshold of His ascension was to the coming of the Holy Spirit (Acts 1:8). During His earthly ministry Jesus spoke of the Baptism of the Spirit as being subsequent to His own death on the cross and His resurrection, and as being the continual experience of the Church (John 14:12).

The work and progress of the Early Church as recorded in the Acts of the Apostles shows that as believers received the Baptism in the Spirit their lives were changed; the Church progressed, and the supernatural became the norm of Christian experience.

The Baptism in the Holy Spirit is not

confined to a person's own experience, nor is it solely for our own enjoyment of the blessings of God, but is directly linked to the great commission of Christ to reach the world with the saving message of the gospel. "Ye shall receive power" is the vertical aspect of Pentecost; "and ye shall be my witnesses" is its horizontal aspect.

There is no doubt that the Baptism in the Holy Spirit is for the enduement of the Christian that he might fulfil the commission of Christ. It must be clearly stated that a Christian cannot truly claim to be Pentecostal and live in isolation, selfishly enjoying the blessing of God and not seeking to reach men and women for Christ.

God's purpose at Pentecost. Both the Old Testament prophecy and the New Testament teach that this experience of the baptism in the Spirit is not for a few special Christians who faced a unique situation at the inauguration of the Church of Jesus Christ, but it is the right and inheritance of every Christian believer. This glorious blessing is not earned by immersing oneself in Christian service nor is it earned by some kind of super-spirituality, for it is declared to be the gift of God to all who believe.

It is noticeable that in the Acts of the Apostles there were no limitations as the Holy Spirit was outpoured. Not only did the Holy Spirit fall upon the apostles, but on one occasion, all those who heard Peter preach were filled with the Holy Ghost even while he was actually preaching. (Acts 10:44). On another occasion all who were at a prayer meeting were filled with the Holy Ghost. (Acts 4:31). The Holy Spirit is promised as a gift to every child of God who receives the promise and believes God's word.

It is the will of God to baptise every believer in the Holy Spirit. Whilst a believer is commanded to live a life that is holy and well pleasing to God, the baptism in the Spirit is not earned by reaching a certain level of holiness. The Scriptural examples show that the Holy Spirit was received as a gift at the beginning, or very early in the Christian experience and therefore was not earned by serving many years or reaching some level of spiritual maturity, to emphasise this the promise is *"unto you . . . and to all that . . . the Lord our God shall call"* (Acts 2:39).

It should be noted that because He is the Holy Spirit, He will not come upon those who are living unclean lives. No one can expect to receive the gift of the Holy Spirit and live in a careless and ungodly manner.

The impact of the Baptism of the Spirit upon the Christian's personal life is tremendous, and reveals certain characteristics of experience. There will be the enhancing of personal worship whereby the believer is able to worship God in other tongues, glorifying God in private worship and in public utterances in the assembly, thus enjoying an experience of spiritual joy and exultation which is unequalled by any other experience. The life of the believer who is filled with the Holy Spirit will exhibit certain Scriptural characteristics.

Firstly, there will be a deep and real joy. The Bible declares that the believers in the Early Church were filled with joy and the Holy Ghost (Acts 13:52). It is said also of Jesus that He had joy in the Spirit.

Secondly, there will be a quickening of faith. Stephen who was a man richly endowed with the power of God, was described as being "full of faith and power" (Acts 6:8) as were many others in the Early Church. The Baptism in the Holy Spirit will quicken faith in the believer's heart so that it becomes easier to believe the Word of God.

Thirdly, there will be a growth of spiritual wisdom. The Christians in the Early Church were said to be filled with the Holy Ghost and wisdom (Acts 6:3). This must not be confused with the gift of a word of wisdom but it is the enhancing of Godly discretion and understanding of spiritual things which comes when we are drawn closer to the Lord.

Fourthly, the Baptism in the Spirit will open our understanding to spiritual vision. Stephen, the first martyr saw the glory of God and Jesus standing at the right hand of God. Immediately before recording this, the Bible says he was full of the Holy Ghost and looked up into Heaven. The Spirit-filled Christian will have a deeper perception of spiritual things and an awareness of the realities of Christ's presence in a manner and degree not previously experienced.

There are many other influences which can be listed as being brought about by the infilling of the Holy Spirit; there will be an increasing desire to witness; a greater generosity and love towards each other; and an ever deepening communion of prayer and intercession.

It can be seen that the Baptism and gift of the Spirit will exalt Jesus Christ by revealing His Lordship, and such experience endues the individual believer with power to witness for Jesus Christ.

The Christian's personal life is enriched by the baptism in the Spirit and through this the life of the local church is quickened with the blessing and presence of God.

In the same way that a Christian receives Christ as his Saviour, he reaches a point where he must take that step of faith which believes the promise of God for salvation. At that moment he is born again, so in a similar manner the believer recognises that the Baptism in the Spirit is God's will and his personal inheritance by faith, and he allows the Holy Spirit to engulf his life and the indescribable ecstacy of worship in other tongues becomes his personal experience. All that we receive from God is a result of a step of faith.

It is vital that every Christian receives the Baptism in the Spirit, for such a believer has an experience in which faith grows and deepens, reaching out ever further to believe in the impossible. Such faith knows no limitations nor sets limitations on its own impact and experience.

United Magazine

The Assemblies of God Youth Council and the Elim Youth Committee have jointly published Youth Aflame, this month. Edited by Vernon Ralphs, copies can be ordered from the National Youth Director, Kensington Temple, Kensington Park Road, Notting Hill Gate, LONDON W11 3BY, price 10p plus 6½p postage, 20 or more copies post free.

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Doctrinal subjects

The Baptism in the Holy Spirit
The Rediscovery of Worship
The Seven-fold Manifestation of the Holy Spirit
The Nine Gifts of the Holy Spirit
The Nine-fold Fruit of the Spirit
The Ordinances
The Ministry Gifts
The Place of the Pentecostal Movements today
The Inspiration of the Bible
The Gift of Eternal Life
The Doctrine of Judgments
The Doctrine of the Church
Heaven and Hell
The Seven Churches in Revelation
The Ministry of Healing in the Life of Christ
Supernatural Healing Today
The Significance of Bible Prophecy
The Baptism and Power
Demon Possession
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nduction of the President 1976

IE STAGE of the Gaiety Theatre in tlin's Holiday Centre at Clacton-on- a is an island of light in the subdued hting of the rest of the theatre. On her side of the stage a life-size model a knight in armour, mounted on a ble steed, catches the eye but they lifeless. What is shortly to take place on this stage and in this theatre will t in any way merit that description.

The time is 7.25 p.m. and the theatre, ıting 2,100 is rapidly filling up. There an atmosphere of joy and the sound of endly chatter is punctuated frequently an exclamation of delight as old quaintances are renewed. It is now 35 and people are looking for seats. e platform party are taking their ats and the 1976 Conference of the ım Pentecostal Churches is about to gin.

Attention is now concentrated on that sland of light" as the familiar figure of slie Wigglesworth, whose Presidential ar is in its closing minutes, stands in ont of the mircophones and announ- s the first chorus of the Conference. ere is an immediate response from the ge congregation and they fill the eatre with their singing. There is a eling of excitement as we move from orus to hymn; It's a great hymn and begins, "Sing we the King who is ming to reign". My, what singing.

Mr. Wigglesworth gave a welcome to seph Ramdeen from Guyana and vites our brother to lead in prayer. stor Ramdeen prays for the ointing to be upon the new President ıo is about to be inducted and one is eply aware of the love and esteem ıich our Guyanese brother has for John acInnes.

The Gaiety Theatre is packed to pacity and another large crowd is thered in another hall which is linked the main gathering. The crowd is on feet and the building resounds to the rilling words of the second hymn, 'raise my soul the King of heaven". ıddenly I feel sorry for those two ent knights in armour. They are unable feel any thrill or express any emotion; e their horses, they were cold and life- ıs in the midst of glorious and abound- g enthusiasm.

The retiring President speaks with vious sincerity of the blessing he has

enjoyed during his year of office and expresses his gratitude to the churches for their fellowship and warm welcome.

Leslie Wigglesworth now calls forward John MacInnes and it is a moving sight as Mr. Wigglesworth presents him with the Presidential Bible and the two men embrace each other. The new President then takes over, and the first hymn of his Presidency is an old favourite, "Love Lifted Me". I am getting excited and I am waving my hymn book and many others are doing the same.

Joseph Ramdeen is coming forward carrying a large box. He presents this to the newly inducted President – it is a gift from the church in Guyana.

Our brethren from Sweden are being introduced. Their names are Goran Stenlund and Nils Wagsjo. Their voices blend in beautiful harmony and the whole gathering is aware of an anointing upon their ministry. As they finish their second piece there is spontaneous applause, which is an appreciation of their dedicated and talented service to the Lord. I am looking forward to more of their ministry in song during the Conference.

Mrs. Gladys MacInnes, the President's wife steps forward and tells us that she is going to read a favourite portion of the Bible, it is Revelation chapter five. Her voice is clear and steady and her love for this portion of God's Word comes through to the people. Mrs. MacInnes is followed by her son Philip who begins his testimony by reminding us that it is one thing to be the son of the President but a much greater thing to be the son of the King.

The familiar figure of our Secretary General, P.S. Brewster is before the microphone and he is announcing the various meetings for this evening and Sunday. He is thrilled that there are five hundred children in the Camp this year. Mr. Brewster now reads telegram greetings from Rhodesia and Cheltenham.

The sound of singing fills the theatre once again as the great congregation praise the Lord and testify to His grace and goodness in the words of the hymn "I have a song that Jesus gave me".

There is a feeling of anticipation as our President begins his address; his text is Matthew 28:18, "All power" is the theme, and already the exclamations of praise and joy can be heard as our speaker elaborates on the theme. It is a thrilling message and in this report I will just drop a few gems as I hear them.

"The man who came in with his back on a bed went out with a bed on his back".

"The cemetery is a place where the dead live".

Concerning God . . . "You do the possible and I'll do the impossible".

"Lazarus had love, he had life, he was lifted and he was loosed".

"They can't destroy the Book".

I am standing with all the others for the final hymn which is in keeping not only with the message but with the whole atmosphere of the meeting. "He lives, He lives, Christ Jesus lives today". The singing is terrific, people are clapping and waving hymn sheets. Pastor Greenway pronounces the benediction after a great crescendo of praise and worship.

As I make my way out of the Gaiety Theatre, I turn round and look again at those armoured knights, what a pity they are lifeless; they have missed such a lot tonight.

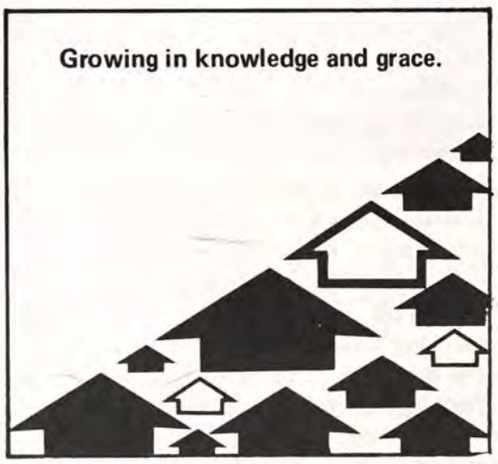
Retiring President, Leslie Wigglesworth presents the new President, John MacInnes with the President's Bible. 2. Joseph Ramdeen. Nils Wagsjo and Goran Stenlund.

May Osman's Page

THE DEPARTMENT of Education and Science has come up with another bright idea. It seems as though the level of education in our country is on a steep slippery slope. Their latest dictum is that no child is to be allowed to fail its O Level exams. They will be given a graded certificate to say that they sat the examination, even if they have obtained only two marks in any particular subject.

Learning to take knocks is the thing that builds a child's character, and if they are to be shielded to such an extent when they are at school, then they will find the living all the more hard when they get out into the world of business. This new system is going to give the children a false sense of security. They might be tempted to slack off in their work because they know that they are bound to get a certificate of some sort. This system simply won't work because employers will tend to become more selective and only accept for employment those who have obtained A, B or C in five or six subjects. The universities too will tighten up on their scholarship requirements, so the piece of paper in the child's hand will not be worth anything unless it has one of the top grades written on it.

A survey. Today I listened to a professor on the Television stating that he had done a survey on the results of teaching methods. Over a period of twelve months he surveyed the results of the work of 11 year old children who had been taught by the old teaching system, and a similar batch of 11 year olds who had been taught by the new progressive teaching methods. The old teaching methods had a thirty five



per cent better result in Reading, Writing and Arithmetic than the new teaching methods. Well, to me that speaks for itself. I have never for one instant regretted the discipline that went into my education. We *had* to work at school or we got into trouble with our teachers and with our parents when we took our reports home at the end of each term. Every parent should check what is being taught at their local schools. If they are filled with the progressive teaching, then you have the right to object to the headmaster, and you can ask if your child can return to the old system so that they will have a fair chance of passing their exams with creditable marks.

An exhortation. Paul exhorts us to be "Not slothful in business" (Romans 12:11). This applies to all Christians whether at school or at business – we should work well and to the glory of God. *"Study to show thyself approved unto God, a workman that needeth not to be ashamed"* (2 Timothy 2:15). I know that I have taken this verse out of its context, but the principle still applies to our daily living, studying and workmanship. One thing I dislike is sloppy work done with a couldn't care less attitude. Every Christian should be a credit to his employer; and many employers are privileged to have Christians working for them, for they know that the Christian will do a good and thorough job and will be honest and trustworthy in all things.

Many students will soon be facing their big exams and they need to be studying hard just now. If you imbibe the necessary knowledge, you can at exam time pray God that He will bring all things to your remembrance, and He will help you. But it is no good slacking on your studying and then expecting God to give you answers on subjects you have never studied well.

Sir Michael Costa, the celebrated conductor, was holding a rehearsal. As the scores of instruments played their parts the piccolo player ceased playing thinking his contribution would not be missed. The great leader stopped and cried out "Where is the piccolo?" The sound of that one instrument was necessary to the harmony, and Sir Michael missed it. Even so, God needs everyone of us to do our part in the building of His church. Because we think our part is small we are tempted to drop-out, for we think we'll never be missed. That is not true, God needs you as well as me. There is no need for any unemployment in the Church of God or the service of Christ.

"For the Son of man is as a man taking a far journey, who left his home, and gave authority to his servants, and to every man his work" (Mark 13:34).

There's a work for Jesus none but you can do.

The Family Altar

Scripture Union Portions

Notes by Ken Smith

Monday, June 7th

ROMANS 8:9-17

"Abba, Father" (v.15).

COUNT the if's in this chapter. Victory over sin is all conditional on a right relationship with Christ through the Spirit. What dynamic promises for the child of God (see v.11). We are never led into sin, contrary to God's Word, to our spiritual detriment, nor into wordly compromise (see v.14). We are not slaves, but sons, Hallelujah! (v.15). "Dear Father", this is not familiarity, but fellowship. A Christian without assurance is living in the twilight – come into the sunshine, the inward witness can be yours.

Today's topic: Divine healing and the resurrection life are conditionally promised in v.11. What is the condition?

Prayer theme: Uphold your minister in prayer.

Tuesday, June 8th

ROMANS 8:18-27

"Not worthy to be compared" (v.18).

"IT'S better on ahead", praise God. If you feel that you are suffering at present, especially for Jesus' sake, read 2 Corinthians 4:16-18. As creation suffered the consequence of Adam's sin, so it will share the culmination of Christ's redemption. Our ignorance in the realm of prayer ought not to discourage us, knowing that we have a great High Priest, and the Spirit of God in our hearts (v.26,27).

Today's topic: The best is yet to be.

Prayer theme: Remember all on holiday – that they may be holy days.

Wednesday, June 9th

ROMANS 8:28-39

"If God be for us, who can be against us?" (v.31).

WHAT a reading! Verse 28 is the logical sequence and consequence of all that Paul has written, but it must not be taken out of context. What things? All things. Remember the examples of Job, and Joseph and Jesus Christ Himself. Look at the qualifying factors. On our part – "love God", do not blame Him when things go wrong. On His part – "the called according to His purpose". Foreknown, predestinated, called, justified, glorified – what an experience is ours in Christ.

Today's topic: "For in the Person of His Son, I am as near as He".

Prayer theme: Pray for a mighty revival in our land.

Thursday, June 10th

ROMANS 9:1-5

"Great heaviness and continual sorrow" (v.2).

GOD'S special relationship with Israel, and the mystery of divine sovereignty dominate the next three chapters. Paul's concern for his own race and their rejection of the truth, and their consequent rejection by God, is clearly seen. Consider Paul's great love for Christ. He wanted to be with Him, yet this revealing verse 3, "accursed from Christ" – what words. Like Moses' words "Blot me out of Thy book". No man can be the saviour of another's soul – only Jesus.

Today's topic: Is my sole concern – soul concern?

Prayer theme: Pray for, and attend your week-night meeting.

Friday, June 11th

ROMANS 9:6-18

"Of God that sheweth mercy" (v.16).

ALWAYS remember that Christ was born a Jew, (v.5), so pray for them, as a people. Being God's people is more than lineage and pedigree (v.6). Note the distinction, verses 7-8; Abraham had other sons, "children of the flesh", but only one "son of promise". Seed, not seeds, such is the precision of the divine inspiration of Scripture. The election of sovereign grace is not through works, as seen in the lives of Jacob and Esau.

Today's topic: "He is Lord" – divine sovereignty.

Prayer theme: Support your diaconate in prayer today.

Saturday, June 12th

ROMANS 9:19-33

"That He might make known the riches of His glory" (v.23).

WHERE is man's much vaunted free-will? Free-will is a misnomer when man is under the dominion of sin. Can we resist God's will, or is He sovereign? "What saith the Scriptures?" Vessels of mercy, and vessels of wrath, are both in His hands. "Behold, My servant – Cyrus" so writes Isaiah, of a cruel Gentile despot, fulfilling the divine will. The Gentiles, through the righteousness which is of faith receive that which the Jews, through their self-righteousness, rejected (v.30).

Today's topic: "God moves in a mysterious way".

Prayer theme: Open Air evangelism needs your intercession.

Sunday, June 13th

ROMANS 10:1-13

"Thou shalt be saved" (v.9).

DOES my desire for the spiritual welfare of my countrymen get me on my knees, then on my feet? Their zeal brought them credit, but not salvation, it was misguided, misplaced, misinformed and misleading. It is not the drive, but the direction that is of first importance. "Could my zeal, no respite know . . . All for sin could not atone; Thou must save, and Thou alone". The risen Lord Jesus Christ must be believed and confessed. Thank God for the "whosoever" of v.13.

Today's topic: "Confess", "Believe" here we have human responsibility.

Prayer theme: A harvest of souls throughout the land today – let's pray, and work together for this.

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COMING EVENTS

BLACKPOOL. June 5-6. Elim Pentecostal Church, Fredora Avenue (off Norfolk Road, via Preston Old Road). Whit Convention. Saturday at 7.30. Sunday at 10.45 and 6.30. Preacher: John Seaman. Musical ministry by "The Good News Chorale". Opportunities for those seeking the Baptism in the Holy Ghost.

EAST HAM. June 12-13. Elim Pentecostal Church, Central Park Road, continuation of 50th Anniversary celebrations. Preacher: David Dean. Saturday at 7. Sunday at 11 and 6.30.

HARLOW. June 5. Elim Pentecostal Church, Parkdon Wood Road, off Partingdon Road, Great Parndon. Saturday at 7. East London Presbytery Rally. Preacher: D.J. Green. Special singing items.

HIGH WYCOMBE, Lane End. June 23 – July 4 (except Monday). The Marquee, Ditchfield Common, "Meet Jesus" Evangelistic Crusade, conducted by Ken Brighton and the Swedish Christian Youth Team. Weeknights, 7.30. Sundays, 6.30.

HULL. June 12-15. Elim Pentecostal Church, Mason Street. Annual Women's Rallies. Saturday at 7.30. Sunday at 6.30. Tuesday at 3 and 7. Guest speaker: Mrs. Francis (Southport).

HULL. June 19. Elim Pentecostal Church (formerly Mason Street). Opening of the New Church in Bourne Street, off George Street. Opening ceremony at 3 followed by afternoon meetings. Preacher: T.W. Walker. Convener: Peter Daw.

ILFORD. June 19-20. Elim Pentecostal Church, Clements Road, Mid-Golden Jubilee Celebrations. Saturday at 7. Sunday at 11 and 6.30. Preacher: A.V. Gorton.

KEIGHLEY. June 9. Keighley Library, Lecture Hall at 7.30. Evangelistic Rally conducted by Wynne Lewis.

PONTYPRIDD. June 9. Bethania Welsh Methodist Church Coedpenmaen. Welsh Presbytery Ladies' Day. Rallies at 3 and 6.30. Refreshments served between services. Speaker: Mrs. Ruth Walker.

ST. HELENS. June 26. Eccleston Hall, Kiln Lane. All Eccleston and Windle Evangelistic Crusade commences. Conducted by D.B. Tinnion and team, details Tel: 816556. Please pray for the first of our Crusades in the town of 200,000 people.

UPPER GORNAL, Dudley. June 9-30. A.o.G., Eve Lane. Special Bible Studies each Wednesday at 7.30. June 9, H.W. Greenway. 16, George Jeffreys Williamson. 23, Keith Mawdsley. 30, Robert Fairnie. A warm welcome to visitors to study "The Person and Work of the Holy Spirit".

WITNEY. Regular services now conducted in the New Elim Pentecostal Church, West End. Sunday, 11 and 6.30. Thursday, 7.30. Pastor: Alistair Forrest. Please pray for us.

MISCELLANEOUS

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HOLIDAY CHURCH. From mid June to September we carry a list of Holiday Churches. Town, address and times of meetings, together with phone number if required. The Editor will be pleased to put the name of your church on this list. There is no charge for this service.

BIRTHS

COOPER. On April 27th, to Pastor and Mrs. John Cooper of Caerphilly. God's precious gift of a fourth daughter, Rebecca Ruth.

DEDICATION

SPEAR. On April 19th, at Elim Pentecostal Church, Pontypridd. Emma Louise, daughter of Mr. and Mrs. K. Spear, was dedicated to the Lord. Officiating minister: B.C. Vidamour. C.5169

MARRIAGES

COWLEY–ALLDRICK. On April 24th, at Elim Pentecostal Church, Smethwick. Ernest Cowley to Pamela Alldrick, both Crusaders and members of our Smethwick Church. Officiating minister: A.W. Leavesley.

KEYES–TWILLEY. On May 1st, at Westcliffe-on-Sea Elim Church, Roland Keyes to Ruth Twilley. Officiating minister: J.J.B. Hounsome.

Hear

MELVIN BANKS

Revival & Divine Healing Crusade

Bridgwater, from Tuesday, 8th June, to Saturday, 19th June. At the **Elim Pentecostal Church,** George Street (near Burtons and W.H. Smiths), Bridgwater on Tuesday 8th, Friday 11th, Sunday 13th, Friday 18th, and Saturday, 19th June. Also in the **Bridgwater Town Hall,** High Street, from Wednesday, 9th June to Thursday, 17th June (except Friday, 11th June & Sunday, 13th June).

7.30 p.m. nightly, Saturdays 7 p.m.
Sunday 11 a.m., 6.30 & 8 p.m.

Also special afternoon Divine Healing Services on Thursday, 10th and Tuesday, 15th June at 2.30 p.m. at the Elim Church. Special Morning Services on Fridays, the 11th and 18th June at 10.45 a.m. in Elim Church.

D.5179

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With: **David Woodfield, Trevor Harris** *and the "Real Life Team".*

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D.5165

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D.5185

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Music by students. Ground open **2 p.m.**

Refreshments.

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D.5146

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THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

JUNE 12th, 1976 / PRICE TEN PENCE

Diary of an Irish visit

Conference Sunday

The 43rd Annual General Conference

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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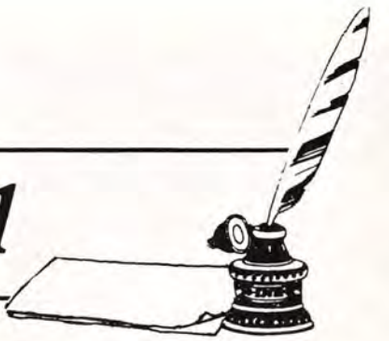
Editorial



THE VIOLENT scenes in the House of Commons on the evening of May 27th, were said to have been the most disorderly for more than forty years.

Whatever our views on the merits of the case that was under discussion at the time (the Government was almost defeated on a highly important issue) we sincerely hope that such conduct will not be repeated; this is not a proper way for grown men to act, especially these in positions of authority.

Within the same week, Sir Harold Wilson's Honour's list was finally released (most of the names had already been "leaked" beforehand).

Enoch Powell also caused an uproar, and set an enquiry in motion, when he made public a confidential document, prepared for a government department.

In different ways, each of these incidents turns our attention to some extremely important questions of principle with regard to political life.

To what extent should violence be used, or even shown in the expression of one's views? To what extent are the minority (even if they are a substantial one) bound to conform to the wishes of the minority?

Is it right that men should be rewarded for doing a job for which they are paid, (unless they go far beyond any duty)? Can we take any man seriously who rewards with public recognition special pleasure that he has received? Should any public servant make public a confidential document to a member of a political party so that he can make capital out of it? If a thing is wrong for the far Left, how can it be right for the far Right?

There are special dangers attached to public service, and many special qualities are needed, not least a passion that is controlled and responsible.

The events of that one week will do very little to increase the confidence of the public at large in their chosen leaders.

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Diary of an Irish visit

by **Charles J.E. Kingston**

February 27th. My daughter, Elizabeth, who was a nurse in Dundonald Hospital, Belfast, met me at Aldergrove Airport and drove me to Bangor. Passing through Belfast, I did not see the devastation I had expected. Here and there were empty sites where buildings had been bombed, but life seemed to go on much as usual in spite of the constant threat of violence. Later, however, I saw the Shankill Road, a Protestant street. Most of the small shops had been bricked up, emptied either by fear of damage or by incendiary bombs and the street looked derelict.

February 28th. Moneyslane, Pastor R.J. George. Fifty-five years ago W. Nolan and I pastored here. We lived in a labourer's cottage, loaned by the late Mr. Robert Porter. We did our own cooking, even making soda-bread on a griddle. Once I made an attempt to scrub the earthen floor clean!

My theme for this visit was the Second Advent of Christ, illustrated by a large chart. The attendance was good each night though no converts were recorded. The last night, March 5th, we had our largest congregation when by special request I told something of the early days.

February 29th, Rathfriland. As the Sunday night service here is later than at Moneyslane, (arranged when both churches were pastored by one man), I was taken by Pastor George after the Moneyslane service was finished. The assembly here has recently built a new church and it is well attended. Mr. W. Henning, who frequently sang the gospel at my meetings, was leading the song service when I arrived. Rathfriland's town centre is barricaded, as are most of the Protestant towns in Ulster, to prevent car bombs destroying the main shops. I was told that Catholic towns do not need to be protected in this way; a fact that speaks for itself.

March 6th, Markethill, Pastor Raymond Cotter. This was the Opening Day for the new church building, erected on the same site that the late Fred Farlow and I had placed the small portable building in which we commenced the opening campaign fifty-three years ago. For four weeks we preached without a convert to Christ, but on the last day about a dozen young men told us they wanted to be saved and they, with others, became the foundation members. Mr. George Gibson, elder of the church, is the last surviving link with those early days. I was accorded the honour of officially opening the new building. Pastors A. Wilson, David Ayling and myself ministered the Word.

Later, I visited Mr. Gibson and he told me that at one time attendance on Sunday mornings dropped to three or four. But they were determined to keep the doors open and regularly met to break bread. "We were Elim and determined to remain so", he said. The weekly prayer meeting sometimes went on to 11 o'clock at night. I asked: "Did you each pray several times, then?" "No, we only prayed once each", replied Mr. Gibson, "but the presence of God was so real!"

Mr. Jim McRoberts, a well-known gospel singer and a Markethill man, received the Baptism in the Spirit at one of these prayer-meetings. He was so full of joy, said Mr. Gibson, that he made the Hall resound. When they finally left a neighbour had left a pail of water on the step, "to cool you down", he said. In those days, it was hard because of the persecution. They called the Elim Hall, "The Hen House".

What a change now! The Opening Services were attended by about 500. Only half could get into the new church; the

(continued overleaf)

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D.5127

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Musical ministry by the
Swedish Youth Team
Weeknights at 7.30 p.m.
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D.5181

GREAT PENTECOSTAL CONVENTION

(under the auspices of The Pentecostal Fellowship, Eastern Counties)

Saturday, June 27th, at 3.0 p.m. and 6.30 p.m.

In the Rayleigh Methodist Church (kindly lent)
Eastwood Road, Rayleigh, ESSEX.

Preachers: **H.W. Greenway (Elim), Douglas Quy (Assemblies of God)**

Singing by United Choir, leader, Raymond Tween

Opportunities will be given for those seeking Divine Healing, and the Baptism into the Holy Spirit.

Cups of tea will be provided, between the meetings.

D.5178

DIARY OF AN IRISH VISIT
(continued from overleaf)

rest listened and watched on a closed circuit television in the Masonic Hall nearby.

March 7–11th, Armagh, Pastor K. Phillips. When I visited the city three years ago Armagh had not been bombed. Now it shows signs of devastation in the main shopping area, in spite of the barricades. It is sad to see the useless destruction of shops, which supply the needs of all residents. Yet there are tales of heroism. On one occasion the security guard of a Government building was attacked by two armed men. While one covered him, the other planted the bomb. Wresting the gun from the gunman, he hit him with it. When they both fled he carried the bomb outside the building.

My theme again was the Second Advent. Attendances were better than when I last visited in 1973 and the building itself has recently been improved by the erection of a suspended ceiling, floor-carpeting and comfortable chairs, replacing the hard pews of those early days.

Armagh will always have a warm spot in my heart as I spent happy years holding missions around the neighbourhood with Fred Farlow, one of the early members of the Elim Evangelistic Band, and Jim Morgan. Jim worked at that time for a Mr. Mitchell, who had a cycle shop. Both Jim and I purchased motorcycles from Mr. Mitchell.

When Pastor George Jeffreys came to preach in Armagh we persuaded Mr. Mitchell to come to hear him. The Elim Hall was lit then by gas and the main meter was in the porch. Usually, the gas cupboard was locked but someone had forgotten to re-lock it after turning on the gas. Some lads turned the tap off and the Hall was plunged into darkness. In those days we Pentecostals were erroneously reputed to climb up the walls, as well as roll on the floor, in ecstasy! Mr. Mitchell, believing his worst fears were confirmed, hastily struck a match and gazed anxiously around the walls, expecting to see us doing what lying rumour said we did! We quickly relit the gas lamps, but Mr. Mitchell never came again.

March 13 – 15th, Portadown, Pastor W.S. Dempster. Saturday was the Portadown Annual Convention and the church was well filled for both afternoon and evening meetings. Ron Gull, on missionary tour in Ireland, spoke in the afternoon. He described some of the tribal customs which reminded of ancient Israel's Passover.

In the evening I preached on Psalm 116 and Pastor John Harris, of Lurgan, spoke acceptably on Isaiah 40.

I found the interior of the church had been much improved since my last visit over ten years ago, by the addition of a suspended ceiling with concealed lighting.

The Sunday evening service was well attended. Two brothers, Clifford and Stephen, both saved at the previous year's convention, gave their testimony. One told us he had been a heavy drinker and was once knocked down, when staggering in the road, drunk. A godly mother's prayers were answered when God saved them. My message was on Hebrews 9:24-28. In the after-service the power of the Holy Spirit was realised.

March 16th – 18th, Dublin, Pastor S. Tunney. By train from Portadown, past rolling Irish hills and dales, with scattered white-washed farms; by Newry an army helicopter flew alongside for some miles; our first stop was Dundalk in Eire and so to Dublin. Here the letter-boxes are green, the streets named in Gaelic and English, the car-meters only in Gaelic!

The Elim church is up several flights of stairs, no difficulty to the mostly young people who form the congregation. It is called the "Upper Room" and truly we had an "Upper room" experience.

Hungry for the Word, having been saved from formal religion, they listened intently and afterwards, in little groups with Bibles open on their knees, shared their faith together. No one seemed in a hurry to go home!

March 17th. This was St. Patrick's Day and a general holiday. We passed an Irish Jaunting car, where the passengers sit sideways back to back, something I had not seen for 50 years. Flags of all nations bedecked O'Connell St., among them a Union Jack. I was told that five years ago this would have been torn down in anger! My text that night, to about forty in the congregation, was Galatians 2:20.

March 18th. Preached on Acts 1:8. The power of God fell on us all and Liam (Gaelic for William) received his Baptism in the Spirit. A telephone call next day told us that neither he nor his wife had slept until 5 a.m. they were so full of joy.

March 20th – 24th, Banbridge, Pastor P. Taylor. Banbridge gets its name from the bridge at the bottom of the town which crosses the River Bann, flooded when I reached the town. In 1921 I assisted William Henderson, Fred Farlow and John Knox, the driver of the lorry which brought the portable hall from Newtownards, where it had been used for the opening campaign of the assembly there. I had cycled over from Moneyslane to help.

Saturday, March 20th was the Annual Convention. The speaker in the afternoon was Pastor Don Sanford, from Ballymena; at night Pastor R.G. Weare and I spoke. The fine new church was full for both meetings and the power of God was present. A visitor from another church was wonderfully filled with the Holy Spirit.

Several in the congregation remembered the opening mission in 1921. One told me that as a girl of about 12 years, she met Mr. Darragh, Mr. Farlow and Miss Norah Adams, the evangelists, and intended to make fun of Miss Adams' deaconess bonnet. But she was immediately convicted of sin by the very look of peace on their faces!

While in Banbridge I heard the story of a Christian man, stopped by gunmen, who wanted to place a bomb in his car. He replied: "It's not my car. I must ask the Owner's permission!" Then he began to pray aloud. They quickly dismissed him as being of no use to them!

The chart talks on the Second Advent were well attended and the attendance increased each night.

March 25th, Bangor, Pastor A. Wilson. Pastor Wilson, in the afternoon, took me to see the Youth Centre at Grandee, near Millisle. A major project, this will be useful for group conferences as well as for Youth Camps.

At night the Minor Hall of the Bangor Church was crowded. I spoke on 2 Thessalonians 2.

Afterwards Pastor and Mrs. Wilson took me to Belfast. I enquired about Mr. Alfred Wardle, (Alfie, to his friends), who attended our Elim Conferences some

years ago. He was a man of simple faith.

"One day he had to travel by a certain train", said Mr. Wilson. "When he arrived at the station, the train was just pulling out. Taking off his hat, he prayed: "Please, Lord, stop the train for me".

The driver did stop the train, with only two carriages left at the platform and Alfie got in. One of the ministers seeing him off commented: "I wish God answered my prayers like that".

March 26th – 30th, Beersbridge Road, Belfast, Pastor R.G. Weare. March 26th was a free day. Pastor Weare took me to visit a lady, now in her nineties, who with her husband, (when he was alive), were great friends of Elim, supporting William Nolan and myself when we campaigned in Ballynahinch in the twenties and shepherding the converts afterwards. Now very frail, she was kind enough to say: "You haven't changed".

March 27th, Irish Conference Day. The Conference met in the Elim church in Townsend Street, Belfast. More than thirty Irish churches were represented. Pastor Wilson admirably chaired the Conference and was re-elected for a further term as superintendent. I was encouraged to see God's evident blessing resting on the Elim work in Ireland in spite of the political troubles there. A number of new church buildings have recently been erected. During the past year seventeen Gospel Crusades were conducted resulting in a number of converts. Missionary offerings were at an all-time high of £18,320; while church offerings had increased by nearly 40 per cent over the previous year.

The Conference gave Ron Gull and I, as well as some others, the privilege of attending.

During the lunch break Pastor Sanford told me of the conversion of one of Ballymena's footballers. He was saved at a local mission hall but was challenged by a Christian friend, who asked: "Did you tithe yesterday?"

"What's that?" he replied. His friend explained. "Then I must put in double next Sunday!" was his answer.

The next day I met John Prentice, presently pastoring the new work in Carrickfergus. In the one year since the opening campaign they now have fifty members and a Sunday night congregation of 80/100. Forty-five have been baptised in water and the assembly is now looking for a church building of their own.

March 28th. In the morning I ministered on Mark 11:21-26 with blessing in my own soul and I trust in others, too. At night, I was taken to preach in the Apsley Street Church, pastored by Pastor A.P. Atkinson. About 50/60 were present. My subject was: "Five minutes after I die". Afterwards, one woman was counselled for assurance of salvation and then, with a friend, Pastor Atkinson and I prayed for both to receive the fulness of the Holy Spirit.

March 29th. This was the usual Women's meeting in Beersbridge Road and they kindly gave the meeting over to me. With a usual attendance of about seventy, it was good to find a congregation of about eighty or more. I gave a chart talk on Christ's Second Coming and in the after-meeting a number were prayed for for healing and the baptism of the Holy Spirit. Two received their baptism and spoke in tongues the moment Pastor Weare and I prayed and laid hands on them. This was a wonderful meeting.

March 30th. This was my last meeting of the itinerary. My subject was: "Is Russia to be the antichrist?" and the text, Ezekiel 38, 39. In the after-meeting the two, baptised in the Spirit the previous night testified to the blessing.

May I thank all the pastors, who so willingly motored me to my next appointment and arranged for my accommodation at each place. Sometimes in their own homes, sometimes in the homes of members, I was lovingly cared for and want to say a sincere "Thank you" to everyone who made my visit a happy one and, I trust, a blessed one, too.

May I also say a word of appreciation to all the Elim saints in Ireland for their loyalty to the Lord Jesus and to His gospel. Someone said to me: "Put in a good word for us in Ireland!" and this I gladly do and urge Christians everywhere to pray for them. They are keeping the Elim Pentecostal flag flying for God's glory and the salvation of men and women. May God continue to bless them.

Thoughts from the Gospel of Matthew

by Frank Lavender

29. Feeding the Multitude
Matthew 14:13-21

AN immense crowd followed the Lord Jesus into the wilderness. We are told that there were five thousand men in addition to women and children. When evening came the multitude was still with Him and they did not want to leave; this created a problem, because they had brought no food with them. In this incident we notice four things. First, the impossible circumstances, for there was clearly no hope of finding a food supply in the desert. Second, the inadequate resources of the Apostolic band – five bread rolls and a couple of fishes was all that they could master. Third, the despair of the disciples because there was no way in which they could meet the need of the multitude. Fourth, the divine provision when Jesus took what there was and created an abundance.

The scene on that day is a picture of something much greater. Communion with God was the "bread" which originally sustained the life of man (Matthew 4:4), but that precious fellowship was broken and ruined by man's sin. Man was starving, dying in a barren, desolate wilderness; he had no hope within himself. It was into this desperate situation that God sent One to supply all the needs of mankind, this one Man was Jesus Christ, God's Son. What was one more human life in the life of mankind? Was not this just one more drop of water to be swallowed up in the ocean? The situation seemed to be as hopeless as ever, the supply totally inadequate; how could one man, however good, supply the need of multiplied billions of human beings? A handful of men did begin to hope, but when they saw Him broken on the Cross that little group despaired. Yet that broken Man did indeed become the miraculous provision of God for the needs of mankind; multitudes of men and women have found eternal life in Him, He is truly the "Bread of Life".

We see our Nation's desperate plight because of the corruption and wickedness that pollutes it, and we ask: "How can such a Nation be turned to righteousness and holiness?"

The situation seems to be hopeless, the resources of the Christians utterly inadequate, and we might well despair. Yet, in this situation, our miracle-working God tells us to give to men and women His living Word; He places the Bread of Life in our hands that we might give it to the starving people. Let us gladly obey Him, and then we shall surely rejoice in the miracles which He will work in our nation. Our God is great and He does wonderful things for those who will trust and obey Him.

FOR THE RECORD

FOR the first time ever we were able to have the Royal Albert Hall and Conference cassette tape on sale at the Conference. I wish I could have taken you behind the scenes to give you a glimpse of the hectic activity. As a matter of fact some of the recordings were made after midnight! I would like to thank all who helped to make this production possible by their willing co-operation.

The cassette tape used at the Conference had a running time of thirty minutes each side but the music time had to be decided by the amount that could be put on the record. This is roughly about twenty-three minutes each side. You will appreciate that it is this factor that accounts for the few minutes of blank tape on either side of the cassette.

As there is no mention of individual items on the cassette cover I thought it might be good to list them for you.
I do trust that these recordings will bring you something of the joy and blessing of meetings in the Royal Albert Hall and at Conference . . . and please go easy on me as this was my first effort as a record producer.

Ron Jones.

Side One / R.A.H. Features:	
Introduction with Ron Jones	
Congregational hymn	"Up from the grave He arose".
Massed Youth Choirs	"Lay up treasure in heaven".
Birgitta Edstrom	"Guide me Lord".
	"The blood will never lost its power".
Congregational chorus	"Jesus how lovely you are".
London Crusader Choir	"Wings of prayer".
Congregational hymn	"With harps and with vials".
Side Two / Conference Features:	
The sound of four hundred / children's voices	"Stand up, clap hands, say Thank you Lord".
	"Let's just praise the Lord".
Nils Wagsjo and Goran Stenlund	"I've discovered the way of gladness".
	"No one ever cared for me like Jesus".
Congregational hymn	"Oh, for a thousand tongues".
Trio	"Joy in the camp".
Len Magee	"Stories of Jesus".
Congregational hymn	"Look, ye Saints".
Final greetings	P.S. Brewster.

Conference Sunday

by **Ken Smith**

CONFERENCE SUNDAY. Once again I have the privilege of sharing the day with you, and recommending that your minister is given opportunity to be there next year, if he missed this year's Conference Sunday.

The morning began with Wesley Gilpin convening the morning ministry, and, as one would expect, a lively word from Wynne Lewis, who is always so practical and energetic in his presentation of the Word.

I have always felt it a privilege to minister the emblems in my own church and serving at the Table at the Conference, was such an honour.

Pastor P.S. Brewster convened the service with ministry from Willard Cantelon, whom I remembered from over twenty years ago. His ministry certainly is unique and I have never heard anyone with such a command of medical and astronomical data, nor an ability to quote whole passages of Scripture. He had soaked his mind will in both fields. He gave reminiscences of the visit twenty-five years ago, quoting Kipling's *My own, my native land,* adding "So few from this island have done so much for the world, that multiplied millions should rise up and call you blessed". All good stuff for my British ego, and I couldn't have waved the flag better myself! "In the field of communication, education, and legislation, this land had made outstanding contribution", he declared. His extempore style needed much more preparation than the use of copious notes. Speaking of some preachers on the Book of Revelation he commented, "They don't preach prophecy as light, they preach doomsday. Everywhere I move I can hear the Spirit saying, 'The King is at the doors'".

I was saddened to hear that Hugh McGowan, pastor of our Rotherham Church had to return home because of vandalism at his church, but later he returned to the Conference. Such are the hazards of this age.

The afternoon Open-Air witness could not be held because local permission had not been given; we were told that the local Salvation Army had to have a special act of Parliament to hold their meetings.

Some one said to me during the day that they did not like the idea of two rallies being held at the same time, for like me, they felt they were missing something! I humourously quipped that they ought to be glad that they had the choice of two preachers, an opportunity that most congregations do not have!

Being on the second sitting for the evening meal I went to hear David Ayling, rather than Brian Edwards, but I am glad that next year there will be one sitting only for meals. Archie Biddle always inspires in convening a meeting, and he introduced a chorus I had never heard, "God's got an army marching through the land", which went well. What a blessing the Swedish brethren were in the ministry in song, and their professional training was obvious. I am glad that I have them on tape, for our people to hear.

I felt proud, in the right sense of that word, of the ministry of our Elim brethren, and the standard of David Ayling's ministry was very commendable. I am sure that our Irish brethren appreciate his sound gospel preaching. I liked his phrase "the crucible of the cross", speaking of Christ's sufferings. "You've got to be in the city where I minister in to see the thin veneer of civilisation", brought a hushed murmour of understanding from the congregation. As always, it was a well thought out, constructed, and presented word, and I will not forget for a long time his emphasis "He saved *others",* nor the telling story of Gipsy Smith. His gospel appeal was an example to every preacher in the congregation, and there were many, for it was straightforward and challenging. I like them that way.

Singalong ought to be named **swing**-along, and I trust that the catchy tunes of our choruses do not detract from the message they are intended to bring. There needs to be balance in this matter, for music must be the handmaid of the Gospel. I well remember hearing Martyn Lloyd Jones saying, twenty three years ago, that "The Church is singing more, and thinking less", and if he had a point them, much more now. A good tune can sometimes militate against the message it seeks to bring, but when good theology is put to a good tune, and folk remember the words, there's nothing to beat the combination, and how Elim people sing! I thought that Leslie Wigglesworth did a great job in keeping the timing correct, and his balance of the old and the new was excellent. I enjoyed the friends from the Channel Isles, and especially the Renshaw family and Mary Fisher, taking part.

Midnight came, and when I went to bed I was tried but happy having spent the day with the Lord's people.

David Ayling

Wynne Lewis

by **P.S. Brewster**

MORE THAN 3,200 people attended this great Conference, and I personally attended thirty-three different meetings, including all the Committee meetings. I was happy because the people were happy. This great crowd of over 3,000 people were determined to have a good time. They had come in faith and God met them. Some of the services lasted for three hours and though some of them were tired, yet they were still hungry for God's Word. The spontaneity of the services was delightful and it was very clear that the people were being blessed. Even on the final morning (Saturday) when everyone had their packing to do, the people crowded outside the theatre, half an hour before the scheduled time, 6.45 a.m., and they sang and clapped.

This enthusiasm was not man-made but was born of the Holy Spirit, and the fire was maintained by the messages from God's Word which were delivered by the fine team of speakers; men like Willard Cantelon from America, Dan Moe from Canada and the two brethren from Sweden, Nils Wagsjo and Goran Stenlund as well as Gerald Chamberlain, from the Assemblies of God, plus the great variety of Elim ministers who came to the Conference fired and determined to give of their best. It was the testimony from the people themselves that they had never heard our ministers so powerful in their ministry of the Word.

During the Conference, every department of the Elim Movement was portrayed and the details of the work were explained to the eager congregations. There was great excitement as the people heard of the expansion outreach of our Movement.

At the opening of the Representative session, permission was given to our Elim Bible College Students to attend, plus all our visiting speakers and singers.

The discussion of the allocation for time was tedious, but eventually a perfect agreement was happily reached. It is not always easy to be sensitive to the Holy Spirit and to give proper priority with such a great variety of business on the Agenda.

The Conference accepted the following churches: Bury St. Edmunds, Horley, Jarrow, Kilmarnock, King's Heath, Metheringham, Sale, Stokesley, Witney, Airdrie and West Kirby. This means that eleven new churches were added to the Elim Movement.

The report of the Secretary-General was adopted after which a long discussion took place on some of the items in the report. The Expansion programme was studied in detail and many pointed questions were asked. It was noted and applauded that three senior ministers had left their churches at the request of the Executive Council and were now giving their full time to the opening and planting of new Elim churches throughout the British Isles. Alex Tee has been appointed as full time pioneer evangelist, Wynne Lewis as the full time Evangelistic Secretary and George Canty appointed as Presbytery evangelist. Explanations were given that these three brethren were to be supported by the Movement and the Secretary-General reported that this venture was entirely a step of faith and that God would surely supply the need.

Questions were asked as to whether the Evangelistic Secretary would become an Headquarters' Officer or remain as an Executive Council appointee. Assurances were given that the Conference could decide this entirely as it wished seeing that it was the governing body. It was later agreed that this position should become an Headquarters' Office.

It was further decided, by an overwhelming majority that the One penny-a-day scheme, launched by the Secretary-General last year, should be continued for a further year and then be reviewed. It was noted that the income from the first half-year had reached the sum of £10,500.

The Reports on Evangelism, the Missionary Society, the Bible College, the Elim Youth Movement, Publications, Grenehurst Press and the Radio and Film Committee, were presented and the Conference adopted them.

A report by the Executive Council, in response to the request of last year's Conference on the question of a salary scale change was rejected and the Conference passed on to the next business.

The present Headquarters' Officers, Secretary-General, P.S. Brewster; Field Superintendent, T.W. Walker; Director of Publications, D.W. Cartwright; Principal of Elim Bible College, G.W. Gilpin; National Youth Director, E.R. Corsie; Missionary Secretary, L.W. Wigglesworth and Administrative Secretary, J.C. Smyth, were all re-elected to their offices.

The following were also re-elected to the Executive Council: T.W. Walker, P.S. Brewster, A.A. Biddle, D.J. Ayling and G.W. Gilpin.

The election of the Vice-President took place and David J. Ayling was chosen as the President-Elect.

The accounts for the whole Movement were reported and explained by the Administrative Secretary, John Smyth, and were adopted.

The long process of voting for the Conference Committees then took place. Financial accounts of the District Presbyteries were laid on the table and were made available for inspection.

The news that next year's Conference was to be held in Butlin's Camp, Clacton-on-Sea, was received with great acclaim and the dates were decided from May 14th – 21st, 1977.

A proposal for a revolutionary change in the voting system of the Conference was rejected. The change of the name Elim Missionary Society to the Elim Pentecostal Church, International Missions Department; and a further change in which the Secretary of the Society is to be known as the International Missions Director and the Elim Missionary Council to be known as the International Missions Board were all accepted.

On the question of union with the

Secretary General, P.S. Brewster gives the announcement at one of the public meetings.

Assemblies of God, it was proposed that our Executive Council explore with the Executive Council of the Assemblies of God, areas of mutual co-operation, and that they present their findings to the next Conference. This was accepted by an overwhelming majority.

The question on the Minister's Retirement Fund was withdrawn on the understanding that the Executive Council set up a Committee to examine this matter and report back to the next year's Conference.

The following proposal was agreed by the Conference: "It was proposed that the Executive Council set up a Committee to re-appraise and re-state the functions and duties of District Superintendents and report back to the 1977 Conference".

The proposal that the Executive Council should call a week of prayer for the Elim Pentecostal Churches in support of our evangelistic outreach, was adopted.

The proposal for an Elim Pentecostal Church Educational Trust was adopted.

On the proposal concerning "Church Workers", this was adopted as follows: "A church Session may appoint suitable persons for work in the local assembly and these shall be designated 'Church Workers'. Church Workers shall be under the supervision of the Church Session who shall negotiate with such workers any renumeration to be paid by way of salary and expenses. The Church Worker is expected to maintain the same standards of character as laid down for the Minister and as enumerated in the foregoing Working Arrangements".

Thus concluded one of the greatest and most far reaching historic Conferences of the Elim Pentecostal Movement. It would seem that the whole Movement is white hot, sensitive and ready to do the Lord's bidding. A wide diversity of activity and yet all in perfect harmony.

Mention, must be made of the great Communion Service when 3,000 people sat down together and worshipped the Lord in the Breaking of Bread. Supernatural utterances of prophecy were heard as well as the miracle of speaking in tongues and the accompanying gift of interpretation. We were encouraged through the ministry of the Holy Spirit to believe that the Lord was with us.

We look forward to another great Conference in 1977.

From top to bottom: J.C. Smyth reads the Journal. The Executive Council at the top table. It wasn't all serious. Archie Nicolson and Ramon Hunston caught in a jovial mood. A view of the delegates.

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Ghana

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Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

Library volume of new book

"Pentecostal Doctrine"

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Information

This is the first time that a complete volume on many of the main doctrines of the Pentecostal Movement has been published.

The true value of this book will be to the Pentecostal people themselves, so that they can read once again our Statement of Beliefs. Also, for the many new converts who are now joining the Pentecostal Movement. Our younger generation can also be enlightened as can the thousands of men and women who are now receiving the Baptism in the Holy Spirit in the new outpouring, so that they can read and fully understand what the Pentecostal people officially believe.

They will be enabled to fully understand the dynamic power of the Holy Spirit, revel in the Grace of God and stand in fear and awe of the dreadful reality of future judgment.

The message of the supernatural will grip their imagination, and the teaching on holiness will challenge the dedication of all readers.

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- The Baptism in the Holy Spirit
- The Rediscovery of Worship
- The Seven-fold Manifestation of the Holy Spirit
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- The Nine-fold Fruit of the Spirit
- The Ordinances
- The Ministry Gifts
- The Place of the Pentecostal Movements today
- The Inspiration of the Bible
- The Gift of Eternal Life
- The Doctrine of Judgments
- The Doctrine of the Church
- Heaven and Hell
- The Seven Churches in Revelation
- The Ministry of Healing in the Life of Christ
- Supernatural Healing Today
- The Significance of Bible Prophecy
- The Baptism and Power
- Demon Possession
- The Rapture of the Church
- The Signs of the Times
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Book reviews

Getting into God, *by D. Stuart Briscoe, published by Victory Press, price 75p, postage and packing 16p extra.*

IN helping young Christians this paperback is most commendable, and as a reminder to older believers what the Christian life is all about. I liked his style, for his witty remarks, personal illustrations, and humourous vein, make it extremely readable. He deals with three basic areas of Christian life. The reading of God's Word, prayer and witnessing in a simple, down-to-earth manner, which is all to the good. Although he recommends Bible dictionaries, and commentaries, I liked his word of caution that they are no substitute for personal appropriation for the Word of God, by one's own study. I certainly agreed with his thought, that to be told of George Muller's prayer life, and that of David Brainerd, or John Wesley, who spent hours in prayer can be discouraging. He gives very practical guidance, with personal illustrations on his family's prayer life. I liked his thoughts on the need of discipline in prayer, and not just when you feel like it. I also shared his thought that witnessing must be a personal matter, and therefore no one method meets the need of both parties concerned, saint and sinner. His guidlines on witnessing, care, dare, share, prayer, are typical of his practical guidance, so easily remembered, through alliteration's artful aid. His experience counselling at the Billy Graham Crusade shows the vital need there is of personal guidance for those making a decision. Buy a copy to pass on to someone you lead to Christ, or circulate a copy in your youth group. His acrostic on the word pray is good – buy the book, and see for yourself!

KEN SMITH

Songs of the Spirit, *obtainable from Elim Church Bookroom, P.O. Box 38, Cheltenham, price £2, plus 25p postage and packing.*

ATMOSPHERE – that indefinable, indispensable blessing – most decidely comes through from this tape. Ron Jones has done a good job on the production, especially as these are actuality recordings and not special studio reproductions.

Geoff Cooper at his brilliant best on Royal Albert Hall and Conference (electronic) organs and John Evans and Alan Jarvis on pianos back many of the pieces. Congregational singing of old favourites "Lo, in the grave He lay", "With harps and with vials", and "O for a thousand tongues", and "Look, ye saints" plus the worship chorus, "Jesus, How lovely You are" blend with the united choir singing "Lay up Treasure". D.B. Gray also conducts the London Crusader Choir in "Wings of Prayer". About 500 children delight in "Thank You, Lord", and "Let's just praise the Lord". Len Magee renders his own beautiful "Tell me the Stories of Jesus". Nils Wagsjo and Goran Stenlund bring "I've discovered the Way of Gladness" and the latter sings "No-one ever cared for me like Jesus". The trio from South Africa burst through "There is Joy in the Camp". P.S. Brewster (Secretary-General) gives a closing message of dedication.

Then there is Birgitta Edstrom, with her scintillating accompanist, rhapsodising with "Guide Me, Lord" and "The Blood – it will never lose it's Power". I must have nearly worn that part out – and I like the rest too! I rate this as the best R.A.H./Conference production so far. Both events live for me again every time I play the tape.

TOM W. WALKER

Fern-Seed and Elephants, *by C.S. Lewis, published by Fontana Collins, price 50p, postage and packing 12p extra.*

THIS of course is a must for all L.L's (Lewis lovers). As the cover asserts, *Fern-seed and Elephants* is a compilation of seven C.S. Lewis's essays, two of which were hitherto unpublished in Great Britain.

I have always found C.S. Lewis to be delightfully stimulating reading. He is never afraid to put thoughts to paper (plus a remarkable ability in doing it), his thought-provoking masterpiece writings have resulted in trebling book sales since his death in 1963.

His essay on the Second Coming (The Soul's last Night) is absolutely superb. I was especially fascinated however by his paper entitled Religion and Rocketry which deals with the question of the possibility of life on other planets. Lewis's thinking style excells itself on this intriguing subject when he says: "I have wondered before now whether the vast astronomical distances may not be God's quarantine precautions. They prevent the spiritual infection of a fallen species from spreading".

I question why the compiler of these essays places the book title essay, Fern-seed and Elephants, as the last chapter; personally, I felt it should have been first. An excellent address on the straining at a gnat and swallowing a camel theme. Lewis attacks the theologions who "claim to see fern-seed and can't see an elephant ten yards away in broad daylight".

An excellent book and as paper backs go these days, reasonably priced at 50p.

PHILIP E. STREETER

ITINERARIES

The President (John H. MacInnes):
June 12, Salford; 13, Accrington; 14, Wigan; 15, Lytham; 16, Blackpool, Marton; 17, Blackpool, Jubilee Temple; 19, Holyhead; 20, Colwyn Bay; 26, Hadley; 27, Shrewsbury; 28, Cannock; 29, Stafford; 30, Longton.

Catherine Picken:
June 12, Wigan; 13, Bolton; 14, Blackburn; 15, Accrington; 16, Liverpool; 17, Birkenhead; 19, West Kirby; 20, St. Helens; 21, Ellesmere Port; 22, Blackpool (joint), 23, Colwyn Bay; 24, Holyhead; 29, Whitehaven; 30, Carlisle; July 1, Glasgow; 3, Clydebank; 4, Kilmarnock, a.m; Greenock, p.m.

Freida Grossen:
June 16, Mosborough; 17, Sheffield; 18, Rotherham; 19, Dewsbury; 20, Barnsley; 21, Halifax; 22, Bradford; 23, Sowerby Bridge; 24, Huddersfield; 26, Lincoln; 27, Lincoln or Metheringham, a.m; Loughborough, p.m; 28, Burton-on-Trent; 29, Derby; 30, Ashbourne; July 1, Ilkeston; 2, Giltbrook; 3, Nottingham; 4, Long Eaton; 5, Burton Joyce; 6, Beeston.

Africa bound
INTERNATIONAL Missions Director Leslie Wigglesworth and Administrative Secretary J.C. Smyth will be visiting South Africa and Rhodesia between June 13 and July 9.

STOP PRESS !

– the press stopped !
Apologies to readers for the late despatch of last week's Evangel due to a mechanical breakdown.

Normal service will be resumed as soon as possible.

May Osman's Page

THE EDITOR sent me a book to review, but on reading it I find it merits a whole page. The book is *Mary Whitehouse,* by Max Caulfield, published by Mowbrays, price £4.50, postage and packing 30p extra. It would be well worth your while for some of you to club together and get this book. You simply must not miss reading what God has done through one small dedicated woman.

Mary Whitehouse has tremendous courage and even her severest critics cannot deny that. She was a school teacher in Shropshire when she decided that she had had enough of seeing the moral decline in our country. She decided to tackle the BBC on her own; she was particularly concerned with the declining standards of the programmes. At that time Mary was anxious for her pupils, who in 1963, were bewildered by the new permissiveness. Her personal breakthrough was a Meeting Point programme in which "A psychologist, a bishop's wife, a headmistress and a clergyman" talked about pre-marital sex in a blatant way, and several of her pupils had watched that programme.

Mary was once a semi-invalid and desperately sensitive as to what people thought about her, but she had a strong Christian faith, and what a change has taken place in her life. Now she has no time for anything but her association the National Viewers' and Listeners' Association, and her own personal appearances and battles on the media. Now in her sixties she lives an exceptionally busy life, travelling worldwide to give talks, broadcasts and taking part in debates. Some people would put her on a par with other great women reformers such as Elizabeth Fry, Florence Nightingale. She even had the courage to stand up in a Court and describe to a magistrate the vile scenes which were the reason for her bringing a charge against the cinema which screened "Blow Out".

Mary Whitehouse

On October 19th, 1974 Sir Keith Joseph speaking at Birmingham said, "Let us take inspiration from that admirable woman, Mary Whitehouse. We can see in her a shining example of what one person can do single handed when inspired by faith and compassion . . . Today her name is a household word made famous by the very assaults on her enemies. She has mobilised and given heart to many who see where the current fashion is leading".

It is an interesting sidelight to learn that her husband, Ernest, a practising Methodist, believes that the book of Daniel foreshadows the world wide triumph of Communism – which will in its turn be subverted by the disciples of God. She asserts that the agitators belonging to the differing Marxist superstitions wish to undermine Western society, she only wishes they would try not to damage the children. When pushed into a corner she will demand "By what right do we corrupt innocence?", and this is the cornerstone of her work.

Mary gets paid nothing for her work, but she is allowed travelling and hotel expenses where applicable. She only has her fees from writing newspaper articles or from making broadcasts or Television appearances. She had to manage on a very restricted budget.

She rises at 6.30 a.m. and she and her husband begin the day by Bible reading. Ernest reads about four chapters whilst she consults and writes up her diary, then they have morning prayers after which they have a light breakfast. Her secretary says "The phone begins to ring almost as soon as she rises. Often we are into the day's work before we know where we are, and sometimes I find her sitting talking to a newspaper editor, or a Television producer, or some important political figure, still in her housecoat".

Her husband has retired from his business to help her full-time with the problems confronting National V.A.L.A. which is an unofficial watchdog of certain British liberties. Maureen Cleeve a Fleet Street journalist said, "Where Mary Whitehouse scores over most of her adversaries is in the certain knowledge that God is on her side".

The Family Altar

Scripture Union Portions

Notes by Ken Smith

Monday, June 14th

ROMANS 10:14-21

"Faith cometh hearing . . . the word of God" (v.17).

HOW logical it all is, someone must be sent, so that others may hear and believe the message, calling on His Name for salvation. We must have more than enthusiasm, or ability, we must have the message. Ahimaaz wanted to run with Cushi, but had *"no tidings"* (2 Samuel 18:22). First there, but fruitless! How sad that many reject the "good news".

Today's topic: "The foolishness of preaching". Perilous rejection.

Prayer theme: Remember the staff at Elim Headquarters today.

Tuesday, June 15th

ROMANS 11:1-12

"The election of grace" (v.5).

HAS God irrevocably rejected Israel? Not when we reckon with the remnant, which there will always be. Look at the argument of v.6, and appreciate the message of it. There is a divine blindness, as well as Satanic blindness, when men have continually rejected the truth. Out of their evil rejection, God brought our eternal good (v.12).

Today's topic: Is there a "reserved" ticket on my life (v.4)?

Prayer theme: Our probationary ministers need special encouragement and prayer.

Wednesday, June 16th

ROMANS 11:13-24

"Continue in His goodness" (v.22).

HIS position, not his person caused Paul legitimate pride. The "chief of sinners" is now "an apostle of Jesus Christ" – such is the grace of God.

The mystery of divine horticulture surpasses that of the natural, and I cannot always understand pruning and grafting, in either! God warns us to abide in Him – or else, (v.22). Possibility, rather than probability – sensitive, but never sentimental.

Today's topic: The divine character, goodness and severity.

Prayer theme: Remember your own particular needs in prayer.

Thursday, June 17th

ROMANS 11:25-36.

"Of Him, and through Him, and to Him" (v.36).

"DON'T brag, as Gentiles", Paul adds, for Israel's blindness is partial and passing, waiting for the completion of the day of grace, when Christ will return to His own people, the nation of Israel. Beware of spiritualising the predictions of the Old Testament, which tell of this future event. What a beautiful benediction and doxology to conclude the doctrinal section of Paul's Epistle. God is incomprehensible, inscrutible, incomparable, inexhaustible, and impeccable, and the Source, Sustainer, and Centre of all things.

Today's topic: "How great Thou art".

Prayer theme: Don't forget our retired ministers, and widows, in prayer.

Friday, June 18th

ROMANS 12:1-8

"Good, and acceptable, and perfect, will of God" (v.2).

WHAT we believe will influence how we behave – doctrine then duty, is the divine order. No compulsion, save that of love (v.1). "The mercies of God" takes us to the cross. "Mercy there was great, and grace was free". Our bodies, once the vehicles of sin, are now the vehicles of service for the Lord, and His people. Worldliness starts in the heart before it's seen in the life (v.2). Let there be real humility in our service, whatever form it takes.

Today's topic: Conformed, or transformed?

Prayer theme: Remember the Elim Bible College, its principal, staff, and incoming students, in September.

Saturday, June 19th

ROMANS 12:9-21

"Overcome evil with good" (v.21).

DISSIMULATION means hypocrisy – men hate this, and so does the Almighty. Be sincere and sensible about verse 10, for it's not an excuse for avoiding responsibility. Our attitude to personal suffering and need is seen in verse 12, and our attitude to the needs of others in verses 14,15, material and spiritual, and in relation to persecution in later verses. Condescend, but don't be condescending (v.16). The two alternatives – be overcome, or be overcomers!

Today's topic: Practical as well as prayerful.

Prayer theme: Our youth camp workers would value your prayers.

Sunday, June 20th

ROMANS 13:1-7

"Render therefore to all their dues" (v.7).

PAUL proceeds from those within the fellowship to our attitude towards those without, in the form of the civil authority. It is there for the protection of the good, and the punishment of the bad, so Paul claims, and so it should be. Even citizens of Heaven must pay their earthly taxes (v.6). Be a good citizen, not just to escape the consequence of wrongdoing, but because it's right to be so.

Today's topic: "In the world, but not of the world" – "Render unto Caesar . . . unto God".

Prayer theme: Remember your own minister in prayer, that today's ministry will bless his own heart, and yours.

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ENGAGEMENT

STEER—JOHNSTON. Pastor and Mrs. Tom Johnston (Zambia) announce with pleasure the engagement of their younger daughter, Ruth, to Gordon Steer of Elim Bible College. C.5192

MARRIAGES

RADFORD—NEWMAN. On May 1st, at Yeovil Elim Church, John Radford to Heather Newman, daughter of our church secretary. Officiating minister: Ray Hughes.

STANBROOK—SCARD. On April 17th, at our Springbourne Church, Bournemouth, Martin Raymond Stanbrook (Barking) to Dilys Andrea Scard. Officiating ministers: J. Osman and B.C. Richardson.

WITH CHRIST

ABBESS. On April 8th, Edith Elizabeth, aged 95, a much loved and faithful member of our Bath and Southampton churches. Her life and ministry was an inspiration to us all. Officiating ministers at funeral: D.O. Ward and W.J. Maybin.

ADLINGTON. On April 25th, after a long illness, Mr. Adlington, member of our Clacton-on-Sea Church for many years. "With Christ, which is far better". Officiating minister at funeral: P.K.G. Rose.

DOWNS. On May 11th, Margaret Downs, aged 74 years, went to be with her Lord having been "Faithful unto death". Officiating minister at the funeral: Ray Hughes.

GALLIENNE. On May 19th, Mary Gallienne (nee Langlois), aged 96 years. A faithful member of our Eldad Church, St. Peter Port for many years. Officiating minister at funeral: Robert Griffiths.

COMING EVENTS

BELFAST. June 19-22. Ulster Temple, Ravenhill Road. Golden Jubilee Celebrations. Saturday at 7.30. Praise Service at the Opening of the Temple Extensions and Jubilee Hall. Singing by the Ulster Temple Choir and Woodvale Quintette. Thanksgiving Services continue Sunday at 11.30 and 7. Monday and Tuesday at 8. Preachers include E.F. Cole (former minister of the Ulster Temple). Convener: David J. Ayling.

BRIDGEND. July 1-11. Elim Pentecostal Church, Park Street. Evangelistic Crusade conducted by Brian Vidamour with the Swedish Youth Team. Weeknights at 7.30 Sundays at 6.30. Coffee Bar each night at 9 in the Youth Centre.

EAST HAM. June 12-13. Elim Pentecostal Church, Central Park Road, continuation of 50th Anniversary celebrations. Preacher: David Dean. Saturday at 7. Sunday at 11 and 6.30.

FINSBURY PARK. July 31. Elim Pentecostal Church, Lennox Road. In concert with Rufaro at 7.30. Convener: A.L. Hawkes.

HIGH WYCOMBE, Lane End. June 23 — July 4 (except Monday). The Marquee, Ditchfield Common, "Meet Jesus" Evangelistic Crusade, conducted by Ken Brighton and the Swedish Christian Youth Team. Weeknights, 7.30. Sundays, 6.30.

HULL. June 12-15. Elim Pentecostal Church, Mason Street. Annual Women's Rallies. Saturday at 7.30. Sunday at 6.30. Tuesday at 3 and 7. Guest speaker: Mrs. Francis (Southport).

HULL. June 19. Elim Pentecostal Church (formerly Mason Street). Opening of the New Church in Bourne Street, off George Street. Opening ceremony at 3 followed by afternoon meetings. Preacher: T.W. Walker. Convener: Peter Daw.

ILFORD. June 19-20. Elim Pentecostal Church, Clements Road, Mid-Golden Jubilee Celebrations. Saturday at 7. Sunday at 11 and 6.30.

MAGHERA. June 26. Elim Pentecostal Church, Hall Street. Annual Convention. Saturday at 3.30 and 6.30. Refreshments between meetings. Preachers: W. Dempster and Keith Lannon.

PORT TALBOT. June 15, 19-20. Elim Pentecostal Church, Dalton Road, Sandfields. Tuesday at 7.15. T.W. Walker. Saturday, Baptismal Service at 7.15, Sunday at 10.30 and 6.30. Preacher: J.H. Sainsbury. Convener: A.J. Taylor.

ST. HELENS. June 26. Eccleston Hall, Kiln Lane. All Eccleston and Windle Evangelistic Crusade commences. Conducted by D.B. Tinnion and team, details Tel: 816556. Please pray for the first of our Crusades in the town of 200,000 people.

UPPER GORNAL, Dudley. June 16-30. A.o.G., Eve Lane. Special Bible Studies each Wednesday at 7.30. June 16, George Jeffreys Williamson. 23, Keith Mawdsley. 30, Robert Fairnie. A warm welcome to visitors to study "The Person and Work of the Holy Spirit".

WITNEY. Regular services now conducted in the New Elim Pentecostal Church, West End. Sunday, 11 and 6.30. Thursday, 7.30. Pastor: Alistair Forrest. Please pray for us.

YEOVIL. June 19-20. Elim Pentecostal Church, Southville. Ladies Weekend. Saturday at 7.30. Mrs. Una Pearce and Pontypridd Ladies Fellowship. Sunday at 6.30. Mrs. May Osman.

GOLDEN JUBILEE CELEBRATIONS

of Elim Pentecostal Church, Clements Road, ILFORD.

Special visit of
Pastor & Mrs. A.V. Gorton

Saturday, June 19th at 7.00 pm.
Sunday, June 20th at 11 and 6.30 pm.

Come and share the blessing of God with us. D.5176

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Nightly at 7.30 (except Saturdays)

conducted by **Pastor Alexander Tee and party.**

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***Divine healing at every service.**

D.5159

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Children at the Conference.

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

JUNE 19th, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

Editor: D.W. Cartwright.

Terms: £8.60 for one year or £4.30 for 6 months post free to any address.

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Elim Bible College: Capel, Dorking, Surrey, RH5 5JE. Tel: 0306 711238.

Elim Youth Movement: The National Youth Director, Kensington Temple, Kensington Park Road, London, W11 3BY.. Tel: 01-727-4877.

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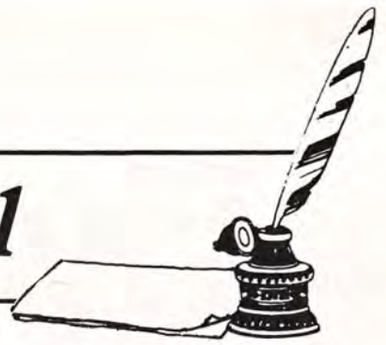
Editorial



LONDON'S OLYMPIA was the venue for the Quincententenary (500th) Anniversary of the first printing in England by William Caxton.

Between 1476 and 1640, some 30,000 books, tracts and pamphlets were printed. In the current year it looks again as if more than thirty thousand books will come off the presses of the hundreds of publishers in the United Kingdom.

We review a good many books in the course of the year, and a few remarks would not be out of place at this point. The fact that the book is reviewed in our magazine does not mean that it has been given the Elim Imprimatur (there is no such thing). In the first place, it indicates that the publisher has taken trouble to send us a copy. Secondly, when a reviewer gives a favourable review it simply means he or she has enjoyed that particular book. We do sometimes review books that put forward views that we do not ourselves share, but in such cases we certainly say so; and sometimes we feel that it is our duty to comment upon some current publications, even popular ones, which reflect views which we do not accept. We might, for arguments sake, review a book dealing with a report on the Doctrine Commission on the Church of England (I am reading such a book at the moment). Now my review must be on the contents of the book itself, and it must not be assumed because I am dealing with this particular publication that I am going to join the Church of England!

Two quite different reviews came into my hands very recently; one by Philip Streeter was on a book by C.S. Lewis, the other by Tom Walker on Juan Carlos Ortiz's book – *Disciple.* I had read some of Lewis's book, but after reading the enthusiastic review I decided to read the remainder and thoroughly enjoyed it. When I read the review of Ortiz's book I also wanted to read that too, but for quite different reasons. You will have to wait for a little longer to know what my reaction was. Some books stimulate, others exasperate! Thank you, Mr. Caxton for the revolution that you started 500 years ago, but it's not over yet.

N.B. The forthcoming book on *Pentecostal Doctrine* is expected to be released in the middle of July and is available at £2.50 plus 50p postage and packing until the end of that month. Thereafter the official price will be £2.95 plus 50p postage and packing.

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FRONT COVER PICTURE: Finchingfield, Essex, by David Davenport.

CONFERENCE REPORT
Tuesday, May 11th

by **D.W. Cartwright**

Gerald Chamberlain.

Gordon Neale interviews Veronica.

THE DAY began with the first meeting which started five minutes early at 7.10 a.m. in the Regency Ballroom as we sang the chorus "This Is Like Heaven To Me!". Our preacher on this occasion was Gerald Chamberlain of Dudley Assemblies of God. He told us of how as a young lad he was converted in Bingley Hall, Birmingham through the ministry of George Jeffreys. Taking his text from the Song of Solomon he spoke of the drawing power of Christ, he remarked "We do not have to look at each other too much; there is a marvellous magnet that is drawing us together, and that is our Lord Jesus Christ". He packed as much as possible into the short space before the 8 a.m. breakfast. As Archie Biddle drew the meeting to a close he added: "All God's people said, Amen!, and then they shouted, Praise the Lord". Mr. Biddle added – "And then they went to breakfast"!

This was the first day of the General Conference business sessions and it was good to note that so many were in attendance. Generally speaking there seemed to be less pressure on the business side of the Conference this year and I found it particularly helpful with a period of time being allowed between the early lunch sitting and the next session in the afternoon.

Owing to the large crowds that were present at the Conference this year it was necessary to hold two meetings every evening which made it rather difficult to cover everything that was said during the Conference. I chose to go to the first meeting in the Gaiety Theatre at which Willard Cantelon was the preacher. This gave me particular pleasure as over twenty years ago Willard had prayed for my sister-in-law when she was very seriously ill and the Lord raised her up again. Taking a few texts from Matthew 24, Revelation 10 and Luke 21, he spoke of the fear that is gripping the hearts of men today. With a bewildering catalogue of statistics he dealt with such topics as the arms race and some of the intricacies of the present financial structures of the nations of the world, showing what a great part money plays in history. Willard Cantelon has not only investigated the subject of world-wide finance to a degree where he is regarded even in the highest circles as somewhat of an expert, but he goes even further and seeks to put forward ideas which link these events with fulfillment of biblical prophecy. "There is no security in gold or in land or in anything in the material world" he said, "there *is* security in God".

John MacInnes and Willard Cantelon.

TESTIMONY of Veronica who was converted at Pontin's Holiday Camp at a previous conference.

TWO years ago at a Pontins Camp this young lady from Peterborough, Veronica, was working as a waitress when our Conference took place. She was invited to a Young People's Coffee Bar by a mother of a young child who she was trying to amuse. When she went to the coffee bar she could not understand the happiness and joy that she saw; she heard a tremendous testimony of healing which impressed her a great deal and as a group were singing a gospel song she realised her need of a Saviour and opened her heart right then while they were singing and asked Jesus Christ to come in. Since that time she has joined our Peterborough Church and has been baptised in the Holy Spirit.

Also at the Conference was another girl who was converted at Morecambe last year. Elaine Dartnell went to work at Pontins Holiday Camp in 1975. She worked in the sweet shop outside the main meeting hall. During the first few days she spent most of her spare time in a tour of all the bars in the camp. In the week of the Elim Conference she was invited to the meetings, but she did not go to any until she went to a youth meeting in the Pontinental Bar on the Thursday night. The message really went home and she committed her life to Christ. After the Conference was over she was put in touch with a group of Free Methodists in Morecambe but later she went to live in High Wycombe where she stayed with an Elim family. She was baptized in water at Lane End and now attends the church regularly.

International Correspondence Institute

by **Malcolm R. Hathaway**

Malcolm R. Hathaway speaking at Conference.

THOSE who attended the Elim Conference at Clacton-on-Sea recently will know that the Elim Bible College has undertaken the U.K. operations of ICI. Many people visited the display of materials in the Regency Ballroom and over 250 Ministers and delegates attended a seminar on the Wednesday night when we presented the range of materials and discussed their potential.

Christopher Smith has, for several years been involved with ICI in the production of audio cassettes – part of the overall College division programme. He is currently their British audio-visual consultant.

We are delighted with the interest shown and I am sure that we have in our hands the answer to a very definite need in Britain – that of sound evangelical, Pentecostal Bible training materials of a very high standard. Christians in this country have the desire for training, but so often their pastors, though working unstintingly at preaching and teaching are simply not able to provide the comprehensive training that their congregations need. I am convinced that the need can be met, in part at least by ICI.

The dedicated team of men and women working under the president George Flattery are wholeheartedly committed to the Great Commission to "make disciples of all nations . . . teaching them . . ." (Matthew 28:19, 20). ICI is under the Foreign Missions department of the Assemblies of God of America, and was pioneered by George Flattery – a man of great vision for the work of God. Founded in Springfield, Missouri, ICI soon outgrew its premises and in 1972 moved to Brussels, Belgium. In May 1975 a new five storey central office building was completed, and the dedication service on September 24th, 1975, was attended by our Secretary General, P.S. Brewster.

Although ICI is under the auspices of the American Assemblies of God, there is no mention of the denomination in any of the literature. This, with the neutral location enables ICI to evangelise in areas like the Middle East, India, Latin America, Africa – in fact in over 75 countries throughout the world. Most of the central office staff are supported as missionaries by Assemblies of God and the new building costing over half a million pounds was fully paid for before the opening – to the glory of God! This support enables materials to be produced at much less than full commercial value.

The three main divisions of ICI are Evangelism, Spiritual Life and College. The evangelism materials are designed for evangelism by correspondence. That is to say instead of giving out a tract you enroll a person in one of two courses of six lessons, each designed to lead to the point of decision for Christ. This method has been highly successful in the Philippines and Latin America and wherever it has been used – sometimes in areas thought to be impervious to the gospel. The courses can be used in door-to-door work, by newspaper advertising and in crusade work.

The spiritual life materials are designed to cover follow-up and the early spiritual development of new converts. The first course entitled Your New Life, is in the form of a paperback book; this has been written using the latest techniques in self-tuition. This is followed by courses on doctrine (We Believe), the person of Christ (Who Jesus is) and others.

The College division courses are designed to enable Christians to undertake college level Bible training in their own home. There are two levels of study – Diploma (standard) level and Degree (advanced) level. The standard level courses comprise a study guide and students packet. The advanced level courses have in addition a textbook. These materials together with the Bible are all the tools required for study. The courses are self-tuition designed for independent study, each one being written by an acknowledged expert in the subject and then edited by a team of educators utilising the very latest techniques for efficient learning. A wide range of subjects will be available over the next few years.

Our particular burden at present is to establish local ICI centres throughout the UK. These would serve as centres for examinations, seminars for ministers and church leaders of all denominations, seminars or teaching programs for ICI students, and local co-ordination. Obviously we hope to use Elim churches wherever possible, which could have inestimable value to our movement in its influence and contribution to the wider church. We are open to enquiries from churches that feel they would like to be involved in this way.

Please pray for the work of ICI in this country – that it will be greatly blessed by God to the salvation of precious souls and the building up of the body of Christ, the Church. I will be happy to supply further details of any division: Malcolm R. Hathaway, Secretary, ICI (UK), Elim Bible College, Capel, DORKING, Surrey RH5 5JE.

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D.5185

ELIM ON THE AIR IN NORTHERN IRELAND

Downtown Radio 293 96 VHF "Just a Moment"
Sunday June 27th to Saturday, July 3rd daily at 7.58 a.m.
Pastors: D.J. Ayling, W. Mullan, J. Harris and A. Seeman are expected to take part.

Pentecostal World Conference London

Sept 28th to Oct 2nd, 1976.

THIS 11th World Conference promises to be one of the greatest and most historic occasions ever held amongst the Pentecostal Movement. Large groups of delegates are coming from around the world – from such places as Brazil, Korea, U.S.A., Newfoundland, Norway, Sweden, Canada and many other countries.

It is a decided advantage for all delegates who are coming to make a **Pre-Registration.** This can be done by writing to the address given below and stating the dates of arrival and departure.

Further, the Host Committee of the British Isles has decided to ticket a very large area of the seating in the Royal Albert Hall for the evening meetings, in order to make it easier for all overseas delegates to obtain a seat at each of the six meetings. For this reservation of seats there will be a small charge:

Stalls and Arena – $1.00 (Sterling 50p) per meeting
Box enclosures – $1.50 (Sterling 75p) per meeting

If you **Pre-Register** as a delegate – the Conference registration fee is $5.00 (Sterling £2) per person – you secure a concession on seat reservation charges:
Stalls and Arena – 50 cents (Sterling 20p) per meeting
Box enclosures – 75 cents (Sterling 45p) per meeting

The Reservation Officer is: Rev. P.J. Brooke, Gospel Centre, Wightman Road, London, N8 0LZ.

You should write to him direct for pre-registration and reservation of seats, enclosing payment with your order. **Write now** – and secure your reserved seats.

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JESUS IS SUPREME

by **Margaret M. Ladlow, Ghana**

General Ignatius Kutu Acheampong, Head of State and Chairman of the Supreme Military Council. (The government of Ghana) addressing the congregation after receiving a presentation of a Bible.

Rev. James McKeown escorting the Head of State to the platform.

Photos by courtesy of **Daily Graphic**, Accra.

THE Advanced Teacher Training College at Winneba, a fishing port on the Coast of Ghana was the venue for the Annual Church Council of the Church of Pentecost April 8–14. Erected during the regime of President Kwame Nkrumah, this College was part of his plan to train some of the best brains of his day and at the same time indoctrinate the students with his own particular ideology. It is a magnificent suite of buildings set in beautiful grounds, but Nkrumah's dream faded, the political scene changed and today part of the premises is unused. It is satisfying to realise that our God's purposes never come to naught, and I am sure that it was in His plan for the church leaders, pastors and missionaries to stay in the College, to wait on the Lord and to participate in the Easter Convention which followed the Council meetings. Great was the rejoicing because the Easter gathering was to be held at Winneba, for on a previous occasion an outbreak of cholera had necessitated the cancellation of the convention. Even the advent of a heavy rainstorm lasting several hours, on Easter Saturday morning did not in any way dampen the enthusiasm of the believers who had gathered. The morning service was cancelled because the convention site was standing in water, but hundreds more stayed in the schools and churches where they were lodging and gave themselves to prayer interspersed with the vigorous singing of the marching believers. Eight services were held altogether, each one of three or four hours duration, but the most impressive one was on Easter Sunday morning when the Head of State, General Kutu Acheampong, accompanied by the Supreme Military Council and the Commissioners attended the service. The congregation numbered 50,000 and they stood in silence as the General and his party arrived to take their seats on the special dais facing the platform. General Acheampong read the Scriptures from John's Gospel, chapter 10, then followed a song of praise, after which Rev. James McKeown, Chairman of the Church of the Pentecost led in prayer for God's blessing on the Head of State and for the nation. The Chairman's message which was based on 1 Corinthians 1:33 and 2:7-8, was greatly anointed, so much that one of the deaconesses rose to her feet and began to sing. Easter gladness and spontaneous praise swept across the great arena as the vast company began to worship the One who rightly should have the pre-eminence. Finally Sister Eunice Addison presented the General with two Bibles, one for himself and one for his wife.

These are days of political upheaval in Africa and almost overnight governments can be overthrown, such is the situation that the Christian Church must be a stabilizing agent in this unhappy continent which is cursed by conflicting factions. I thank God for the Church of Pentecost and its members who are willing to stand up and be counted, to show that they are on the Lord's side. It is a joyful privilege to serve God with these dear people and to remember that a day is coming when all kings, presidents, generals, and the peoples of all the nations will bow the knee and worship Jesus Christ, the Lord.

Editor's note:
Our Sister Margaret Ladlow is home on medical leave for a short time, and it was good to see and hear her at the Conference at Clacton-on-Sea. We pray that the Lord will strengthen her at this time.

Thoughts from the Gospel of Matthew

by Frank Lavender

30. "It is I"
Matthew 14:27

WE can surely sympathise with the disciples in their reaction of fear. They had come to the end of a very busy, exciting and tiring day with Jesus; these twelve men had to distribute food to a great multitude of people and, when the meal was finished they had to clear up after them. Then when they were very tired, Jesus, with an apparent lack of consideration, told them to go to the boat and to row across to the other side of the lake. Although they were weary the disciples obeyed Him; almost at once they found themselves struggling in rough water and a strong cross wind. To cap it all, just when their resistance was at its lowest, near dawn, they saw a "ghost"! Twenty-four hours without sleep, a hard day and night – no wonder they cried out in fear. Yet three small words: *"It is I"*, restored their confidence and renewed their courage.

I am reminded of a similar incident following the resurrection of our Lord. The disciples were filled with bewildered despair because of what had happened during the previous day, when, suddenly, as they talked together of those happenings, Jesus Himself appeared in their midst. Once again they thought that He was a ghost – perhaps some of them felt that *that* was the answer to the improbable story of Christ's resurrection; the women had only seen His ghost. Again Christ used the words: *"It is I"*. He was too solid to be a ghost, He had flesh and bones, which no ghost ever possessed (Luke 24:39). As the truth of Christ's resurrection gripped them, the disciples were filled with a new and wonderful joy; their anguish and despair were forgotten and they became men with a vision and a mission.

I suppose we have all known times when we have lost the consciousness (not the actuality) of the presence of the Lord Jesus. Life has then become a hard grind and we have become anxious, perhaps, even bitter. Yet in some way the Lord has revealed Himself to us saying: *"It is I"*. We too have known an uplifting of our spirit.

Trouble and sorrow are not so hard to bear when we know that He is with us, for His conscious presence still brings courage, joy, cheerfulness and a sense of purpose to our lives. Let us then learn day by day to practise the presence of God, so that we may be strong in Him.

News

George Canty

CATERHAM is a small town in the beautiful southern county of Surrey, a little off the beaten track. Elim has been established there for many years, but attendances were no more than ten or a dozen.

Recently a young member of the congregation was asked to look after the church, and his enthusiasm has created a wonderful atmosphere of expectation and love. His name is Phillip Sales.

George Canty was asked to campaign there, and from the start the anointing of God rested upon the proceedings. Times of heaven-on-earth were enjoyed, and sometimes the little building was overcrowded.

Caterham people are among some of the most reticent of all townships, and people preferred to seek healing after the meeting had broken up. There were hands raised for salvation every night except one, and various healings took place, generally immediately.

With every chair occupied, the last night was the most evidently Pentecostal meeting, with worship and praise and singing. Only one person came forward for healing – a 75 year old Elim member who had been crippled in a car accident some years ago and could not stand or walk without somebody to help him. He was instantly made whole and put his stick under his arm and strode out with no sign of difficulty.

People had worked very hard, and one lady brought eighteen visitors. All expenses were met by the income from the collections.

SU in New Zealand

THE Rev. John Evans has become the second Scotsman to be appointed Scripture Union General Secretary in New Zealand. The first – in 1931 – was Dr. John M. Laird, who returned fourteen years later to lead the movement in Britain. John Evans moved to New Zealand with his wife and family in 1971 to become a Presbyterian minister at Plimmerton, a seaside town near Wellington, after serving in two Glasgow churches in Millerston and North Woodside.

It was forty years earlier that the other Scotsman, Dr. Laird, first "worked his passage" to New Zealand as a ship's doctor, and, before his first speaking tour in the New Zealand schools, had become known throughout the country for his part in caring for the wounded victims of an earthquake at Napier.

The SU Council in New Zealand are setting John Evans free from administrative demands, recognizing him to be "a man with a clear prophetic gift" and a preaching and teaching ministry.

In welcoming this new appointment, Dr. Laird, now in retirement, has also pointed out the contribution that was made to the history of New Zealand by pioneer Scottish settlers.

Radio Training Week

by **David Butcher**

From left to right: Editing tapes. At the controls. Evaluation of programmes. John MacInnes.

AFTER rather a hectic week, John MacInnes and I made a quick dash from Cheltenham to Gerrards Cross. The immediate impression as we drove along the approach road to W.E.C. headquarters at Bulstrode, was that of the peace and quiet of the place. What would the week hold, would we have a nice quiet rest? If any such thoughts were in our minds they were soon to be shattered! Bulstrode was the venue for a radio course organised and run by the staff of Radio Worldwide, under the auspices of the Evangelical Missionary Alliance.

The first session was purely introductory, meeting with our fellow inmates. Phil Booth, the director of Radio Worldwide, talked about radio itself, highlighting some important points and directing our thinking. Here are a few quotations. "One vital point – there is *no* captive audience, no-one sitting in a church, you have to win your audience". "There is no visual contact, your words have to be understood".

This lecture, and others during the week, were certainly brightened by the efforts of the whole team. Bill Caldwell and Heather Wraight ably backed up Phil Booth on the opening night and I think we began to understand something of what we had let ourselves in for.

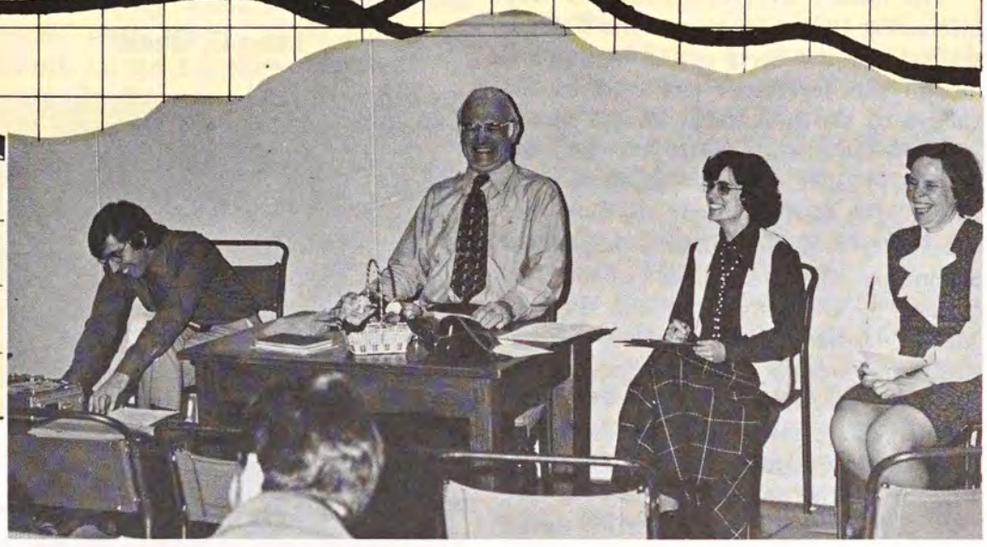
The details of the course are unnecessary, except to say that it was excellent and wide ranging. The finale was that we had to produce a fifteen minute programme, and all our efforts were working towards that end. Street interviews, music, talks, drama and sound effects, were all involved; put them altogether, add the editing and hopefully, a programme would result. The Radio Worldwide team were a great help – well at least they were sometimes! Bill Caldwell had some wonderful moments as students, like myself, struggled with the controls of the studio, not always winning either!

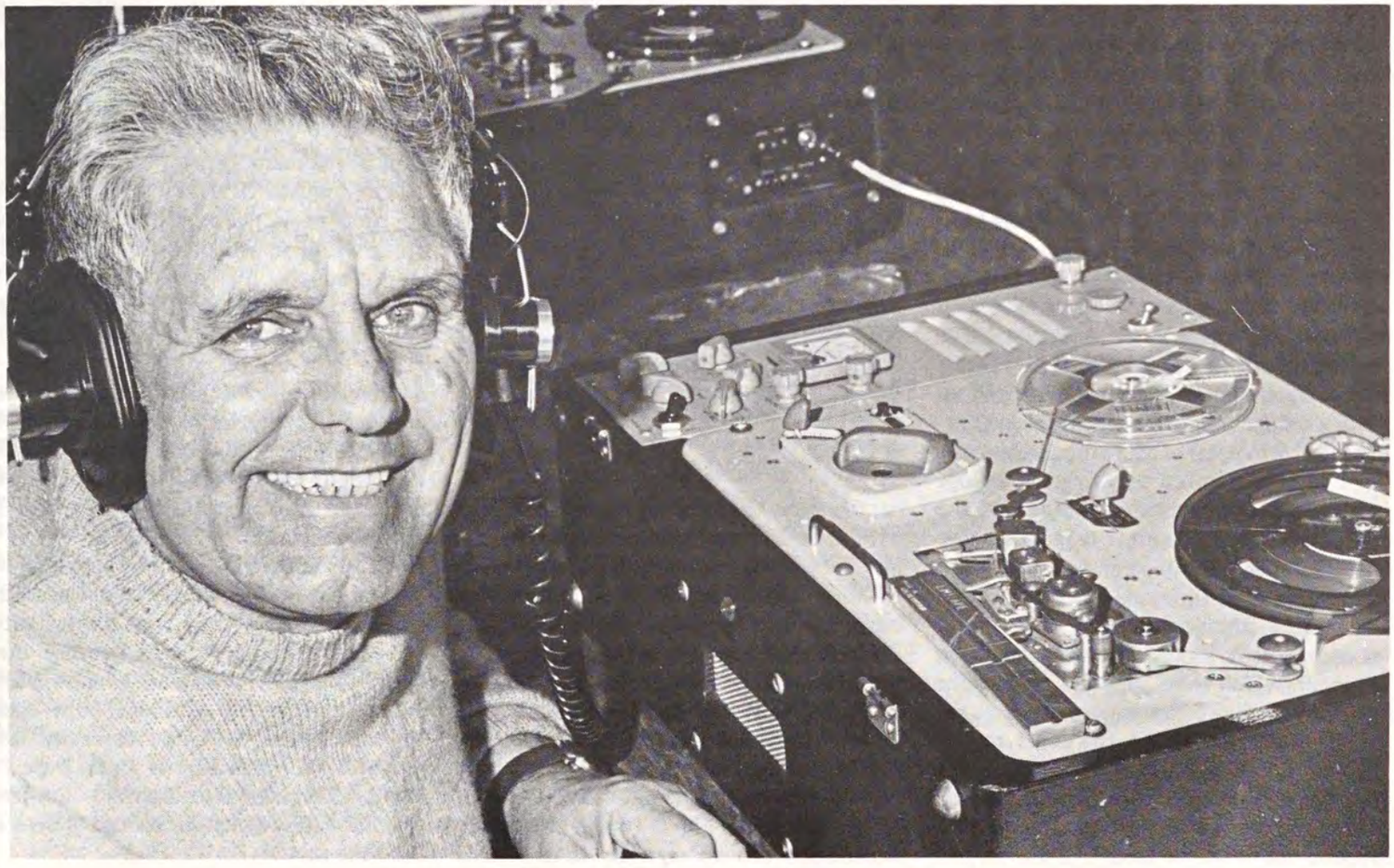
Students on the course came from all areas of the country and from many different walks of life. Preachers, missionaries, teachers, authors, radio and communications engineers. Different churches and Bible Colleges were represented. We were all thrown together to work, yet the sense that we belonged to one large spiritual family prevailed throughout. The devotions each day were a blessing, and on Sunday evening we met for a special Radio prayer meeting, a methodical yet moving service. Different members of the team and students presented aspects of radio work with which they were familiar. Mr. Malcolm Goodman of H.C.J.B. Radio said that following an advertising campaign in Japan for listeners, (paid for by Sony and National Panasonic) 7,000 Japanese people wrote in in one month. On average 15 Spanish speaking people call at the station each day for counselling, and so the stories went on.

Over and over again the plea went out, "Lord send labourers! Wake up your people to the pure maths of the problem – the volume of the task compared to the numbers trying to tackle it".

What about us in Elim? As far as missionary work and local broadcasts are concerned we are aware of the need. We do have the message and the capacity to offer help and assistance to both foreign fields and local radio outlets.

Please pray for this work, *"For a wide door for effective work has opened"* (1 Corinthians 16:9 RSV).





WHY PROTESTANT?

by **Leon C. Quest**

A NUMBER of people, including myself, when going into hospital for treatment or operation have had to give their names, addresses and religion. The religious preference is entered as "Roman Catholic" or "Protestant". The relevant officials can demand the name of the demonination concerned, but they often enter details under one of the two persuasions. What does it mean to be a Protestant?

The history of Protestantism is very interesting and a long story. The Waldenses lived in the caves of the mountains, hid in the forests or sheltered in the valleys of the mountains known as the Alps on the north side of Italy and the east of France. The Waldenses were called "The Martyred people"; they were the Protestants of their time. Speyer is an ancient city on the banks of the river Rhine in Germany. In the days of Martin Luther it was a place of great trade and wealth. The Roman princes and bishops entered the city with great pomp and pride, and the Protestant princes did so too, wearing the letters braided on their sleeves, "V.D.M.I.AE", the first letters of the Latin words, *Verbum Domini manet in AEternun,* "The Word of the Lord endureth for ever" (2 Peter 1:25). The same letters were placed over the doors of the hotels where they lodged. The princes of the German empire proposed that the German people should be at liberty to make such reforms in their churches as they saw necessary, with the permission from the emperor. The pope did not like this at all.. "People must not be allowed to think for themselves in matters of religion", he said, "or make reforms as they please, but they must think according to what the church of Rome teaches, and that church alone".

On 25th April, 1529, the Protestants met in a little room on the ground floor of a minister's house in St. John's Lane in Speyer, and, with prayerful, brave hearts and steady minds, John the Constant of Saxony, Philip of Hesse, George of Brandenburg and many other noble princes signed their names to a paper in which they appealed against the errors of the followers of the pope. Hands were placed on the seals to the Protest. They said, "We appeal, for ourselves, for our subjects, and for all who receive, or who shall hereafter receive the Word of God". Two lawyers

Portrait of Martin Luther by Lucas Cranach (1525). City Art Gallery, Bristol.

of the city then added their names as witnesses, and the deed was done. They left Speyer resolved to be Protestants and to hold fast by the Bible and the Bible only as their rule of faith and their guide to heaven. Everything was based on the words of Jesus Christ: "Search the Scriptures" (John 5:39). Here is the outline of the Protest:

1. They must PROTEST against making the Apostle Peter the foundation of the Church, because it is written, "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11).
2. They must PROTEST against paying divine worship to the Virgin Mary, (though she be blessed among women) because it is declared, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:10).
3. They must PROTEST against praying to saints and angels as mediators because it is written, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous" (1 John 2:1) and there is but "One Mediator" (1 Timothy 2:1).
4. They must PROTEST against the Roman doctrine of the mass, or celebration of the Lord's supper as a sacrifice for sin, when a piece of wafer is called the host, or "victim" and is worshipped, because such conduct is opposed to the Scripture doctrine of one sacrifice for sin, which Christ offered "Once and for all" (Hebrews 10:10-12).
5. They must Protest against priests witholding the wine from the people at the Lord's Supper, because our Lord said, "Drink ye all of it" (Matthew 26:27).
6. They must PROTEST against the Romish doctrine of human merit, because the Scriptures teach us, "We are justified freely by His grace through redemption that is in Christ Jesus" (Romans 3:24), and "If by grace, then is it no more of works" (Romans 11:6).
7. They must PROTEST against the vain doctrine of purgatory, or a state in another world in which the remains of sin are cleansed by fire, because it is written, "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).
8. They must PROTEST against these and all other errors of the Church of Rome, because they are contrary to the Holy Scriptures, which God has given to us to be the sufficient and only rule of faith and practice.

Let us then consider why they and we are called Protestants. Two Christians were asked why they were Protestants? They replied that it was because they were born Protestants and their parents were. If you are born again of the Spirit of God, carefully and prayerfully consider if you are a true, Christian Protestant. Contend for the faith which was once delivered unto the saints!

Book reviews

Faith and Experience, *by Robin Pearce, published by Henry Walter, Worthing, price 70p.*

I enjoyed reading this book. It is intended for use with fifth and sixth forms and is admirable for the above average ability group. Mr. Pearce uses a wide variety of themes for the archaeology at Avebury to John Newton's conversion; from the poetry of Samuel Taylor Coleridge, to the sacred mushroom theory of John Allegro.

A strong evangelical tone and a conviction of Bible truths is clearly detected in the varying lesson suggestions. Faith in God and a trust in the Bible as His word is the keystone of these studies. Mr. Pearce has tackled some problems (e.g. demons, drugs, etc.) which are not easily dealt with in the class-room situation.

JOHN B. COLEMAN

What in the world is a Christian? *by John Blanchard, published by Coverdale House Publishers, price 60p, postage and packing 12p extra.*

IN his introduction to the book, the author suggests that too many Christians are suffering from "Homiletical shell-shock". He feels that instead of being constantly challenged to improve our spiritual standard of living we should be considering more of the Biblical explanation as to what a Christian already is.

The following 143 pages comprise ten Bible studies highlighting the Christians position as a Saint, Son, Steward, Soldier etc. Each chapter is well ventilated with pertinent illustrations, and this popular and much travelled Bible teacher has managed to produce solid stuff without being stuffy. Well written and waffle-free, the book is stimulating reading whether you have been saved for twenty years or twenty minutes.

JOHN J. GLASS

Jungle Doctor Picture Fables, *published by the Paternoster Press Ltd., 3 Mount Radford Crescent, Exeter, Devon, priced at 60p each, postage and packing 16p extra.* **Monkey Crosses the Equator; The Monkey and the Egg; The Cool Pool; Sweet and Sour Hippo.** *Stories by Paul White, illustrations by Peter Oram.*

FIRST impressions count, and the first impression one gains of any book is the cover. These are excellent, and the standard of production is maintained within. The illustrations are printed in bright colours on all the pages, which is what the children love.

Most people know the Jungle Doctor stories by Dr. Paul White, and these are all well written and have a good gospel application. Each book contains one complete story which is printed in well spaced clear type. These books are suitable for the 5-8 years age group.

At 60p they are a little expensive but the covers are thick and the inside thin and they are strong and well made.

DAVID BUTCHER

Tell Me about the Bible and about God, *by Derek Prime, published by Victory Press, price 40p postage and packing 9p extra.*

A delightful story of a Christian family, especially of Stephen and Joanna, the inquisitive twins. The parents were faithful in answering their many questions about the Bible and God, in a direct and helpful explanatory way. Stephen was therefore able to tell his school friend Philip, what a wonderful book the Bible was. It answered so many questions, and teaches us the way to God and how to live a Christian life.

Young parents today could well copy this example of teaching their children about God as proclaimed in His Word, especially as in so many day schools the Bible is not taught as the true Word of God.

(Mrs). L. TWYDELL

Clearway. Nine editions per year. Three in a set; Spring, Autumn, Winter, *published by Scripture Union/Inter Schools Christian Fellowship, price 55p, plus 20p postage and packing per set.*

THIS 16 page magazine comes in a pleasant format designed for young teenagers. Its main use would be in Schools' Christian Fellowships. If every member had one it could provide useful discussion material for those weekly meetings which are often so hard to organise. There is enough lighter material, jokes, crosswords etc. to keep the magazine interesting for the teens, and they should hold their attention well. Three copies per term is about right at about 25p each including postage. They come stapled, three copies together for a term. I found this a bit annoying, having to unstaple them. I would prefer separate copies, which would be much easier to distribute.

Leaders of Junior Crusader groups would get some good ideas from these magazines, and the youngsters (12–16) would probably enjoy them too – my family did!

DEREK J. GREEN

If My People . . ., *by Jimmy and Carol Owens, published by Word Books, Park Lane, Hemel Hemstead, price 60p, postage and packing 15p extra.*

THE sub-title of this book "A Handbook for National Intercession" aptly describes what it really is. Written by Jimmy and Carol Owens, the now well-known composers of "Come Together", it uses validly – though some choose to disagree – the familiar Scripture from 2 Chronicles 7:14, to present the Christian response to a contemporary Godless society.

Some books one is more grateful for than others, because they present a timely word, touch a needy area, or deal with something that has been overlooked, so obviously highlighting what God is saying to His Church today. This is such a book. Taken seriously this is strong medicine; indeed I found it quite a tonic. May I prescribe it for you?

ROBIN REES

Joy in the Troubles, *by Edith Morrison, published by Christian Life Press, Northern Ireland, price per copy 50p, postage and packing 16p extra.*

THIS book is to answer the question: "What it is like to be Christian parents in Northern Ireland and to bring up three children in the Christian way of life against a background of violence, bitterness, and fear"?

The answer is a bit one-sided. Events described are said to be true but in each case the troubles give way to joy. This may be true in some Christian families but there are others where the end results have been very different. Interesting, informative about some problems and the Christian attitude, but the answer is not always so simple and joyful as this book suggests.

JOHN HARRIS

May Osman's Page

"LIFE IS REAL, life is earnest". Sometimes life seems to play strange tricks on us and we have to face unpleasant situations and trials. Sickness comes upon us, or unexpected redundancy, or family problems, and like the Israelites of old we are tempted to moan and complain. I would like to point out that the same sickness would have developed even if you were unsaved; the same redundancy would have arisen; the same family problems would have cropped up, and to whom would you then turn for comfort? To possess Jesus in one's life is the greatest comfort of all.

Circumstances. Some Christians seem unable to count their blessings; because of their circumstances they indulge in self-pity and therefore become depressed. It is not God's will that we should live in a state of depression but rather in victory. I know what I am talking about because I have had my share of suffering, but as I look back I can see the hand of God on my life, and I know that I would never have come through some of the tribulations if I hadn't been able to breathe the name of Jesus in prayer.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephesians 5:20).

This is the place that we have to come to as active Christians; does it seem a hard thing to you? Sometimes we are apt to kick against the pricks and may say "How can I give thanks that I have broken my arm? Surely God could have protected me and kept me from falling down those stone steps". Can't you look at it another way and say "Thank you God for protecting me when I fell down those steps, I might have broken my back". We need to have the positive approach to our particular circumstances and literally force ourselves to recount our blessings and we shall be much better Christians.

COUNT YOUR BLESSINGS

A story. Recently I read a wonderful story of two young boys from Coventry. They were both on a special diet because they suffered with Coeliac disease (digestive disorder) and normal stodgy food was not allowed at all. The younger boy, aged two, got better and the doctor said he could be taken off the diet. Paul, aged five, saw his young brother eating a piece of bread and butter and he was horrified and hurried to tell his mother; she said it was alright as the doctor had said so. Paul said "Isn't that lovely for Graham". There were no sulks because he had to stay on the diet, no grumbles; he cared so much for his younger brother that he was happy for him, whilst accepting his own misfortune. What a wonderful nature that little chap has, and this is something we have to cultivate in our lives, a power to be able to rejoice with our brothers who are rejoicing, even though we ourselves are still in the midst of our suffering.

"In everything give thanks". Don't you think that we are living in an age when the words "Thank you" are sadly lacking? How many Christians these days even omit to say grace before meals? We have enough to eat whilst many in other parts of the world are starving, yet we forget to thank God for His goodly provision.

It was a joy to sing grace at our Conference this year, and to see some of the Butlin's staff join in as we sang "Then thank the Lord, Oh thank the Lord, for all His Love". Some of those waiters and waitresses will never forger our visit, some of them may even be on the first step of the road that leads to salvation.

In Oldham in 1946 we had a young man named Eric come to stay with us. He was a tough nut just demobbed from the Airforce. Things were difficult, money was short and food was still rationed, but our boys always said grace before every meal and this was the first thing that struck Eric and set his thoughts Godward; six weeks later he was gloriously saved. He was preaching the gospel in six months; he was a real trophy of *grace.* So never be ashamed of saying grace if you are eating out at a restaurant or if you have unsaved visitors in your home to a meal. God needs men and women with backbone to hold fast to the faith in these days of declension; we need Christians who are seen to be willing to give thanks in everything.

Some have said to me, "How can I give thanks when God has taken my loved one from me?" Well, just think of the wonderful time they are having with his Lord. As I heard Pastor Charles Kingston say last night "In that day we shall know as we are known, we *shall* know our loved ones". We will be glad then that we've given thanks instead of complaining. So start counting your blessings and "in everything give thanks".

The Family Altar

Scripture Union Portions

Notes by Ken Smith

Monday, June 21st

ROMANS 13:8-14

"Put ye on the Lord Jesus Christ" (v.14).

THE only debt must be one of love (v.8). "Owe" means the deliberate evasion of payment of dues and demands, not legitimate loans, or mortgages. If you love your neighbour you will not commit adultery, steal from him, nor kill him. This is far removed from the "as long as I'm not caught" attitude of our generation, for the law is powerless to deal with men's hearts, only divine love can inspire love in our hearts (v.10).

Today's topic: "A debt of love to Him I owe" and our neighbour too.

Prayer theme: Remember all who mourn the loss of loved ones at this time.

Tuesday, June 22nd

ROMANS 14:1-12

"Every one shall give account of himself to God" (v.12).

THOSE within the Church again, and our dealings with them. "In things essential – unity, in things doubtful – liberty, in all things – charity", is a good maxim. Don't be over-scrupulous, nor un-scrupulous either, receive others, but not to row over opinions (v.1). Diet-keeping and day-keeping are two examples Paul gives. Neither despise nor judge one another, he counsels. Every day is the Lord's but remember the Lord's day in particular. Be "fully persuaded" but don't pester others (v.5)!

Today's topic: "No man is an island" (v.7).

Prayer theme: Pray that the healing power of Christ, so evident in the Gospels, may be more evident today.

Wednesday, June 23rd

ROMANS 14:13-23

"Righteousness, and peace, and joy, in the Holy Ghost" (v.17).

VERSE 15 is an excellent principle to live by. Let's be stepping-stones, not stumbling blocks, for others. Spiritual factors, not material blessings, are supreme in God's kingdom. Peace and progress in the local fellowship, (v.19) Christian behaviour unlike Christian doctrine, seems more subjective, but personal conviction are the basis of all our Christian life, as we interpret the Scriptures, prayerfully. Doing that which is "right in the sight of the "Lord".

Today's topic: "acceptable to God, and approved of men" – a happy combination.

Prayer theme: Remember our Executive Council.

Thursday, June 24th

ROMANS 15:1-6

"Written for our learning" (v.4).

SELFLESSNESS is the Christian answer to the utter selfishness of the age in which we live, and what an example we have in the Person of the Lord Jesus Christ, (v.3). Here is the value of the Word (v.4), for His character is in keeping with His word (v.5). May our thinking, and our speaking glorify Him at all times.

Today's topic: "Whosoever" – universal call to sinners". "Whatsoever" – unlimited committment to saints.

Prayer theme: Pray for the world-wide witness of Pentecostal truth.

Friday, June 25th

ROMANS 15:7-13

"Joy and peace in believing" (v.13).

LOOK at Christ's ministry to Jew, and the Gentile (v.9); notice the four Old Testament references from the Psalms and Isaiah. Here are the Spiritual ingredients of the Christian life, may they be yours in abundance (v.13), for He alone, is Source, Giver and Fountain of it all.

Today's topic: Do I receive others as Christ received me?

Prayer theme: Christian doctors, and nursing staff need our prayers.

Saturday, June 26th

ROMANS 15:14-21

"I have fully preached the gospel of Christ" (v.19).

"FULL of goodness, filled with all knowledge" – and good at telling one another too! Yet our memories are short, especially in spiritual things. His glory, not ours, not even the service done for Him (v.18). The Spirit of God is the divine agent, the apostle Paul the human agency, and the book of Acts is the commentary on v.19. Here is the spirit of evangelism (v.20).

Today's topic: "Why should a man hear the gospel twice, when millions have never heard it once?"

Prayer theme: Pray for Christian school teachers, and Christian scholars.

Sunday, June 27th

ROMANS 15:22-33

"The fulness of the blessing of the gospel of Christ" (v.29).

I MUST also see Rome, were not the words of a 20th century globe trotter, seeing the sights but one who longed for Christian fellowship, for there were even believers in Nero's palace. How adaptable Paul was – tent making for his own support and for others, and in verse 26 he is a fund-raising organiser taking funds to Headquarters at Jerusalem!

Today's topic: "Striving" and "believing" in prayer. Any contradiction?

Prayer theme: Pray for the many local preachers serving the Lord today.

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HOLIDAY CHURCHES

BEXHILL. Elim Pentecostal Church, Barrack Road. Sunday services at 11 and 6.30. Minister: N.G. Clark. Tel: 431592.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Sundays at 10.45 and 6.30. Tuesday, Bible Study, 7.30. Fridays at 7.30 for young people. Minister: Bob Clarke.

BRIGHTON. Elim Pentecostal Church, The Lanes. Sundays 11 and 6.30. Tuesday and Thursday 7.30. Minister: F.A. Hodge.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays 11 and 6.30. A welcome can always be found here.

CLACTON-on-SEA. Elim Pentecostal Church, Hayes Road. Sunday 11 and 6.30. Minister: P.K.G. Rose.

GUERNSEY. Eldad Elim Church, Union Street (just off the Grange), St. Peter Port. Sunday Services 11 and 6.30. Minister: Robert Griffiths. Tel: 0482-56724. Visitors to the Island are warmly welcomed.

HASTINGS. Elim Pentecostal Church, Central Hall, Station Road. Sunday services at 11 and 6.30. Minister: Ivan Potts. Tel: 437661.

MALVERN. Elim Pentecostal Road, Cowleigh Road (on the B4219). Sundays at 11 and 6.30. Leader: John M. Persijn.

PAIGNTON. Elim Pentecostal Church, New Street. Sunday, 11 and 6.30. Tuesdays. 7.30.

TORQUAY. Elim Pentecostal Church, Princes Road. Sundays, 11 and 6.30. Thursday, 7.30. Bus No. 150 or 114.

WEST KIRBY. Elim Pentecostal Church, Grange Road, Wirral. Sunday, 11 and 6.30. Tuesday, Wednesday and Friday at 7.30. Minister: B. Grist.

WESTON-SUPER-MARE, Avon. Elim Pentecostal Church, Manilla Place, Birnbeck Road. Sunday, 11 and 6.30. Tuesdays and Thursdays, 7.30. Minister: J.B.D. Ritchie. Tel: 24263.

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, combs, etc. Gold stamped church name, raise funds quickly, easily. Details: Northern Novelties, Bradford. BD1 3HE. C.5000

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WITH CHRIST

BRIGGS. On May 23rd, Greta Briggs, faithful member of our Bangor Church for over 40 years. Officiating ministers at funeral: L. Knipe and A. Wilson.

FIELDER. On April 28th, Edith Elsie Fielder, aged 76, loyal member of our Sholing Church, was called Home by the Lord. Officiating minister at funeral: R.O.H. White.

PUCKERING. On May 19th, Vera Puckering, member of our York Church. Officiating ministers at funeral: Peter Smith and John Woodhead.

COMING EVENTS

BELFAST. June 19-22. Ulster Temple, Ravenhill Road. Golden Jubilee Celebrations. Saturday at 7.30. Praise Service at the Opening of the Temple Extensions and Jubilee Hall. Singing by the Ulster Temple Choir and Woodvale Quintette. Thanksgiving Services continue Sunday at 11.30 and 7. Monday and Tuesday at 8. Preachers include: E.F. Cole (former minister of the Ulster Temple). Convener: David J. Ayling.

EAST HAM. July 10-11. Elim Pentecostal Church, Central Park Road. Special Missionary weekend. Saturday at 7, Alan and Ann Renshaw. Sunday at 11 and 6.30. Preacher: John MacInnes (President).

EPSOM. July 2. Elim Pentecostal Church, Myers Hall, Ashley Road. Friday at 8. Induction of Ron Stripp, conducted by District Superintendent, Frank Lavdender.

FINSBURY PARK. July 31. Elim Pentecostal Church, Lennox Road. In concert with Rufaro at 7.30. Convener: A.L. Hawkes.

HIGH WYCOMBE, Lane End. June 23 — July 4 (except Monday). The Marquee, Ditchfield Common, "Meet Jesus" Evangelistic Crusade, conducted by Ken Brighton and the Swedish Christian Youth Team. Weeknights, 7.30. Sundays, 6.30.

HULL. June 19. Elim Pentecostal Church (formerly Mason Street). Opening of the New Church in Bourne Street, off George Street. Opening ceremony at 3, followed by afternoon meetings. Preacher: T.W. Walker. Convener: Peter Daw.

ILFORD. June 19-20. Elim Pentecostal Church, Clements Road, Mid-Golden Jubilee Celebrations. Saturday at 7. Sunday 11 and 6.30. July 3-4. Saturday at 7.30. Sunday at 11 and 6.30. Guest Preacher: J.C. Kennedy (former minister).

MAGHERA. June 26. Elim Pentecostal Church, Hall Street. Annual Convention. Saturday at 3.30 and 6.30. Refreshments between meetings. Preachers: W. Dempster and Keith Lannon.

PORT TALBOT. June 19-20. Elim Pentecostal Church, Dalton Road, Sandfields. Saturday at 7.15, Baptismal Service. Sunday, 10.30 and 6.30. Preacher: J.H. Sainsbury. Convener: A.J. Taylor.

SOUTHPORT. July 10-16. Elim Pentecostal Church, Manchester Road. Evangelistic Crusade in the Marquee, Mornington Road. Sunday, 8.15. Weeknights, 7.30. Preacher: Samuel Workman.

ST. HELENS. June 26. Eccleston Hall, Kiln Lane. All Eccleston and Windle Evangelistic Crusade commences. Conducted by D.B. Tinnion and team, details Tel: 816556. Please pray for the first of our Crusades in the town of 200,000 people.

UPPER GORNAL, Dudley. June 23-30. A.o.G., Eve Lane. Special Bible Studies each Wednesday at 7.30. June 23, Keith Mawdsley. 30, Robert Fairnie. A warm welcome to visitors to study "The Person and Work of the Holy Spirit".

WITNEY. Regular services now conducted in the New Elim Pentecostal Church, West End. Sunday, 11 and 6.30. Thursday, 7.30. Pastor: Alistair Forrest. Please pray for us.

YEOVIL. June 19-20. Elim Pentecostal Church, Southville. Ladies Weekend. Saturday at 7.30. Mrs. Una Pearce and Pontypridd Ladies Fellowship. Sunday at 6.30. Mrs. May Osman.

ITINERARIES

The President, (John H. MacInnes):
June 19, Holyhead; 20, Colwyn Bay; 26, Hadley; 27, Shrewsbury; 28, Cannock; 29, Stafford; 30, Longton.

Frieda Grossen:
June 19, Dewsbury; 20, Barnsley; 21, Halifax; 22, Bradford; 23, Sowerby Bridge; 24, Huddersfield; 26, Lincoln; 27, Lincoln or Metheringham a.m; Loughborough p.m; 28, Burton-on-Trent; 29, Derby; 30, Ashbourne.

Catherine Picken:
June 19, West Kirby; 20, St. Helens; 21, Ellesmere Port; 22, Blackpool (joint); 23, Colwyn Bay; 24, Holyhead; 29, Whitehaven; 30, Carlisle; July1, Glasgow; 3, Clydebank; 4, Kilmarnock a.m; Greenock p.m; 6, Dundee; 7, Motherwell.

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

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 a.m. and 9.45 p.m. Every Tuesday at 8.45 p.m, vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

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Discount: For thirteen or more consecutive insertions, deduct 10%.

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Per column inch — £2. Half-page (maximum) £30.

Discount: For six or more 4" single column or more consecutive advertisements deduct 10%. Reservation of special position requires 28 days notice prior to publication date. If pictures are used, these must be in black and white.

THE OPENING NIGHT of Alex Tee's Campaign in Wednesbury saw 375 fill the Town Hall.

Forty decisions were handed in at the close of the meeting.

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JUNE 29th

Kensington Temple, Notting Hill, LONDON

at 2.30 p.m.

Conducted by **F.H. Coleman**

Send prayer requests to Kensington Temple or phone:
01 727 4495/4877
between 2 and 2.30 p.m.

JESUS LIVES. D.5071

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COLWYN BAY YOUTH CAMP

24th July to 7th August

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Mrs. D. Summerfield, 8 Sussex Road, Southport, Lancs. D.5194

HASTINGS BIBLE WEEK

11th to 18th September

Hear Stanley Beresford

Join us for a truly spiritual holiday

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Pastor I. Potts,
12 Briers Gardens,
Hastings,
East Sussex.

Bible Ministry — Beach Missions — Evangelism D.5195

HEART OF WALES INTERNATIONAL PENTECOSTAL HOLIDAY '76

August 7th — 14th, 14th — 21st and 21st — 28th.

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Comealong, Singalong and Camp meetings.
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Reductions for children.

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Heart of Wales Holiday, 17 Princes Walk, New Inn, Pontypool, GWENT.
Phone: Pontypool 55643.

D.5190

Please pray for the:
MEET JESUS CAMPAIGN

June 23rd — July 4th
(except Monday)
LANE END,
near High Wycombe
conducted by:
KEN BRIGHTON and GRAHAME McLACHLAN
Musical ministry by the
Swedish Youth Team
Weeknights at 7.30 p.m.
Sunday at 6.0 p.m.

D.5181

Revival or Awakening

by **John Bristow**

AN AFRICAN evangelist visiting this country last year made the observation that Britain is full of books on revival, but has no revival. Revival has been the theme of many a fervent prayer meeting down through the years, and still today its possibility tantalises the prayer warrior like gold to an old prospector. Many of us have been guilty of praying for revival as if one day we will strike rich and the blessings of God will pour down on us like some mamoth spiritual jackpot. An open discussion among almost any group of Christians on the subject of revival will often reveal many different ideas on what revival really is. Are we all praying for the same thing?

An awakening not a revival. It may help us in our prayers if we make a distinction between a revival and an awakening. An awakening takes place when a large number of people respond to the gospel, and the church reaps a harvest of souls. From time to time this has happened in Britain and multitudes have been converted quite suddenly. It is reported that some areas of the world today are experiencing such an awakning. If, as Ephesians 2 states, man is "dead in trespasses and sins", then it must require a miracle from heaven to bring him to life again. It is by the proclamation of the gospel and the ministry of the Holy Spirit that such a miracle is possible.

Revival, however, is when a church is renewed in spiritual life and practise. It is possible to have an awakening without a revival. Multitudes could suddenly be swept into God's kingdom and join the church, but the old jealousies, hypocrisy and divisions could still be in that church. One hears of the 1904 Welsh Revival. What a wonderful awakening that was; but the churches (generally speaking) were not prepared for it, and the only evidence today of that awakening are the massive and numerous empty chapels standing like monuments to a bygone glory. During the Wesley/Whitefield awakening thousands were born again, but the churches were largely suspicious of it all, and John Wesley had to organise his own Bible groups around the country in order to care for the new converts. The churches were not in revival even during that great evangelical awakening.

A revival, not an awakening. It must follow, therefore, that it is possible to have a revival without an awakening. Some churches are entering into revival, but have few souls being converted. This can be a good thing, for if God gave us a harvest of souls we might consider that as God's seal of approval is on our old ways. We should primarily concern ourselves with revival in our churches. What if God did grant us a large number of converts; is our church in the place spiritually to nurture them? Sadly, the work of an evangelist is often frustrated by the local church. It has been jokingly suggested that evangelists should be prosecuted under the Trade Descriptions Act. But often the discrepancy between what the evangelist preached about the glorious Christian life and what the new convert found in the local church, is due to the fact that the evangelist preached what the *Bible* says about the Christian life, whereas the church to which the convert was directed was miles away from that standard.

Pentecost is not synonymous with revival. Because a church claims to be Pentecostal it does not necessarily mean that it is in revival (although some are). There are many Christians who have been baptised in the Spirit and yet lack spiritual vitality. We must not think that Christians of other denominations are favourites with the Holy Spirit, either. I share fellowship with a number of Spirit-filled ministers, and some of them are having a hard struggle to bring their churches into revival.

How to get revival. The answer may appear slick, but the process is long and painful, as I am personally discovering. Prayer is an essential part of the Christian life, but *merely* praying for revival is side-stepping the issue. The issue is this: we are by nature rebels. The flesh wars against the spirit. We must remember, therefore, that we need changing; that God is wanting to conform us to the image of His Son. Revival will not suddenly fall down upon us. We have to make it happen by honestly searching the Scriptures to find out how God wants us to behave, how our local church should function, what our attitudes to others should be; what our responsibilities are, how we should develop relationships. Revival involves a process of change. Are you resisting change? It begins with a surrender to the authority of God's word. Revival is an exciting possibility for every church. We have the Bible and we have the Holy Spirit; all heaven now awaits our response. May we all have revival, and God grant us a great awakening.

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

JUNE 26th, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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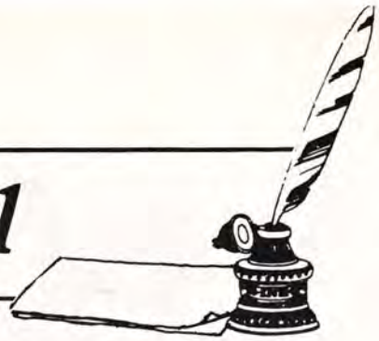
Editorial



THE introduction to the first chapter of Juan Carlos Ortiz's book *Disciple,* started me off on the wrong foot. The book is in two sections; the first section is given the title "The New Wine".

I hope no one will think that it is sour grapes if I criticize some of the statements in this book; I do so because, whilst there are some useful insights, there are some very serious shortcomings in the book.

The introduction to the first section contains the statement: ". . . because we are Christians does not necessarily mean we are His disciples, even though we are members of His kingdom".

The first chapter talks about "The Gospel According to Saint Evangelicals". Now, Evangelicals, Pentecostals, Brethren, Baptists (or any group of believers you will like to name) are not above criticism; we will be in a very sad state if we ever get to a place where we are no longer aware that we are not yet what we should be. Acknowledging this fact does not mean that we have to eagerly embrace every new solution that is offered to us. Of course the Lord has yet more light and truth to shed from His Holy Word, but we need to exercise a measure of caution when some claim to have discovered new insights that have been missed by previous generations.

If a man comes to his minister and says that he has doubts about his salvation, it is no solution to say to him "Do you love the brethren?", if, when he answers in the affirmative, then you say, "You must be saved if you love the brethren", especially if on the other hand you conclude that if he does not, then he is not saved. Now we know that Christians ought to love their brethren (they ought to love sinners as well). The evidence that a man is really converted needs more than the confession that he loves the brethren. Do not Mormons, Jehovah's Witnesses and publicans love their own (Matthew 5:46-47)?

It may be true to say of some that their gospel is man-centered; it may be particularly true of the more extreme Arminian variety. It is not true to conclude that the gospel is man-centered on the grounds that the pulpit occupies a central place in the design of most protestant churches. This is not due to the desire to exalt man but to give the proper place to the word of God which is the God-ordained means of bringing men to Christ. Anyone with a basic knowledge of the Reformation should know that.

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CONFERENCE REPORT
Wednesday, May 12th

by **P.E. Streeter**

Joseph Ramdeen and family.

The Bookroom.

Wesley Gilpin.

Having a great time, mum.

"BRR! A change in the weather this morning" I thought, pulling my jacket closer around my ears as I hurried along to morning worship in the Regency Ballroom.

Isn't it strange how people who cough incessantly never seem to go to a doctor? – they go to gospel concerts, Sunday night services and early morning Conference meetings! I smile when I say that, not criticising. But the crescendo of early morning coughing before Bro. Ramdeen commenced preaching would surely make cough mixture companies rub their hands in gleeful anticipation.

In his excellent message, Bro. Ramdeen from Guyana related Christ's two vital commands to His disciples – "Be filled with the Spirit" and "Be my witnesses". Vital words going perfectly together like bread and butter.

On the importance of witnessing, the following thought from the morning message buried itself in my mind. "Silence is not always golden, sometimes it's yellow".

After an enjoyable breakfast (isn't it funny how one becomes ravenously hungry at Elim Conferences) I joined other Conference delegates in our 10 a.m. Conference business session.

Wesley Gilpin introduced our busy day with some lively thoughts on leadership. With his usual gifted use of words and in the light of the present day renewal of the Holy Spirit, Mr. Gilpin warned of how unfortunate it would be to find ourselves to be Rip Van Winkles who go to sleep while God is moving in history.

Making a quiet but indiscreet exit I padded through the light drizzle of rain toward the Empire Theatre where the 10.00 a.m. Bible Study was in progress.

The temptation was too great . . . I couldn't hold back . . . "So what!" I thought with cavalier carelessness. "I know I should be covering today's meetings for the *Elim Evangel* but I'm going to wildly indulge myself for the next fifteen minutes". Flinging all resistance to the wind (and rain) I glanced furtively over my shoulder and slunk into the Bookroom of the Safari lounge!

I must congratulate all concerned on the admirable display of books, records, etc. this year – excellent! After twenty minutes of secret reading I suddenly became aware of a motley crowd of stuffed rhino, hippo, lion and antelope casting stony stares upon me as if to say, "What are you doing here, man?"

Moving hastily over to the Empire Theatre, I arrived just as the two visiting Swedish singers were leading everybody in a jaunty little Swedish song. Everyone appeared to be making epic efforts to sing in the Swedish language. I att-

(continued overleaf)

CONFERENCE REPORT
(continued from overleaf)

empted to join in; rather difficult, but no doubt a lot easier than Tibetan or "outer Mongolian".

George Canty, one of our Elim Evangelists taught us a captivating little chorus called "Have faith in God" and then announced his inspiring sermon title, "Miracles and seeing God". With no disrespect to Mr. Canty, it was at this point that I deemed it necessary to move along and investigate other spiritual activities at Butlin's Holiday Camp.

I love our Elim Conferences, especially in these Holiday Camp centres that we have been in the habit of using over the past few years. The presence of over 3,000 Christians must make a remarkable impact on Butlin's staff. From what I understand, the usual order of the day is of a very different life-style. It must be a shuddering anti-climax when hoards of Elim folk stream in scattering the Light of the World everywhere.

My watch registered 11.15 a.m. "Time to drop in at the Youth Workshop", I thought. The venue was the "Blinkin Owl". What a ridiculous name! Why not something original like the "Crazy Penguin"?

Dan Moe from Canada was conducting the Youth session. "Believe God and have a great imagination" bubbled Dan as optimistic as a Spring seed catalogue. Dan's enthusiasm was really contagious and his teaching appreciatively received from his keen young audience.

After a most welcome lunch there was just enough time for a visit to the playroom and a quick game of darts with my wife and five year old boy. It was a crashing defeat. Even my little boy, to whom I had ruthlessly given no advantages, beat me. Their leering smiles followed me to the 2.15 p.m. business session where I entered in a state of abject humiliation.

At 3.15 p.m., I tiptoed across the Regency Ballroom, down the squeaking stairs and across the nursery area where all the children were revelling in their afternoon recreation session. I also made a quick visit to the Empire Theatre where I was interested to observe two or three older children zooming happily through the air. It was trampoline practice! From reliable reports that filtered back to me, the 3.00 p.m. Sisterhood Rally conducted by Mrs. Sally Cole was excellent. The speaker was Mrs. Gladys MacInnes, our esteemed President's wife, a gracious lady with a wealth of Christian experience after many years on our Guyana mission field.

At this point I candidly confess that my ingrained English reserve restrained me from being the only male present at this meeting. A den of lions, maybe. A den of female Daniels, never!

It must be said that there is never a dearth of activities at Elim Conferences. All whims and tastes are catered for at all times of the day. I can think of no better spiritual holiday. What more could one ask for than warm Christian fellowship, new friends, praise-packed meetings and handfulls of my favourite pink Candy floss?

How refreshing, to see such a large representation of Elim missionaries at the 7.15 p.m. Missionary meeting. It spoke significantly of the exciting expansion of our International Missions department over the past thirty-five years.

Dropping in at the Holiday Bible Club, I was just in time to hear Pastor Derek Green interviewing Miss Mary Fisher about her experiences as a missionary in Rhodesia.

I smiled as sweetly as I could at a pretty little girl in the row in front of me who seemed to be experiencing a mild dose of concentration loss. She responded with a hideous unfeminine grimace that speeded up my decision to move along to the Bible College Rally in the Regency Ballroom.

The building was oozing with happy-faced, praising people – I joined the unfortunate overflow who were too late to find a seat.

At the moment of my arrival that incredible mine of statistics, Willard Cantelon was introducing his wife, Verna, a charming lady who had just flown in from the U.S.A. Willard Cantelon as a person as well as an inspiring prophetic preacher undoubtedly endeared himself to all. On retrospect, the blessing of past Elim Conferences has been heightened by much of the cream of American Pentecostal ministry – this year was no exception.

After a quick cup of coffee and an egg and bacon roll, I joined the crowds herding into the "Blinkin Owl" for the late night Youth Venture conducted by Len Magee.

Now I'm not one of those zealou witch-hunting pastors blaming the devi for everything from indigestion to flat ca batteries, but it was rather odd how th mircophone system insisted on playin up. In spite of numerous attempts b knowledgeable individuals "mike' remained deathly silent.

Following a final decision by th organiser we all piled out of the hal and filed across to the Empire Theatr singing "It's the presence of you Spirit Lord we need". After everyon was settled in lo and behold th mystery occured yet again – micro phone malfunction.

It was at the summit of all thi frustration that I decided to drop in a the Late Night Special in the Regency Ballroom to see what was happening.

I arrived at a cosy moment whe everyone was holding hands an singing, "May the Lord bless you rea good, we've spent a lot of time prayin that He would". A really delightfu chorus. The meeting, conducted b members of the Eastern Presbytery swung along in simple, casual style "We are endeavouring to present homely atmosphere that represent the character of this Presbytery" remarked Pastor West the Distric Superintendent. They certainly succeeded.

Curiosity eventually got the bette of me and I jogged back to the Empire Theatre only to find that the meetin had been temporarily taken over by robot! Yes, that's what I said. Wit flashing lights and Darlekian dialect thi Sunday school creation entertained every one until borrowed amplification wa dragged in and hastily erected.

It was long past eleven-o-clock whe Len Magee finally commenced singin in his own irresistible contemporary style. Everybody revels in the musica ministry of Len's, well, nearly everyone anyway. Personally, I can think of no better way to conclude a happy God blessed Conference day than to drif back to my chalet with Len's warm voice lilting through the night.

Thank you, Jesus, for today. You made it and shared in its fun and fellowship.

A Mexican dad goes to school.

by **David B. Hall**

SQUIGGLES, WIGGLES, DASHES, lines, circles . . . They mean nothing. They have no message. Nothing to say. Not to us. Not to people who can read.

But the words "warning", "poison" and "danger" can appear just like these meaningless squiggles to people who can't read. Words of caution, instruction or even love are just scratches, scratches without meaning to the illiterate person.

And 800 million people – almost a third of the world's population – will never know the message that writing brings. They are neglected, hidden by a curtain far more impenetrable than the "iron" or "bamboo" curtains ever were. The "print" curtain. Behind it the 800,000,000 people, are walled off from the word of God, from much of their own culture, and from the entire literate world by their inability to read.

Two Million. One woman almost committed suicide recently because she could not read the letters that her husband sent when he was out of the country for a time. About two million of these people are here in Britain.

The world's governments are doing their best to teach non-readers the skills necessary. But often as soon as they can read a few basic sentences, they are classed as literate and turned out to find their own way.

Then they often find there is nothing for them on which to practise their new skill. No reading materials to help them bridge the gap between being barely literate and being competent readers, able to understand the kind of things they need in everyday life.

Nearly a year after the BBC's "On the Move" programmes and local adult literacy campaigns began it is still difficult to realise that probably one in 20 adults in Britain have serious problems with reading and writing.

As well as this group – the one in 20 who have problems at turning the words that they see into sounds they can understand – are many more, who, because of lack of practice or training have real difficulty in understanding what they are reading. This may include up to one in four of the adult population.

In Church. The difficulties they face are not just in the outside world. In churches, it is just as large a problem. The illiterate are unable to follow hymns, read the Bible or even an order of service. Many stay away for just those reasons.

All over the world, men and women with a vision are beginning to see the problem and reach out to meet the need. They want to solve this.

The Bible Society want to help. They want the 800,000,000 people all over the world to be able to read – to be able to read the Bible.

A year ago the Bible Society published an eight page booklet called "They Saw It Happen". This was a re-translation of the Easter story – not just a paraphrase – for people who were out of practice at reading. Although a simplified text, the layout was adult and the print quite small so that it could be used in a variety of situations. Some people thought the illustrations were gory and crude, a few thought they were childish but 160,000 were bought and used in prisons and churches, in mass distributions and even in local authority literacy classes.

People wrote in to tell us what had happened. On the basis of what we heard, good and bad, we prepared "How Christmas Started" – at the same reading level. One of the first orders came from an adult literacy student. With shaky writing she explained that having read "They Saw It Happen" she wanted to read the next booklet. As you can imagine we were more than happy to send it to her.

Plan. But there are probably two million adults who were unable to read and understand these booklets. The answer was "Reading Together Plan", published in November 1975. "Reading Together Plan" is a kit of nine papers from the Bible to read with a friend. It was designed for use in churches but literacy classes have taken it up for use with their students.

We haven't yet reached where we want to be by any means. More translation, more research, more planning has to be done to make God's words available to those with reading problems.

As people read they gain experience and standards improve so that they can go on to read something more difficult. Already one request for a Bible of her own has come from a student who worked through "Reading Together Plan".

The excitement she feels as she reads her own Bible for herself will be immense – even if there are some words that don't make sense at first. And it is that sort of excitement which we find contagious – especially when the key to it is reading God's Word.

Who wants to live in a city?

by **Edward C. Stemme**

WHAT DOES the future hold for the Christian?

In His great master plan of the ages our loving Heavenly Father has prepared for us a city. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Revelation 21:2).

A city? But who wants to live in a city? Wouldn't we rather live on country estates away from the smog, confusion, congestion, and monstrous social problems of cities?

How many of us, living as we are in an increasingly urbanized civilization, can still identify with Abraham whose spiritual pilgrimage is summed up in the statement, "For he looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10)?.

Nevertheless, in His infinite wisdom God has prepared for the redeemed a city as the ideal environment in which to live!

Our mental image of earthly cities past, present, or future really has no relationship to the heavenly city which God, the Master City Planner, has prepared for those who love Him.

From the garden of innocence to cities of sin. Life began in a garden – a garden where there was no toil, no competition or strife, and no evil. It was a garden of innocence; of intimate fellowship with the Almighty; and of peace with God, one's environment, and each other.

In this blissful setting Adam was commanded by God to dominate and subdue creation and to multiply (Genesis 1:26-31).

But sin entered into this peaceful state, and all was changed. In disobeying and partaking of the tree of the knowledge of good and evil, Adam and Eve severed themselves from their intimate relationship with God. They were thrust forth from the Garden of Eden and prohibited from returning, lest in their fallen state they partake of the tree of life and become as gods, living forever in their sin (Genesis 3:22).

After Cain murdered his brother Abel and went out from the presence of the Lord, he built a city (Genesis 4:16, 17). We probably would have called it a village.

But no matter what the size, these clusters of human habitation have ever since been cities of sin – men gathering together to live in their own self-centered way.

The motivating principle for founding Babel was, "Let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Genesis 11:4).

Thus the secular influence was firmly established very early as people gathered together in cities in the common struggle for survival and of personal and group self- centredness, the very basis of sin.

From cities of sin to mystic Babylon. Before man had his way, Sodom and Gomorrah were "even as the garden of the Lord" (Genesis 13:10). But the sin of Sodom and all the self-centered indulgences of its inhabitants led more and more to anarchy and seething violence. God intervened and poured out fire and brimstone upon those twin cities of sin.

The desolate Vale of Shiddom, located at the southern end of the Dead Sea, permanently replaced what had been a "garden of the Lord". It continues to serve as an awesome reminder of how God views man's rebellion, self-will, and secular life-style.

Later the slave labour of the Children of Israel was exploited by Egypt's pharaohs to build treasure cities (Exodus 1:11). Thus in bitterness of spirit and the bondage of never-ending labour the herdsmen descendants of Jacob learned of cities.

In the process of time they were to conquer cities. For under Joshua they were God's chosen instrument of judgment against the filthy abominations of the cities of the Caananites.

Both Solomon (2 Chronicles 8:2-6) and Rehoboam (2 Chronicles 11:5-12) had cities built as displays of personal power – and in the process drifted away from worshipping the true God.

In the New Testament the common people and the country people heard the good news proclaimed by their Messiah gladly. But it was the cities, specifically Chorazin, Bethsaida, and Capernaum, that the Lord rebuked for not responding properly to the miracles done in their

midst (Matthew 11:20-24).

Jesus wept over the city of Jerusalem because of its rejection of the Messiah (Matthew 23:37-39), and it was in Jerusalem and its environs that the Son of God was tried, condemned to death, and crucified.

As the message of salvation was taken throughout the Roman Empire the great contrast between the purity of the early Christians and the degrading secular influences of such cities as Antioch, Philippi, Thessalonica, Ephesus, Corinth, and Rome are clearly indicated in the Book of Acts and in the Epistles.

This corrupting secular lineage of cities, which has so dominated history, culminates in mystic Babylon and its destruction: "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" (Revelation 18:2, 3).

From old Jerusalem to the new Jerusalem. But as evil men continue to live together in cities, God is putting the finishing touches on His master plan for the redeemed – a city like none other that has ever existed, the New Jerusalem.

The spiritual lineage of cities is not as prominent as the secular, and there is but one incident that goes back prior to the time of David.

Abraham, after his victory over Chedorlaomer and his confederates, received bread and wine from Melchizedek, king of Salem (the early name for Jerusalem) and priest of the most high God. Abraham gave tithes of all that he had to Melchizedek (Genesis 14:17-20).

It remained for King David to wrest Jerusalem from the Jebusites (2 Samuel 5:6-9), to triumphantly bring the ark of the covenant into the new capital city (1 Chronicles 15:25-16:1), to organize the intricate patterns of Levitical practices and group worship (1 Chronicles 23:25), and to lay the plans and prepare the materials for building the great temple in Jerusalem for the worship of the one true God (1 Samuel 7; 1 Chronicles 22; 28:11-29:9).

This image of a city of God set aside for emphasizing the spiritual relationship between the Almighty and His people still speaks of the ideal habitation prepared by God, the Master City Planner, for the redeemed. It is a holy city intricately planned and developed for a prepared people!

The master plan of the New Jerusalem lovingly created by the Master City Planner himself is given to us in Revelation 21 and 22.

Key elements in this master plan are:

God intimately dwelling with His people;

No more tears, death, sorrow, crying, nor pain;

Free access to the fountain of the water of life;

The promise that overcomers shall inherit all things;

A magnificent city, shaped in a cube of about 1,500 miles in each dimension, with gates of huge pearls, and with precious stones and pure gold, clear as crystal elsewhere, being completely infused with the glory of God;

No temple nor light, for these are provided by the presence of the Holy Trinity;

The nations of the redeemed walking in the light of the city;

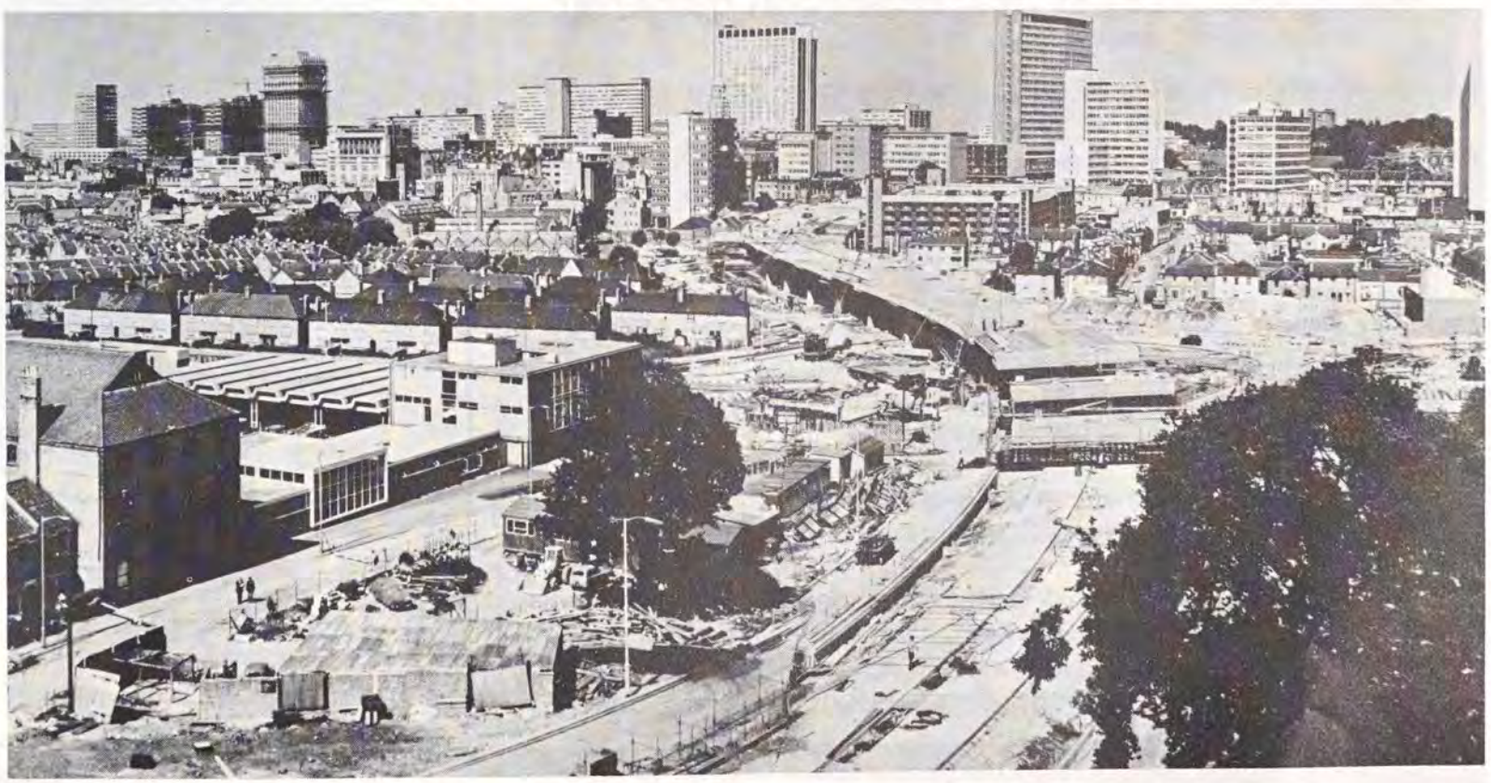
The gates always open and no contamination of sin permitted;

A pure river of the water of life proceeding out of the throne of God and of the Lamb;

On either side of the river the tree of life, bearing 12 manner of fruits, one for each month, its leaves serving to heal nations;

The old curse of sin replaced by joyful service to God and to the Lamb.

Don't you want to live in this kind of a city?



WE ARE COMMITTED TO OPEN UP BRITAIN FOR GOD

AT the recent Annual Conference of the Elim Pentecostal Church the delegates demonstrated to the Executive Council and the Evangelistic Committee that they were 100 per cent behind them in their plans to evangelise Britain prior to the return of Christ.

In thrusting out three ministers full time into the work of evangelism the Council showed their awareness of the urgency presented by the state of our nation, and matched drastic days with a bold step of faith.

The Conference, in giving its full approval to the Council's action showed that it too recognised that the dark clouds hovering over the country were sure portents that the door of grace is about to shut for ever on a sinful world.

Throughout the Elim movement, a new sense of urgency is visibly seen in pulpit and pew. Many renewed hearts seek to fulfil the Master's command to "work for the night is coming". Hundreds of saints are redeeming the time, conscious of past failing, but determined to make up for lost time. "The work that centuries might have done, must crowd the hours of setting sun".

An army of passionate soul-winners is on the battlefield. Caring not for self glory nor seeking any earthly rewards, desiring only their Lord's approval and the extension of His kingdom. This intensive effort is supported by intercession and prayer. The weapons of warfare being "spiritual" are bound to "pull down the strongholds of Satan".

Support this new thrust in Evangelism with your prayer and financial backing

WE ARE COMMITTED TO THE FOLLOWING CRUSADES IN 1976

At the present time four crusades are in progress.

Wednesbury. To date 120 decisions for Christ have been recorded in this pioneer effort conducted by Alex Tee and team.

Redditch, Near Birmingham. David Woodfield is the evangelist here and 30 have responded to the gospel invitation. A fine new church has been established as a result.

Crawley. In this new town in Sussex, George Canty is spending three weeks prior to going to New Zealand.

Port Talbot, South Wales. Alfred Taylor and his faithful band of workers have opened a new church here. It is a magnificent building and our Evangelistic Secretary is campaigning here until the end of June.

MONTH BY MONTH MONITOR

JULY

George Canty conducts crusades in the Elim Churches in North Island in New Zealand.

AUGUST

Paul Epton conducts a pioneer crusade in a large tent in RUNCORN. A Mission hall has been purchased for the follow-up.

George Canty crusading in Elim Churches in South Island, New Zealand.

SEPTEMBER

This is an unusually active month for our evangelistic thrust.

On September 5th Alex Tee conducts another pioneer crusade in **Whitley Bay.** A beautiful Baptist Church has been purchased. The crusade will be held in the Classic Theatre.

Jack Osman launches a pioneer in **Hythe** on the same day. Here, a nice building has been given to Elim to open up a work for God.

The 5th is the night that Laurie Lambert and John Cuthbert begin their effort in **Banbury.** The Presbytery and the Evangelistic Committee have combined resources to seek to establish a very strong church here.

In **Shrewsbury,** yet another pioneer scale crusade opens on the same night conducted by John Cooper and Ray Jones.

George Canty will be evangelising in **Llantrisant** and **Epping.**

OCTOBER

Wynne Lewis will be starting Elim meetings in **Tewkesbury** as well as conducting a Jubilee Crusade in **Springbourne, Bournemouth.**

Alex Tee hopes to be pioneering in Dudley where we are negotiating the purchase of a building.

George Canty will be in **Trealaw** for a full scale crusade and also in Croydon.

Adrian Hawkes commences a crusade on October 3rd, in the new Elim Pentecostal Church, **Basildon.**

NOVEMBER

Pontypridd church are launching a great crusade which will be conducted by Wynne Lewis. George Canty will be in **Oxford.**

DECEMBER

Alex Tee hopes to commence meetings in **Ormskirk** and George Canty will be crusading in **Grimsby.**

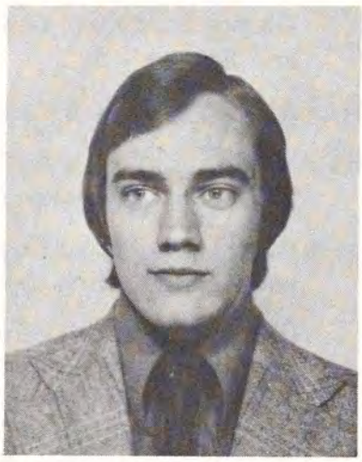
PROJECTED PIONEERS FOR 1977 include Chiswick, Minehead, Kings Cross, Newport I.o.W, Glasgow, Gainsborough.

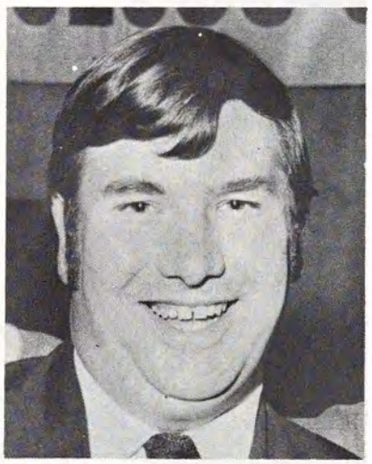
ELEVEN NEW CHURCHES OPENED

At the recent Annual Conference eleven new Elim Churches were presented and accepted. We thank God for the evangelistic outreach that resulted in the establishment of these causes.

Reading down the page from left to right . . . . . .

BURY ST. EDMUNDS, Elim Pentecostal Church, Victoria Street. **Minister:** G. Walton.
HORLEY, SURREY, Elim Pentecostal Church, Red Cross Hall, Lumley Road. **Minister:** Brian Frost.
KILMARNOCK, Elim Pentecostal Church, Fowlds Street. **Minister:** R.L. Elsmore.
METHERINGHAM, Elim Pentecostal Church, Fen Road. **Minister:** J. Flowers.
SALE, Elim Pentecostal Church, St. John's Hall, Marsland Road. **Minister:** T.S. Miles.
STOKESLEY, Elim Pentecostal Church, North Road. **Minister:** R.Nugent.
WITNEY, Elim Pentecostal Church, West End. **Minister:** Alistair Forrest.
AIRDRIE, Elim Pentecostal Church, Carlisle Road. **Minister:** I. Roberts.
WEST KIRBY, Elim Pentecostal Church, Grange Road. **Minister:** Brian Grist.
KINGS HEATH, Elim Pentecostal Church, Allenscroft Road. **Minister:** A.W. Wilson.
JARROW, Elim Pentecostal Church, Ushaw Road, Hebburn. **Minister:** D. Townsend





WHY ASSURANCE

by **Leon C. Quest**

CAN we have assurance? We certainly need it. Over the years I have discovered that many people lack assurance and find themselves prisoners in "Doubting Castle". Satan tries to get Christians into this state of mind, resulting in his almost paralysing Christian efforts and taking away the joy of the Lord. Remember that the joy of the Lord is our strength.

Think of Fanny Crosby. She lost her sight when she was six weeks old, but, in spite of her affliction, she wrote some 2,000 songs and hymns. She was born in 1823, and died in 1915. In 1858 she became the wife of a blind man, Alexander Van Alstyne, a musician. One of her great hymns is sung throughout the world:

Blessed assurance, Jesus is mine.
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

She never found herself in "Doubting Castle" as Christian did in *Pilgrim's Progress*.

The word "assurance" occurs in the English Bible some six times. There are three outstanding Scriptures that one needs to know:

1. A FULL ASSURANCE OF FAITH (Hebrews 10:22), that is, a sincere confidence, which true faith gives.
2. A FULL ASSURANCE OF UNDERSTANDING (Colossians 2:2), that is, a spiritual understanding which reveals the truth upon which believers rest.
3. A FULL ASSURANCE OF HOPE (Hebrews 6:11), that is, the confidence regarding the future which God gives. God cannot lie!

The late Luther Bramham of Knottingley, deacon, church treasurer, Sunday school teacher, was one of the most sincere Christians I have ever known. We attended a convention one evening, when a brother in Christ gave an outstanding testimony of salvation and divine healing. He had been saved in middle age from many outstanding vices and sins. As we walked home, my friend said to me, "I wish I had a testimony like that! As a boy I just remember kneeling by my grandmother's knee and asking God to save me. I cannot remember a sudden change of heart. I have said my prayers daily, I grew up in the Sunday school, I became a church member and deacon, I tried to be faithful in my Christian life, I was filled with the Holy Spirit and I am a local preacher".

I said to my friend "Luther, your conversion and testimony are greater than our brother's .You have been saved and kept by the grace of God *from* all those sins that he has mentioned and more, and God has helped you to live for Him".

I had the suspicion that my dear friend thought that he would have had greater evidence of his conversion and therefore greater assurance had his conversion been more dramatic. But this is not so. Assurance depends on faith in the finished work of Jesus on the cross and in the Word of God.

One of the greatest of the seven sayings of Jesus Christ on the cross is, "It is finished". Not only were God's love manifested, His truth vindicated, and His righteousness displayed, but also the judgement kindled by man's sin was fully dealt with by God in His Son Jesus Christ. Yes, Jesus paid it all!

Jesus Christ died for us as we were — sinners with sinful natures. He also died for what man had done. He suffered for our sins at the hand of God and became our sin-offering.

He was manifested to take away our sins (1 John 3:5). Read Isaiah 53, and notice the two words "our" and "He": "*He* hath borne *our* griefs . . . *He* was wounded for *our* transgressions, *He* was bruised for our iniquities". The Apostle Paul knew this by experience and wrote, "Christ died for our sins according to the Scriptures" (1 Corinthians 15:3). That wonderful priestly prayer of Christ's in John 17 speaks of two "I haves": "I *have* glorified Thee on the earth: I *have* finished the work which Thou gavest Me to do".

Furthermore, the Bible assures us that we are not condemned with the world (1 Corinthians 11:32), and that there is no condemnation for us, because we are "in Christ" (Romans 8:1). There is that unmistakable promise: "shall not come into condemnation" (John 5:24). The Bible gives the answer to the question: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? 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. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us". No creation or creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

John the beloved used the word "know" many times in his first Epistle. I have it underlined in my Bible and in my heart. One of the "knows" is: "These things have I written unto you that believe on the name of the Son of God; that ye may *know* that ye have eternal life" (1 John 5:13). Another is: "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).

In addition to this external evidence of the Word of God, we have internal evidence, given to us by the Holy Spirit. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit beareth witness with our spirit, that we are the children of God"(Romans 8:15,16). Again: "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Galatians 4:6). Jesus Christ Himself addressed His Father in this way when He was in the Garden of Gethsemane: "And He said, Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt" (Mark 14:36). So many were against Him, but He had a close relationship with His Father. He had the assurance that His Father knew and understood, for He sent an angel to strengthen Him (Luke 22:43).

There can also be evidential assurance in your life inasmuch as you manifest the fruit of the Spirit. "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). If you know Christ as your Saviour, you must certainly be able to see such positive witness in your own experience.

Blessed assurance! God gives it to us in His Word, in our spiritual experiences, and in our changed lives. Thanks be to God!

If you wish to know more, or if you would like to talk to an experienced Christian about this vital subject, please accept a cordial invitation to contact the Pastor of your nearest Elim Pentecostal Church, or write to:
ELIM PENTECOSTAL CHURCH HEADQUARTERS (Y.14),
P.O. BOX 38, CHELTENHAM, GLOS.

May Osman's Page

GOD'S WILL

WE are so often told by preachers that we need to be in the centre of God's will and that God must have first place in our lives, and many people find difficulty just here. I remember when I had just been saved (at nineteen years of age) I was told by an elderly deacon that God must have first place in my life and that I must love Him above all other. I found this hard to take in, for I loved my sweetheart best and I couldn't see how I could give him second best. Then God baptised me in His Holy Spirit and I had a vision of the Lord Jesus and I realised that I loved Him for just what He is, my Saviour, and to my astonishment the more I loved my Saviour then the more I loved my sweetheart.

The Will of God is Good. Henry Drummond said: "God never unnecessarily thwarts a man's nature and likings and it is a mistake to think that His will is in the line of the disagreeable". It is not an evil thing or something to fear, but the best thing that can happen to us. God knew Isaac's likes and dislikes and He chose a bride for Isaac who He knew he could love. God plans our life in love and He takes into account our talents and capabilities and maps out our lives accordingly. It is only as we use our talents in God's work that we see them multiply; I find that I can do things for God today that I would not have been able to do thirty years ago.

God's Will is acceptable, complete and complementary. I saw the skeletons of many birds in a museum last week and I was amazed to see the air pockets in the bird's bones, for they don't have very big lungs and they use their environment, the air, to fill the air pockets, extend the wings and so help them to fly. As the air is necessary to the wings of a bird, even so is the will of God to the life of a Christian. If we live in the centre of God's will we are living life at its highest level.

God's Will is perfect. He knows the end from the beginning. Sometimes the way may seem dark to us and it is as though we are in a dark tunnel, but God knows just what is the other side of the mountain. We can trust Him to lead us by the best route. We are constantly aware of imperfections in ourselves; physically we fail, mentally we forget things we ought to remember, and spiritually we fall short of God's standards. But God's will for us is perfection; God is constantly working on us with the object of making us to conform to the image of His Son.

How can we find God's will for our lives? *"Present your bodies a living sacrifice",* says Romans 12:1. Some people have no idea what this is all about. They have accepted Christ as Saviour but they have gone no further. Some have never surrendered their will to God and they even fight against it. Others have surrendered and then gone back, and what did Jesus say about the man who put his hand to the plough and then turned back? He is not worthy of the kingdom of God. Some have surrendered wholly and are sold out for God, and everyone around can see that God comes first in their lives. If you are really seeking the will of God for your life, then you *will* find it, for *"everyone that seeketh findeth".*

The first thing to do is to surrender your life to God and pray sincerely and ask God to give you a work to do for the extension of His kingdom. Acts 1:8. *"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth".* To the Jews, Jerusalem was home. To start to work for Jesus at home is the hardest place to witness, for the family know all about your faults and failings. I was saved just eight months when I led my sister to the Lord and I shall never forget the joy as we knelt together in that bedroom. She too became a pastor's wife, but she is now in the Glory. Then I led by mother to the Lord, then my grandmother and as I moved into the world around our home and Jesus led me gently on like a tender shepherd.

Sometimes we can step outside the will of God by our own selfishness, but God does not hold it against us for ever. He leads us back to the right path. Don't be tempted to think that because you are having a hard time that you are out of the will of God. God's way is not always the easy way; think of Job and his trials – yet God brought him through victorious in the end. Nor, conversly is God's will always the hard way, it cannot be judged by the difficulties one may experience. Sometimes the potter has to bring extra pressure to bear upon the vessel he is moulding so that the finished article will be perfect. Even whilst we are experiencing the fiery trial Jesus is there with us and He helps us to bear our heavy load. Wasn't He with the three Hebrew lads in the burning fiery furnace? and they came out unscathed. We *can* live victoriously amongst trials and tribulations for Jesus is with us.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, June 28th

ROMANS 16:1-16

"Phebe a servant of the church" (v.1).

PAUL gives a list of names of many different workers in the church, both men and women. In those early times, before the believers possessed any separate buildings that were reserved for worship, they had to meet in many different buildings; those who possessed larger homes would open them as places of meeting. What stories these workers could tell: Phebe the "deaconess", Andronicus and Junias (RSV) "of note among the apostles"; they were "workers and saints".

Prayer theme: Lord, keep me busy and keep me holy today.

Tuesday, June 29th

ROMANS 16:17-27

"Wise unto that which is good" (v.19).

THE salutations are suddenly broken off and a stern warning is given to avoid those who cause divisions. There is nothing clever about being different just for the sake of novelty. Nowhere is this warning more necessary than in our attitude towards the enemy of souls "we are not ignorant of his devices" (2 Corinthians 2:11), but we should not think or talk of the devil too much. Christ has defeated the devil, and through his grace we too can walk in triumph. Victory is ours now.

Prayer theme: Pray for Christians in positions of influence in our universities that they may maintain a simple faith in Christ.

Wednesday, June 30th

NUMBERS 5:1-10

"Outside the camp" (v.4 RSV).

THE camp itself had to preserve a certain standard of purity. Everything that defiled had to be removed from within.

We remember that the Lord Jesus was counted as one who was rejected of men; though He was sinless they called Him "a friend of publicans and sinners" (Matthew 11:19). They turned Him out of their cities, and it was outside the city of Jerusalem that they nailed Him to die. We too may find that men will despise us, but Christ will strengthen us (Hebrews 13:12-14).

Prayer theme: As we thank God today for the purity of His Church let us remember those "of whom the world was not worthy" (Hebrews 11:38). Even today many still suffer for their faith.

Thursday, July 1st

NUMBERS 5:11-31

"The Spirit of jealousy" (v.30).

NOT ONLY is the purity of the camp disturbed by contamination with some unclean thing but the tranquility of the home is also broken up.

The word jealousy that was used in the Greek Old Testament was *zēlos*, and here it has the meaning of "to burn, like fire". It is sometimes used in a good sense, and the English word zeal comes to mind in this context. Jealousy however can sometimes be misdirected zeal, and it can sometimes do a great deal of harm. *"Jealousy is the rage of man"* (Proverbs 6:34).

Let us keep the purity of our faith, but let all our actions be controlled by love.

Friday, July 2nd

NUMBERS 6:1-21

"He shall separate himself" (v.3).

THE NATION of Israel were God's own people (Amos 3:2); by an act of God they had been separated from the nation of Egypt. Even within a separated company there were those who were prepared to go further in their dedication. We must remember that there was no obligation in this; it was a deliberate, conscious choice to forego legitimate pleasures as well as to abstain from the more dangerous pleasures that were attached to the changing pattern of life where provisions were plentifully supplied. Samuel and John the Baptist were both under this vow. Paul also adopted this mode of living for a time (Acts 18:18). The word Nazarite is derived from a word meaning to consecrate. The basic idea is not so much to be separated "from" (evil) but to be separated "unto" (God). Look at the lovely hymn, "Called to separation" *(Redemption Hymnal 602).*

Saturday, July 3rd

NUMBERS 6:22-27; 7:1-11

"Ye shall bless . . . I will bless" (v.23, 27).

THE BEAUTIFUL wording of this benediction is given to Aaron and his sons; in this is the priestly blessing, the words have a majestic ring about them. As the priest lifted up his voice over the assembled congregation the people would thrill to hear these majestic words. God Himself has promised to bless His own people.

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Proverbs 10:22).

No matter how you may feel today, remember, God has promised to bless you; He sent His own son into the world for that purpose (Acts 3:26).

Sunday, July 4th

NUMBERS 9:15-23

"Whether . . . by day or by night" (v.21).

SOME people are afraid of the darkness that comes at night; others use its cover as a cloak for their evil deeds. The Lord is God of the day and of the night: *"The darkness and the light are both alike to Thee"* (Psalm 139:12).

The people were given assurance of God's presence at all times; in the daytime the pillar of cloud was hovering above them; at night the pillar of fire went before. Whether they were to go forward or if they were to stay they were left in no doubt.

George Müller wrote in the margin of his Bible: "The steps (and stops) of a good man are ordered by the Lord" (Psalm 37:23).

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MISCELLANEOUS

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BIRTHS

TATTERSALL. On June 2nd, to Carol and David Tattersall, a son Mark, a brother for Andrew, James, Rachel, Ruth and Rebecca.

DEDICATION

LANGLOIS. On June 6th, John and Pat Langlois presented their son, Mark Emile to the Lord. Both are faithful members of our Eldad, St. Peter Port Church. Officiating minister: Robert Griffiths. C.5196

WITH CHRIST

VICKERY. On May 19th, Alfred Herbert Vickery of Thornton Heath, Surrey. A former associate conductor of the London Crusader Choir. Officiating ministers at funeral: Major Alan Bennet and Douglas B. Gray.

COMING EVENTS

BIRMINGHAM, Kings Heath. July 10-11. Elim Pentecostal Church, Calvary Chapel, Allens Croft Road. Minister's First Anniversary. Visit of Hanley Choir. Preacher: W. Crawford. Saturday at 7. Sunday at 10.45 and 6.

EAST HAM. July 10-11. Elim Pentecostal Church, Central Park Road. Special Missionary weekend. Saturday at 7. Alan and Ann Renshaw. Sunday at 11 and 6.30. Preacher: John MacInnes (President).

EPSOM. July 2. Elim Pentecostal Church, Myers Hall, Ashley Road. Friday at 8. Induction of Ron Stripp, conducted by District Superintendent, Frank Lavender.

FINSBURY PARK. July 31. Elim Pentecostal Church, Lennox Road. In concert with Rufaro at 7.30. Convener: A.L. Hawkes.

HIGH WYCOMBE, Lane End. June 23 — July 4 (except Monday). The Marquee, (Ditchfield Common, "Meet Jesus" Evangelistic Crusade, conducted by Ken Brighton and the Swedish Christian Youth Team. Weeknights, 7.30. Sundays at 6.30.

MAGHERA. June 26. Elim Pentecostal Church, Hall Street. Annual Convention. Saturday at 3.30 and 6.30. Refreshments between meetings. Preachers: W. Dempster and Keith Lannon.

ROMSEY. July 10. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Christian Challenge Hour. Preacher: Rev. David Marktellow.

SOUTHPORT. July 10-16. Elim Pentecostal Church, Manchester Road. Evangelistic Crusade in the Marquee, Mornington Road. Sunday at 8.15. Weeknights at 7.30. Preacher: Samuel Workman.

ST. HELENS. June 26. Eccleston Hall, Kiln Lane. All Eccleston and Windle Evangelistic Crusade commences. Conducted by D.B. Tinnion and team, details Tel: 816556. Please pray for the first of our Crusades in the town of 200,000 people.

UPPER GORNAL, Dudley. June 30. Assemblies of God, Eve Lane. Special Bible Study at 7.30 with Robert Fairnie. A warm welcome to visitors to study "The Person and Work of the Holy Spirit".

WITNEY. Regular services now conducted in the New Elim Pentecostal Church, West End. Sunday at 11 and 6.30. Thursday at 7.30. Pastor: Alistair Forrest. Please pray for us.

HOLIDAY CHURCHES

BEXHILL. Elim Pentecostal Church, Barrack Road. Sunday services at 11 and 6.30. Minister: N.G. Clark. Tel: 431592.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Sundays at 10.45 and 6.30. Tuesday, Bible Study, 7.30. Fridays at 7.30 for young people. Minister: Bob Clarke.

BRIGHTON. Elim Pentecostal Church, The Lanes. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: F.A. Hodge.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays 11 and 6.30. A welcome can always be found here.

CLACTON-on-SEA. Elim Pentecostal Church, Hayes Road. Sunday at 11 and 6.30. Minister: P.K.G. Rose.

GUERNSEY. Eldad Elim Church, Union Street (just off the Grange), St. Peter Port. Sunday Services at 11 and 6.30. Minister: Robert Griffiths. Tel: 0482-56724. Visitors to the Island are warmly welcomed.

HASTINGS. Elim Pentecostal Church, Central Hall, Station Road. Sunday services at 11 and 6.30. Minister: Ivan Potts. Tel: 437661.

MALVERN. Elim Pentecostal Church, Cowleigh Road (on the B4219). Sundays at 11 and 6.30. Leader: John M. Persijn.

PAIGNTON. Elim Pentecostal Church, New Street. Sunday at 11 and 6.30. Tuesdays at 7.30.

PORTH, Rhondda. Elim Pentecostal Church, Pontypridd Road. Sunday at 11, 3 and 6.30. Tuesday at 7.30 Bible Study. Thursday at 7.30. Prayer. Minister: Raymond Jones. Tel: Porth 4405.

SWANSEA and GOWER. The City Temple, Dyfatty Street, Swansea. Sundays at 11 and 6.30. Weeknights, Tuesday and Thursday at 7.15. Minister: Edward J. Jarvis.

TORQUAY. Elim Pentecostal Church, Princes Road. Sundays at 11 and 6.30. Thursday at 7.30. Bus No. 150 or 114.

WEST KIRBY. Elim Pentecostal Church, Grange Road, Wirral. Sunday at 11 and 6.30. Tuesday, Wednesday and Friday at 7.30. Minister: B. Grist.

WESTON-SUPER-MARE, Avon. Elim Pentecostal Church, Manilla Place, Birnbeck Road. Sunday at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: J.B.D. Ritchie. Tel: 24263.

ITINERARIES

The President (John H. MacInnes):
June 26, Hadley; 27, Shrewsbury; 28, Cannock; 29, Stafford; 30, Longton; July 1, Silverdale; 3, Crewe; 4, Macclesfield.

Catherine Picken:
June 29, Whitehaven; 30, Carlisle; July 1, Glasgow; 3, Clydebank; 4, Kilmarnock a.m, Greenock p.m; 6, Dundee; 7, Motherwell; 8, Kirkintilloch; 10, Coatbridge; 11, Alloa a.m, Edinburgh p.m; 12, Paisley; 13, Aberdeen.

Frieda Grossen:
June 26, Lincoln; 27, Lincoln or Metheringham, a.m; Loughborough, p.m; 28, Burton-on-Trent; 29, Derby; 30, Ashbourne; July 1, Ilkeston; 2, Giltbrook; 3, Nottingham; 4, Long Eaton; 5, Burton Joyce; 6, Beeston.

Dorothy Bull:
July 4, Kidderminster; 5, Smethwick; 6, Sparkbrook; 7, Redditch; 8, Selly Oak; 10, Rowley Regis; 11, Kingstanding.

George Canty in New Zealand:
Leaves Heathrow, July 3; 7-8, Wellington, Ministerial Conference; 10-18, Hamilton; 19-27, Wellington; July 30—August 6, Blenheim; 7-13, Nelson; 15-20, Dunedin; 22-29, Christchurch.

Just a few places left at:
COLWYN BAY YOUTH CAMP
24th July to 7th August
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GOLDEN JUBILEE CELEBRATIONS
of Elim Pentecostal Church, Clements Road, ILFORD.
Special Visit of **Pastor and Mrs. J.C. Kennedy (former minister)**
Saturday, July 3rd, at 7.30 p.m.
Sunday, July 4th, at 11 and 6.30 p.m.
Come and renew fellowship with us
D.5177

HASTINGS BIBLE WEEK
11th to 18th September
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MEET JESUS CAMPAIGN
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near High Wycombe
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KEN BRIGHTON and GRAHAME McLACHLAN
Musical ministry by the
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Weeknights at 7.30 p.m.
Sunday at 6.0 p.m.
D.5181

Prince of Peace *Len Magee*
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Cassette DVCS 124

This, Len's third album features him in a more country and western vein. Len is accompanied by Gwen Murray who has been on his previous albums and also Dave Pope and Elizabeth Kaufmann.

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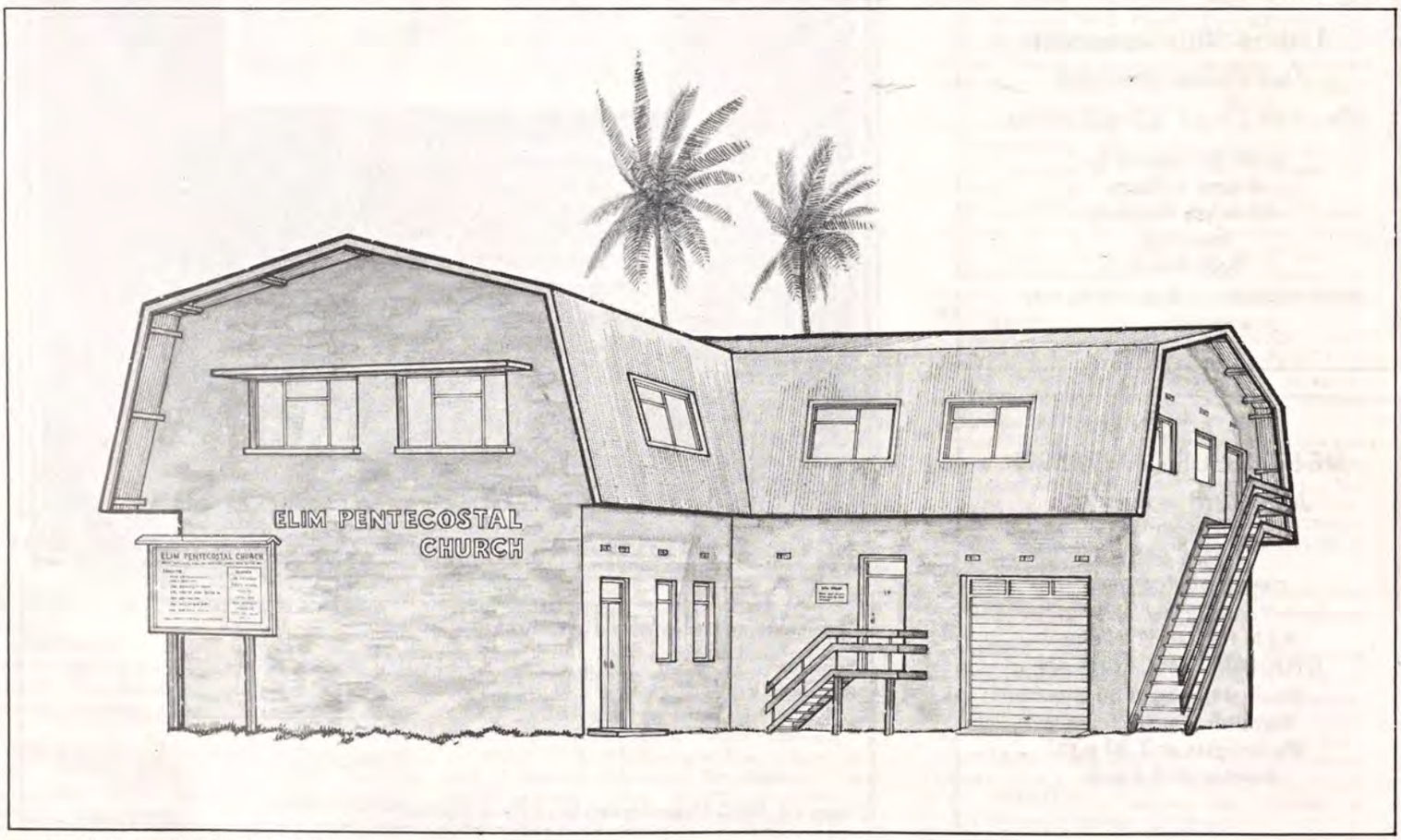
Wheels for Witness

by **A.A. Biddle**

THE "Wheels for Witness" youth project is now being wound up, and I, therefore, ask you to send any cash you may still have to the National Youth Director. The final amount is £3244.92. It was a great effort and you are to be congratulated on reaching such a splendid total. The project was so successful that bicycles, a motor cycle, and a Land Rover were purchased and these are now in use as far afield as Tanzania, Brazil, Guyana, Rhodesia, India and Taiwan.

In Taiwan, a bicycle was given to *Chiao Hai* in *Chou Ch'Ing-An*, another to *Ta Nan* in *Liu Cheng-Ching*, and another to *Shan Tzu Ting* in *Hueh Jung-Nien*. I have also received a letter from D. Augustine Jebakumar of Dehri-on-Sone, India, expressing thanks for a motor cycle which is such a help to him in travelling 250 miles every week in the Lord's work. Here is a quote from his letter:– "As the name of the motor cycle 'Raydoot', (Hindi version for ambassador), this will be used as an ambassador for Christ" Tanzania had something like twenty-seven bicycles and here are some of those who received them. *Kazimoto* who is pioneering among the Masai. *Daudi Chamara* who supervises ten churches. *Yoeli Sambo* who is an evangelist, *Andrea Enoko* who is overseeing twenty-one churches. *Eliya Nicholas* who looks after five churches ranging over hundreds of miles. Evangelist *Zerubabeli* and Pastor *Dismas Misea* who work in Tanga. The list is not complete in any way but it is obvious to all what a great help it has been to put these servants of the Lord on wheels.

Now we must concentrate on "Build a Church" in Success, Guyana, South America. The land has been purchased, a bridge built from the roadway over a water channel and all is now ready to build. Most of the work will be done by a fine band of young men and girls under the leadership of Ian and Valerie MacInnes. I will let you know from time to time how the work is progressing. Already the local men have cast a good number of cement blocks and levelled and prepared the land. The building itself was designed by a top government official and will consist of a ground floor church and other amenities with living accommodation on the first floor for the pastor. Let us make every effort to give these gallant and hard working people the materials to build another Elim Church in that needy area of Success. The total to date is £1761. Here is an artist's impression of the new church.



Artist's impression by Ron Gull.

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

JULY 3rd, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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Editorial

THE VERY recent death, in his 82nd year, of Dr Wilbur M. Smith, formerly Professor of the English Bible at Fuller Theological Seminary, brings to mind the important place that training plays in the preparation of men for the ministry.

It is a fact that God has sometimes used men in his work who have not had any formal training (and we must always allow Him to do that); it is a remarkable fact however that both C.H. Spurgeon and D.L. Moody, neither of whom received any college training (Moody always remained a layman), yet each of them founded a theological college. They probably achieved what they did in spite of their lack of training rather than because of it.

I sat in the warm sunshine outside the tent in the beautiful grounds of the Elim Bible College, Capel, Surrey on the Open Day on June 12th. My mind went back to the time when I was a student at Elim Woodlands at Clapham. As I saw the group of graduates being introduced prior to being sent out on their first charges, I prayed that God would give them a great ministry. Whatever training they receive, only God can give a man a real ministry. We can impart information to them, or more importantly tell them how to find it for themselves as well as showing them how to "teach others also". To all students there seems to be so much to learn (the Bible is a big book and the list of allied subjects is very long – from Archaeology to Zwinglianism) and most of them feel a sense of relief when they graduate. That is true of other subjects as well as theology.

There is a real sense in which college training is a crash-course in Christian education and the necessary discipline will provide valuable help for future service in the "school of discipline" in which all believers are enrolled, but from which there is no graduation.

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Front cover photos of Crusades at Redditch and Wednesbury, by I.W. Lewis.

Straight-talking Stephen

by **Alistair Forrest**

THERE are too many soft-talkers around today who cannot see the warning lights for looking. There are too many preachers who are determined to cover up the true facts about sin and corruption and instead try to paint a pretty picture that everyone will like.

We need men like Stephen (Acts 6 and 7) who was not afraid to say it like it is, even though his listeners were the Jewish high priest and his Sanhedrin henchmen. He stood before them, looked them in the eye, and told them they were stubborn no-goods. And point by point he demolished their false theology and spiritual pride when he told them that God did not limit Himself to their puny temple.

Stephen certainly laid it down the line. "You're all sinners", he told these proud priests, "and you've wasted your lives trying to make God into something He is not". He was stoned for it . . . and if anyone today preaches a similar message there will not be smiles all round.

People should be told they are sinners. Because they are. We need people like Stephen today, people who are not scared to speak the truth even when it hurts so much that the crowds want to get rid of you like they did with Stephen. So that is why the call must go out today: **stand up THE STEPHENS and let's have some straight talking.**

Stephen was not afraid to speak against tradition. When he was falsely accused of speaking against the temple and the Old Testament law, he proceeded to point out that God did not limit Himself to the temple, not for that matter did He limit Himself to their country, but in fact He was the God of the whole wide world. And the whole of his defence was a reference to the Jews' own history.

It all began, he said, when God appeared to Abraham not in Jerusalem, not even in the surrounding territory, but in Ur in Mesopotamia. And when Joseph was taken captive to Egypt, God was with him there and very active indeed. Was it in the holy city that God gave the law to the Israelites? No, said Stephen, it was in the Sinai desert. In the face of all that (and he spoke for over fifty verses in our Bibles) how could the priests possibly think that God could only be found in the temple? Especially as He Himself had said:

> *Heaven is my throne,*
> *and earth my footstool.*

Sometimes Christians are guilty of thinking like those priests did. We think that it's only in Pentecostal church buildings that God can be found, and all those poor people outside are in such a bad way. "Lord, bring them in" we pray in our prayer meetings, and never open our mouths to ask them. And some are even guilty of thinking that it's only in the established Pentecostal churches that a real blessing can be had.

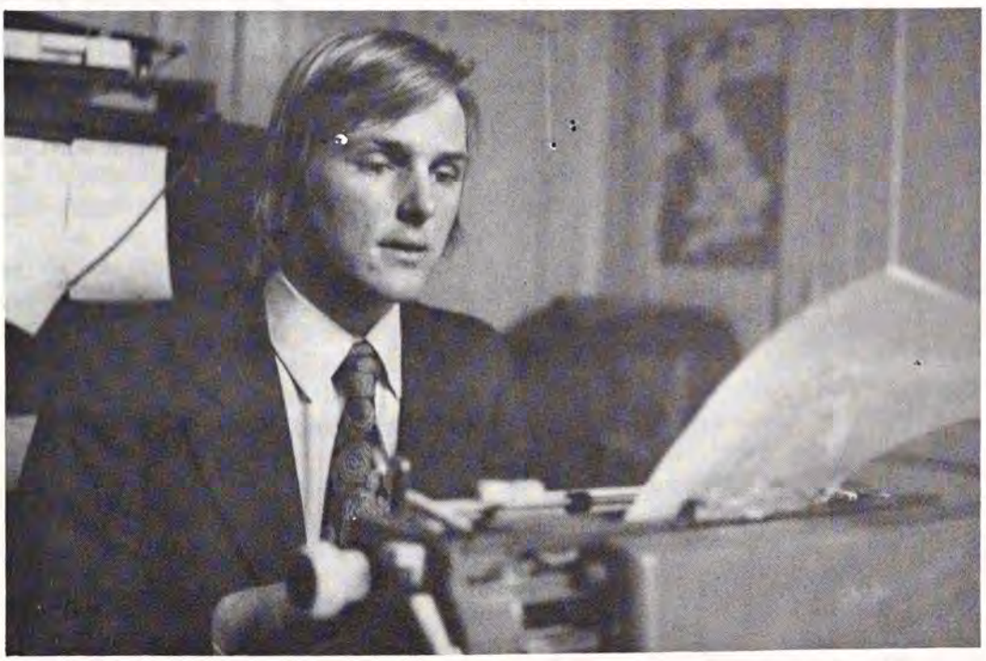
Stephen was not afraid to point the finger at corruption. "You stiff-necked people", he said, "you are uncircumcised in heart and ears, and you always resist the Holy Spirit". He accused them – the ones who had been entrusted with the law – of killing the true Messiah. They were totally corrupt, blind, and rotten to the core. And they were supposed to be leaders.

We have, unfortunately, got more than enough corruption in leadership today. In this country, Profumo, Poulson and Stonehouse. In America, Nixon. Churchmen must condemn it, but not only that, they must make a positive call for righteousness which begins in repentance. And they must stay uncorrupted themselves.

The way to stay uncorrupted is to have the qualities which the writer of Acts observes that Stephen had. He was *full* of faith and *full* of the Holy Spirit (Acts 6:5); he was *full* of grace and *full* of power (6:8). His Old Testament counterpart is Gideon, who in Judges 6:34 was so full of the Holy Spirit that the best way the Bible can describe it is to say that the Spirit "clothed Himself" in Gideon. If Christians today are full of the Holy Spirit, walking in the Spirit, and at no time grieving the Spirit, then they are not open to corruption. It is Christians who are full of the Spirit that God is going to use as the spiritual battle hots up in these last days.

We have people in Britain who are prepared to speak out. But somehow there just does not seem to be anyone speaking out in the way that Stephen did, speaking the undiluted truth and presenting Jesus as the only answer.

If you are a preacher, preach it. If a writer, write it. The message is: The problem with man is a three-letter word, sin, and the only remedy is repentance and the forgiveness of sin made possible by Jesus' life, death and resurrection. If you know this forgiveness in your life, go and tell someone else, and tell it the way it is.



Alistair Forrest

CARRY THE TORCH

by **Keith Parke**

THE OLYMPIC torch will soon be burning in Montreal.

In 1948. when the Olympic games were first revived in London after World War II, a flaming torch had to be carried from Athens to London, following ancient tradition. Seventeen hundred youthful runners from many countries were appointed to carry the flame in relays a distance of 1,700 miles. The first sprinted a statute mile, delivered the torch to the second, and so on, until the torch arrived at last in London. This flame was a symbol of hope to a world ravaged by war.

A Spark of Hope. Two thousand years ago, in the City of Jerusalem, a spark was ignited which changed the course of history and the direction of man. Not many days later, that spark burst into flame. A few faithful men and women who had once thought that their spark of hope had died upon the cross, were set aflame by the Holy Ghost. *"There appeared unto them cloven tongues like as of fire, and it sat upon each of them"* (Acts 2:3).

Now a little band of believers set forth to ignite the world. The torch of the gospel of Christ began to burn. It wasn't understood at that time, but the flame was to be carried in relays for nearly 2,000 years. And it will be carried until the final trumpet sounds – and the race is won!

Today, in this year of our Lord, 1976, the Olympic torch is being carried again. Runners will relay the flaming torch to the Olympic Stadium.

At the same time, believers will relay the "Light of the World" to the hearts of men. As Jesus turned and exclaimed to his torchbearers (Matthew 4:14-16), so also to us he says *"Ye are the light of the world . . . let your light so shine before men"*.

The Holy Spirit, who once fell upon men and women who were in one place and in one accord, still falls in the same atmosphere. Aide-Olympique is a gathering of members of the body of Jesus Christ, united in common purpose, to perform the specific task of gospel torchbearing during the 1976 Olympics.

We look ahead to the coming of Jesus Christ in a blaze of glory. We are only a step away from that final unity when divisions and lack of understanding will be left below.

If the torch is to be carried and if the Light of the World is to shine to the Olympic Games this July, there are three very important ingredients which must be mixed for the light to rise.

The Runners. First, there must be the runners and it is so necessary for them to run in harmonious relays. Many have been carrying the torch in preparation. Others place the light in its resting place – that is, in the hearts of lost humanity.

We see the Olympic Games with countless groups and types of people. There are the 10,000 athletes, 3,000 press, 15,000 military, plus police, 3,000,000 residents and 6,000,000 visitors.

Converging on Montreal will be the atheist, the agnostic, the communist and the capitalist. Included will be those who believe only in themselves, those who worship Satan, and those who are searching for truth. Those who carry the torch – the runners with the gospel – are going to be there too! When the gospel is presented on the street, in the park, at the doorstep, or at the altar, it will be there only because so many have relayed the torch along the way.

The proclamation of the gospel of Jesus Christ is the only revolutionary force that can change the world. We believe the Light of the World is Jesus. Millions who come to the Olympics may be in such darkness that they will not easily comprehend the message of light. However, the torch must be carried to them.

When Paul and Silas were in Philippi and in jail, they began to sing the praises of God to the prisoners at midnight. Heaven heard their song. A sudden earthquake shook the prison to its foundations. The keeper of the prison was wakened out of his sleep. He came running with his little light but Paul and Silas had a brighter light. It had all started on the streets and the marketplace. It seemed it was going to end in jail, but now the Light of the World shone into the heart of the keeper of the prison. He believed the light with his whole family. Thus the torch was passed to new hands, more hands and young hearts.

As the light goes to Montreal, the runners are important. Without the runners there is no race. Every group of runners have their specialized performance. God has commissioned some to be runners and He asks that they run the race well.

The second ingredient to successfully carrying the torch is the Word of the God – the light itself. In Aide-Olympique preparation, some have been commissioned to prepare this light. Thousands of Bibles, New Testaments and Scripture portions which have been made available

are the tool so greatly needed. May those who have been called to carry the torch from the shelf to the street be enabled to see it spark living light in the hearts of recipients.

Our methods of reaching the lost may differ, but our message must remain the same. If the runner runs without the purest, strongest message – the Word of God – he may as well stop running.

Source of Fuel Supply. The source of supply is the third necessity. Inside the lamp that is carried there must be a source which causes the light to burn. This third ingredient is just as important as the other two. The Holy Spirit is our source. He is the oil of supply.

Teams will be taught the uselessness of trying to witness on the streets without daily devotions and prayer. They cannot communicate with people until they have communicated with God.

There will be no shortcut methods of evangelism. Evangelism is a ministry. The ministry comes from God. The power for the ministry comes from the Holy Spirit. With a fresh daily anointing of the oil of the Holy Spirit, the torch will burn brightly.

As the world spins daily toward the end of time, an awareness of urgency creeps over all of us. There is a feeling that civilization's days are numbered. World problems are not solved. Hope reaches a frizzled end.

It won't be long now. The runners will be gone, the source of supply will no longer be here, the Light of the World will appear for the last step "together".

The very spirit of the Olympics is one of togetherness. This is the spirit of the age. The youth who are growing up today really don't care about the divisions of the past. As this is true the secular, so it is true in the Church.

The Olympics are bringing many Christians together. The cross has made us one. When the Olympics are over, my prayer is that we will continue to flow together in that body which is His Church that the light of life might burn brighter than ever before until He comes. He has been drawing the world to Himself since Adam and Eve. He has started the race and will finish it.

Keith Parks, represents the Pentecostal Assemblies of Canada in Aide-Olympique, a united evangelical outreach to the 1976 Olympics.

THANK YOU

Missionary Offerings from our Youth Departments.

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10627	Erdington Court Farm Primary Sunday school,	2.00
10648	Blackburn	4.40
M/R	Brecon Sunday school	8.93
10684	New Earswick Sunday school	5.00
R.38	Beeston Sunday school	6.55
R.91	Driffield Sunday school	2.00
10777	Blackburn Sunday school	4.69
10803	Weoley Castle Sunday school	20.00
R.230	Dowlais Sunday school	7.00

"Wheels for Witness"

10731		2.00
10809	Wimbledon Junior Church	47.00

Building churches in Brazil

10815	Kidderminster Sunday school	50.00

"Build a Church"

10654	Priors Farm Estate Sunday school	5.00
M/R	Portsmouth Sunday school	10.00
10665	Townsend Street Sunshine Corner	70.00
10666	Watford Sunday school	3.00
10672	Dowlais Sunday school	15.00
M/R	Sunderland	5.00
10676	Stockport Sunday school	4.00
10677	Erdington Sunday school	5.50
10703	Bath Junior Church	5.00
10704	Elim Youth project	5.00
10705	Kingstanding Sunday school	40.49
10706	Rotherham	6.20
10707	Kensington Temple	17.10
M/R	Worcester	14.08
R.69	Burton-on-Trent	12.00
10766	Blackpool, Marton	15.00
10781	Gosport Sunday school	5.00
	Conference Youth	36.29
10787	Camberwell Sunday school	5.00
10804	Camberwell Sunday school	5.00
M/R	Portsmouth	8.00
10773	Maghera	3.26
10795	Netherley Branch Sunday school	7.20
10796	Liverpool	10.00
R.164	Oxford Sunday school	8.43
10809	Wimbledon Junior Church	12.00
10816	Eldad Crusaders	15.00
10817	Winton Sunday school	23.00
10835	Ingatestone Sunday school	4.16
10847	Antrim Young People	10.00
M/R	Rayleigh Sunday school	15.00

Thank you, young people,
in the name of the Lord,

L. WIGGLESWORTH,
International Missions Director.

The International Missions Director acknowledges with gratitude the following anonymous gifts.

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		£
10555	Bibles, Guyana	10.00
10567	Lepers, Guyana	2.00
10590		4.00
10592	One who loves Him (E.W.M.A.)	10.00
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L. WIGGLESWORTH,
International Missions Director.

Markethill New Church

Report from **Armagh Guardian** and **Craigavon Times.**

WHEN Pastor Charles J.E. Kingston officially opened the new £17,000 Elim Church in Markethill his first thought could well have been What a change from the one he preached in 53 years ago.

When Pastor Kingston held a gospel mission in the Elim Pentecostal Church in 1923 the building was just a small portable wooden hut.

But now the church is a beautiful modern building complete with kitchen, vestry and toilets and seats approximately 180 people.

The building which took nine months to complete was designed by Mr. C.S. Coulter of Belfast and was erected by building contractor Mr. Robert Heak of Tandragee.

Prior to the official opening of the church Tandragee Christian Accordion Band led the congregation in a March of Witness. Following a short dedication service outside the church the key was handed over to Pastor Kingston by the contractor, Mr. Heak.

The opening service was then conducted in the church and those who couldn't get a seat went along to a nearby hall and watched it on closed circuit television.

During the service Mr. Billy Davidson gave a run down of the church's financial situation. He stated that the building had cost £17,000 and up to the time of the opening £9,500 had been raised; the offering during the service was over £1,000 which went to help clear the debt. Since the opening on March 6th around £4,000 has come in, making a total of over £14,000 to date.

Pastor A. Wilson, Irish Superintendent ministered the word of God and he congratulated Raymond Cotter and members of the church in their perseverance.

Pastor D.J. Ayling said "Many of you will say that the new church is not the same as the hut. Maybe it's not but remember God's blessing always remains the same".

It took about nine months to build the church, and at the beginning there had been some difficulties over the electrical supplies when a transformer was in the way of the building; the authorities said that it would cost the church £800 to move the transformer if an alternative site could be found, but on close investigation it turned out that the lease on the transformer had expired during the previous year and it had to be taken to another site and the church was paid compensation for allowing the electricity cable to come over their land. Raymond Cotter also told how a lady came to his house one afternoon and asked to speak to him in private. She said she had been praying about the church and would like to give something towards the cost of the building. She gave him an envelope and he opened it and it contained a cheque for £1,000.

In the crusade which followed the opening of the new building a good number of children and adults yielded their lives to Christ and at one service six new members were welcomed into fellowship. Our photograph shows Raymond Cotter dedicating the twins of Mr. and Mrs. Cecil McClure on the first Sunday in the new building.

Exterior of new church.

Tawdragee Christian accordian band leading march of witness.

Some of the people on the march.

Left to right: Mr. Robert Heak, Pastors: D.J. Ayling, C.J.E. Kingston, A. Wilson, R. Cotter.

First dedication service.

A letter of appreciation

Dear Pastor Canty,

What a privilege it was to attend every one of your meetings at Elim, Portsmouth, this week. Your message on faith was inspired by God. All the people that I spoke to were uplifted by it. You managed to put it in such a way that it became clearer than ever before to us. We were loth to go home every night, and we couldn't wait to get back the following evening; we did not want to miss a word of your message. We took two of our neighbours on Tuesday evening, and they were both saved. Praise the Lord!

May the Lord continue to bless you richly in your ministry. Our thoughts and prayers are with you and your family, to whom we owe such a lot. I am sure that they must miss you terribly.

My husband, daughter and I were all saved a year ago. We love coming to the Elim Church and having fellowship with the members every week. The Lord has done so much for us, and now we thank Him for sending you. I hope you don't mind me writing like this, but my heart is so full. I have never written a letter like this before, but the Lord has given me a courage I never possessed of myself. As I write this letter I am "full of joy unspeakable".

Once again I thank you from the bottom of my heart, assured of the fact that your message is going to bring many people to Christ.

God bless you Mr. Canty, may your message penetrate every home from here to Lands End.

Yours very sincerely,
(Mrs.) Thelma Newton

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"THURSDAY was always the happiest day of the week for me. I was free to work amongst roses". So wrote Francis Meilland of his boyhood days. He had been born into a family that delighted in loveliness. Working amongst roses was not just a means of earning a living – that was incidental; it was their way of life.

Little did his father realise, as he nurtured his young son's intense interest in roses that one day he would become famous as the creator of the beautiful Peace rose, the founder of the International Rose Selection Society, and for fighting legal battles in many countries for the granting of patents to protect the interests of creators of new varieties of roses.

What a tragedy had this passion for roses been killed. The lovely ideals and desires of children can be crushed so easily. But when they are fostered and encouraged who can tell what the far-reaching and glorious effects will be. A child is as delicate a plant as every one of those tiny rose seedlings in the scientifically controlled greenhouses of Francis Meilland at the Cape d' Antibes. His potential for beauty and loveliness can so easily be destroyed. But just as Francis Meilland treated every seedling with equal care, because there was no way of knowing which would produce a new rose to capture the imagination of rose lovers throughout the world, so we should show equal interest in those children who come under our influence because we, too, have no means of knowing how a child will develop.

Time spent in training a child is never spent in vain. That little boy or girl you are encouraging to sing at the anniversary may one day bring blessing to great congregations through his singing or musical compositions. And that little boy who loves to tell him the stories of the Bible may one day preach the gospel because of your willingness to tell him those stories. But even if he simply takes a Sunday school class, or if the young singer never achieves fame but sings the gospel in an old people's home, hospital or church choir, will you not be amply rewarded for your pains?

The love and care bestowed upon a child is never wasted. If God ever says to you, "Take this child away, and nurse it for Me", accept the commission without hesitation. God is bestowing a great honour upon you as well as a great responsibility. The society of tomorrow will largely be the result of our influence on the children of today. Our attitude to the young produces tomorrow's briers or Peace roses.

As we become aware of their awakening interests and as they speak of the careers they would like to follow, if we seek to encourage them to choose from a Christian motive and to set Christian ideals as their standard for service, we shall be doing what God expects of all who work amongst His seedlings.

At this early age, Francis Meilland was dedicated to filling the world with loveliness. He shared the love of roses that his father had, and his grandfather. Paul said something similar about Timothy: *"When I call to remembrance the unfeigned faith that is in thee, that dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that is in thee also"* (2 Timothy) 1:5). One cannot escape the conclusion that the power of example played a prominent part in the life of the young Meilland and the young Timothy. Yet nowhere do we get the impression that those who influenced these young men deliberately set out to do so. Their natural enthusiasm for the way of life they had chosen and their obvious enjoyment of it were contagious. They awakened desires for all that is beautiful in these young men without giving a moment's thought to it. Their fragrance was released without effort and it sent the youngsters mad with delight at the possibilities before them.

"They say that once a piece of
common clay
Such fragrance breathed, as from a
garden blows;
'My secret is but this', they heard
it say,
'I have been near the rose'".

The fragrance from those mature lives had worked a miracle in the lives of the young.

Does your heart yearn to make this world a lovelier place?

Have you searched in vain for the secret of a fragrant life?

"I asked the roses as they grew
Richer and lovelier in hue,
What made their tints so rich and
bright?
They answered, 'Looking toward the
light',
Ah, secret dear, said heart of mine,
God meant my life to be like thine,

Radiant with Heavenly beauty bright,
By simply looking toward the light".

Let us look unto Jesus, the Author and Finisher of our faith. Let us look to Him for victory over sin, to give beauty for ashes, to make our lives like watered gardens, to tell us the secret of His love, joy, peace, and grace that are filling the world with loveliness.

Can you think of a nobler purpose than that of dedicating one's life to filling the world with beauty? This is the will of God for us, for He created man to take care of the earth and to develop its unbelievable potentialities. The daily visits of God to the Garden of Eden must have encouraged Adam to cultivate it to the very best of his ability, and Adam's achievements must often have been the topic of conversation. I'm sure that God is still interested in where we plant our roses.

Of course He is! He delights to meet us in our gardens as C. Austin Miles reminds us in his beautiful hymn:

"I come to the garden alone,
While the dew is still on the roses;
And the voice I hear,
Falling on my ear,
The Son of God discloses.
And He walks with me, and He talks with me,
And He tells me I am His own,
And the joy we share
As we tarry there,
None other has ever known".

There is so much truth in the couplet:

"One is nearer God's heart in a garden
Than anywhere else on earth".

But it is equally true that with the development of civilization God meets with us in a factory, office, mine, or anywhere else where we spend our working day for the benefit of man and the glory of God. It is a great mistake to think that God reveals Himself to us only in church or when we are on our knees; or that we are doing the will of God only when engaged in activities we call "spiritual". God is the Creator of all material things. He has something to say to us and to do for us through them. Divine thought went into the preparation of our environment, making it a kind of second Bible.

The neglect of our little piece of environment – our gardens and homes, or whatever lands or properties we own or are responsible for, and that includes the churches we worship in – is not a sign of spirituality, quite the reverse. We should treasure these possessions as the gifts of God.

Most of us have heard of the cynic who said of his garden, "You should have seen it when God had it all to Himself". But God never intended to look after it all Himself; that is the lovely thing about God; He wanted us to be "labourers together with God". The cynic should have said, "You should have seen it when I was too lazy to do my share". But then he would have been a penitent, not a cynic.

God made man because He wanted somebody to share His love of beauty. But that is not all: He wanted us to become creators of beauty. He never intended us to live in squalor but in beautiful environments. And all of us have our allotted tasks to do to achieve this. We are given jobs according to our ability. This diversity of talent is not a circumstance of chance but a divine commission, and go forth to plant roses for the glory of God, for He rejoices in all the lovely things we do and make.

Could you find this more clearly exemplified than in the development and preservation of this beautiful rose? It is so remarkable that I am tempted to describe it as miraculous. The God who watches over sparrows watches over roses. Of course He does! God does not want lovely things destroyed, whether they are flowers or virtues.

After years of perseverance and patient labour, from a batch of young seedlings, bloomed this magnificent rose. Let Antonia Ridge, the author of *For Love of a Rose**, describe it: "But the queen of them all was this regal new rose with the most handsome buds slowly opening under the warm June sun into glorious, most generous bloom shading from ivory to pale gold and fringed with a delicate pink; and these clear gentle colours seemed to vary from hour to hour, from flower to flower, an enchantment to watch. To add to this glory, the stems were strong and straight, and the handsome dark green leaves had a vigour, a sheen all their own". How God must have smiled on it!

Then the Second World War broke out. Flowers had to give way to vegetables. There was the heart-rending task of pulling up and burning two hundred thousand rose bushes, the Meillands pride and joy. It was like murdering their own offspring. Under enormous difficulties they were able to keep a few bushes including this as yet unnamed rose.

Before all normal communications were cut, they sent a consignment of bushes produced from this one seedling to a rose grower in Germany and to another in Italy. A third consignment left France on the last Clipper to America, a small parcel weighing only one pound.

No news filtered through to them. They did not even know whether or not the bushes had reached their destinations. Unbeknown to them, their creation was receiving acclamation in all three countries. In Germany it was named "Gloria Dei" – glory be to God; in Italy, "Gloria" – joy. In America a Name Giving Ceremony was held at the Pacific Rose Society's Exhibition at Pasadena, California, on Sunday, April 29th, 1945. The following statement was drawn up: "We are persuaded that this greatest new rose of our time should be named for the world's greatest desire: Peace". Antonia Ridge comments: "And call it singular coincidence or what you will, but on that day, fixed so long in advance, Berlin fell".

So, remarkably preserved by God, the beauty created by Francis Meilland still lives on years after his death. Millions of Peace roses are blooming in gardens of every description throughout the world. What greater memorial could he have asked for? He worked in harmony with the great Creator and left behind a thing of beauty. And what more could we desire than to leave to those who love us the memory of a godly life.

*Published by Faber and Faber Limited, 24 Russell Square, London, WC1.

Thoughts from the Gospel of Matthew

by Frank Lavender

31. The Danger of Formalism
Matthew 15:7-9

IT IS, of course, easy for us to condemn the formalism of the Pharisees. The devotion which they showed to trivialities seems quite incomprehensible to us. Their rigid attention to semi-religious detail was choking the life out of Judaism; their harsh, uncompromising demand that men should keep those man-made traditions made religion a weary burden to the people (Matthew 23:4). Yet there had been a time when the Pharisees knew religious fire and zeal, when they fervently upheld and declared many truths which we hold today–life after death, the resurrection of the body, and the reality of the unseen world. The fire had died, the life had gone out of them and only ashes remained. Their formalism was an attempt to hide their spiritual bankruptcy, to give the appearance that they were very religious; in reality, it was only an act; they were acting a part – they were hypocrites.

We are aware today that many churches are ritualistic or formal in their services; their conduct in completely predictable, one always knows what is coming next. I would simply make two comments concerning this situation. First, that many of these churches once knew revival and the burning of the fire of God; the fire has now died out, and although the outward form has remained, the services have became just an act of religious observance. Second, men and women generally like a well-ordered and undisturbed routine; for many folk, formal, ritual worship is desirable because it is undemanding and "comfortable". There is, always a danger that a church can become formal and unspiritual, no matter how warmly the fire is burning at present.

We must now ask ourselves a searching question, to which we ought to give an honest answer. Is the fire of God truly burning in our hearts or have we too become formal? It is possible to continue to use the right words even when our hearts are no longer in them; we can still say "Hallelujah!" at the Lord's Table when, in fact, our minds are on our lunch. Let us allow the Lord to take away the dead ash from our lives so that the breath of the Spirit can keep the fire burning in our hearts. Let us, day by day, seek for a new touch from God upon our souls so that our experience remains fresh, and by the Holy Spirit, may we continually worship God in spirit and in truth.

News

Medicine-man of words

THE Diamond Jubilee Medal of The Institute of Linguists has been awarded to Dr. Eugene A. Nida, translation research co-ordinator for the United Bible Societies.

The award was made to the 61 year old scholar because of his remarkable contribution to the science of translation.

Dr. Nida has been associated with the translation work of the United Bible Societies since he joined the American Bible Society 32 years ago.

The British and Foreign Bible Society is a member of the UBS.

There are few countries in the world to which Dr. Nida has not paid a visit studying background information for one of his many books on translation.

Dr. Nida's knowledge has been shared with more than 4,000 translators and potential translators at Bible Society-sponsored training programmes for translators over the years.

Some of Dr. Nida's efforts resulted in the now popular common-language translations of the Scriptures, including the Spanish "Version Popular", the first common language New Testament published for Latin America in 1966, and *Good News for Modern Man,* the American Bible Society's New Testament in Today's English Version published in September of the same year.

The TEV, the basic draft of which was prepared by Dr. Robert G. Bratcher, research associate of the ABS, outstanding example of dynamic equivalence translation, a method of translating the Scriptures which Dr. Nida helped develop and popularise. The full TEV Bible – *The Good News Bible* – will be published later this year.

Many honours have come his way – three honorary Doctorates and the presidency of the Linguistics Society of America – but the one he prizes most was from the Ngbaka people of Congo. He helped missionaries analyse their language and speak it correctly and received the title "Medicine Man of Words".

Record growth

SPRINGFIELD, Mo. The American Assemblies of God started 257 new churches in 1975, a record for any year since 1959 when 260 were opened.

Trinity Tabernacle Assembly of God, Minneapolis, had its origin in a funeral home which had been bombed during the 1965 riots. The church in Manistique, Michigan, began in the Paul Bunyan Supper Club building, the only place in town which was available.

The local train depot is the meeting place for the Assembly of God in Priest River, Idaho.

The Assemblies of God, largest of the Pentecostal denominations in the United States, has opened 200 or more new churches each year for the past six years.

Book reviews

Disciple, *by Juan Carlos Ortiz, a Lakeland Paperback, published by Marshall, Morgan and Scott, price 60p, postage and packing 11p extra.*

REALLY, I don't know what all the fuss is about. This book is only a minor event. The small type makes it difficult to read. The approach to Scripture is naïve and fragmentary. The illustrations are childish, simplistic and often in rather poor taste. The chapters might provide spoken messages to volatile congregations, but literature, not to say writing, they are not. The infamous mashed potato reference is very nearly blasphemous and totally unworthy of its application.

The writer has a point, but, if you are looking for anything fundamental on discipleship, you will be disappointed. It is another of these anti-college, anti-establishment, anti-order outpourings of these days. By all means go forward, but not at the expense of and to the despising and detriment of all that has gone before. The author should realise that confessing one's own faults and parading one's own personal experience need not necessarily reflect the situation with everybody else. We must particularly part company with the idea that the ministry of the Word of God is unimportant. Ortiz speaks of four or five messages a year only being given to his group. The dangers of deviation and crankiness are always there in such circumstances. He's really in danger of saying, "Yah! Boo!" to all other traditions and of setting up one of his own as if it were THE Church.

TOM W. WALKER

How Can I find You God? *by Marjorie Holmes, published by Oliphants, Marshall, Morgan and Scott, 116 Baker Street, London W1M 2BB, price £2.50, postage and packing 24p extra.*

MARJORIE HOLMES is no newcomer to the writing world. Her individual style is descriptive, easy to read and consequently extremely enjoyable.

At the commencement of this book I was immediately challenged by the remarkable (somewhat mystical) way that she saw Christ in people. Naturally, the question crept into my mind, "do people see Christ in me like this, and do my reactions to their mannerisms help or hinder?"

Another advantage with this book was its neat style and format providing an easy return to the place where I had left off reading, without that frequent difficulty of grappling to pick up the writers train of thought where I had left off. Just right for busy housewives.

The price seems rather steep for a paper back, but I guess I need to remind myself that I'm living in inflationary days.

DIANE STREETER

What About us who are not Healed? *by Carmen Benson, published by Logos International, Plainfield, New Jersey, U.S.A., price £1.75, postage and packing 20p extra.*

IT is acknowledged that writers are free to experiment with different forms of writing, but caution must be exercised with this particular form not to endue all that is attributed to God with infallibility. By means of conversations between herself and God, Carmen Benson tells us how she came to terms with her own pain and suffering. The dialogue is homely, not formal, and is interpersed with humour. Much light is thrown on many of the questions that arise in our minds when healing is not granted. It cannot fail to bring hope and comfort to many.

GORDON WRIGHT

Elim Church News

NEWTOWNARDS

Pastor: W.H. Holohan

NEWTOWNARDS is aptly described as a boom town, the chosen site for the largest shopping centre in Ireland. This coastal town which is coming to the force in the field of commercial business is foremost in regard to commercial broadcasting. Most important of all is the community bulge, with a current population of approximately 23,000 increasing at the rate of 1000 per annum. The Pentecostal potential in such an area is obvious and under God's hand the sky is the limit. Progressive trends are not only in evidence in the local community but also in the local church where a real forward move of God is manifest in all departments. Presently numerical statistics are somewhat fluid, with an ever increasing Sunday school attendance of over 120 scholars on the roll and a solid steady increase in church membership. Financially speaking, missionary giving and church offerings during the past year have been the highest ever. Our Sisterhood is also mightily on the move with an encouraging infusion of young sisters, several of whom have given valued assistance in door to door distribution with gospel literature.

Our church was well filled for our Annual Fellowship Tea when our guest speaker was Pastor Paul Taylor of Banbridge. Others taking part included Mrs. Paul Taylor (a former church member) and the Saunders Street Singers. Another step forward has been the purchase of a new manse. During recent weeks an ardent team of brethren have been active in extensive interior redecoration of the church. It must be said that much blessing now experienced in our church can be accredited to a few faithful sisters who prayed through for revival.

A small section of the happy gathering at the annual fellowship tea held in our Newtownards Church. Pastor William Napier, of our Saunders Street Church is seen leading community singing.
(Photo by courtesy of the *Newtownards Chronicle).*

W.H. HOLOHAN

May Osman's Page

THOU SHALT NOT STEAL

A NEW NAME has hit the headlines of our daily newspapers, Stephen Rosengrove. He was the security guard at Vauxhall Motors car plant at Luton. His duties – laid down in a management/union agreement – were to stop pilfering from the factory. But he did his job too well and caught too many thieves, so he was moved into a job where he could not be a threat to any would-be thief. The unions, the Transport Workers, Engineers and Electricians weren't satisfied so he was moved again and is now in a back office. Leslie Watkins says: "Pilfering is a fact of industrial life which costs everyone of us money – in the case of a Vauxhall Car, priced at £1,500, pilfering adds £30 to each sale. It is estimated that pilfering accounts for two per cent of the gross national product".

A way of life. Thieving has now become an accepted way of life in large business concerns. Even when theft is conclusively proved, only two out of every ten employers will initiate a prosecution. They are afraid of upsetting the unions or getting their firms bad publicity. The steel unions have had an agreement with British Steel that anyone leaving a plant with metal valued at less than £2 would not be prosecuted. Earlier this year the unions in Wales tried to have the level lifted to £20, British Steel refused. We have become a nation of pilferers. In West Germany anyone found stealing even a screw, is instantly dismissed. The same rule applies to the United States. In France it is claimed that pilfering is no problem in their car plants. In Poland every worker passes through a search tunnel, if found guilty they can be sent to a labour camp. But Britain, once a Christian country, goes merrily on breaking the eighth commandment, "Thou shalt not steal".

The law that was given to Moses still applies today – don't take what belongs to someone else, by any manner of means. We all believe that if a thief breaks into our house and steals our goods he should be punished. It is easy to recognise *that* act as stealing, but there are other ways of stealing that are not so obvious. Bribing officials, lying about the quality of the goods we sell, giving short measure, giving short change, stealing by finding and keeping. Big business can be a swindle. This reminds me of the time when Jesus overturned the tables of the money changers and called these financiers "a den of thieves". Yet this same Jesus said to the repentant thief *"Today shalt thou be with me in paradise"* (Luke 23:43). So there is forgiveness for a thief through Jesus' blood.

An incident. One day, when I was standing at a counter in Woolworths in Boscombe, I noticed an elderly lady standing just farther along the counter. I saw her look left and right and behind her and her very furtiveness drew my attention. Then, quick as lightening, she whipped a jam roll off the counter and dropped it into her shopping bag and turned away. I instinctively hurried after her and said, "I think you had better put that back don't you?" She looked flustered and said "Are you a store detective?" "No" I said, "Luckily for you, I'm not". "If you are really in need of that jam roll, I'll pay for it for you". "Why should you?" she asked. "To stop you from being branded a thief at your age, and because I am a Christian", I replied. She put the jam roll back on the counter and hurried off. She was old enough to be my mother – I felt so sad. The goods are displayed so attractively and people of all ages are tempted to pilfer. Paul says: *"Thieves . . . shall not inherit the kingdom of God . . . and such were some of you . . . but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God"* (1 Corinthians 6:10,11).

Taking someone's property is stealing. The story of Robin Hood stealing from the rich to help the poor, has the sympathy of almost everyone. Yet owning property is not sinful; for a Christian it is a loan on trust from God and we may keep it only as long as we use it well. Making a profit is not theft unless we make it by unfair means. The thief is one who steals my trade, who underpays me, who sells rubbish instead of honest goods. Our society is in some respects a great confidence trick. Even our money sometimes becomes a swindle; no crueller form of theft was ever devised than Inflation, and since the value of paper money depends on faith in any government, it is hard to see how all present currencies can avoid being inflated. What happens to trusting old people living on pensions and savings when the £ drops in value? They are being robbed of that which they have worked so hard to save. Let us pray for our country that God will bring us back on to an even keel again before we will find ourselves in a similar position to that which Germany went through in the 1920s.

The Family Altar

Scripture Union Portions

Notes by Lionel Currie

Monday, July 5th

NUMBERS 10:1-13

". . . trumpets of silver . . . for the calling . . . and for the journeying" (v.2).

TO ISRAEL the sound of the trumpet said different things. Hence the explicit instructions for their use. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" The trumpet sounded alarm – not to prepare for defensive battle but for attack and moving forward. We sound alarms as watchmen to our generation. Our alarms speak not of defence for "the gates of hell shall not prevail", but of the advancement of Christ's kingdom here on earth and its moving forward to ultimate victory. Their trumpet also sounded the call to assembly, and in the light of "the day", Hebrews 11:25 needs to be constantly sounded out – and obeyed!

Tuesday, July 6th

NUMBERS 10:29-11:3

"Leave us not" (v.31).

"The fire of the Lord burnt among them" (11:3).

SUCH words are not uncommon in a day when the "wind of doctrine" so easily blows some Christians about. The appeal of the sensational, of being where "it's all happening" is stronger to some than the sure promises of the goodness of the Lord to those who remain true to their appointed task.

God's fire is not only powerful in relation to baptism, it is purifying in relation to bleaters, who, as complaining sheep, are subject to needful correction. To learn "in whatsoever state I am, therewith to be content" should not be so difficult if a true comparison between "the yoke of bondage" from which we have been delivered and "the liberty wherewith Christ hath made us free" is recognised.

Wednesday, July 7th

NUMBERS 11:4-23

"We remember" (v.5).

"The burden of all this people" (v.14).

WHAT MEMORIES! Our memories are so often coloured by that which pleased us in the natural – even in the carnal – and we fail to appreciate what we now have in the spiritual – "this manna" – "Christ in you, the hope of glory".

Their complaining placed on Moses a tremendous sense of responsibility. We need at times to guard our words realising their effect on others to their stumbling. To those called to offices of responsibility there must be shown understanding in times of trouble. There must be the recognition that they also are human and have feelings.

Thursday, July 8th

NUMBERS 11:24-35

"And the Lord . . . gave" (v.25).

GOD had declared His ability and here He proves it. Firstly, to Moses to meet his need, and then to the Children of Israel to meet their rebellious longing. The desire of Moses was spiritual, and the answer was accordingly so. The desire of the Children of Israel was natural and so was the result. *"He gave them their request; but sent leanness into their soul"* (Psalm 106:15). We must never underestaimate God's ability – but we must not overestimate our ability to know what is best for us. To refuse what He has supplied and desire other things is a sad reflection on our confidence in His omniscience in relation to ourselves.

Friday, July 9th

NUMBERS 12:1-16

"The man Moses was very meek" (v.3).

MOSES himself had not attempted to answer the accusation – God did! What a lesson to those who so quickly jump to the attack when their position is questioned. If it is God-appointed, it will stand. Indeed, to attack is a sign of weakness. "Who is he that shall condemn me? The Lord God will help me". Meekness is a quality to be greatly desired, especially in spiritual leaders, for it reflects a confidence in God over and against all who are brash, proud and forceful. To such belong "the earth" – they "have nothing, yet possess all things".

Saturday, July 10th

NUMBERS 13:1-3;17-33

"Surely . . . nevertheless" (v.27,28).

"We are well able . . . we be not able" (v.30,31).

NEITHER the ten nor the two were lying. Their reports were both correct as far as the facts were concerned. They had all seen the same things – but with different vision. The ten had seen through "blinded" eyes – the two through "restored" eyes. *"Anoint thine eyes with eyesalve, that thou mayest see"* (Revelation 3:18). It must be seen as a failure to believe God – His promises, His power, His purpose. He was to "give them the land". It was theirs to take. We have an inheritance in Christ Jesus, and in spite of apparent obstacles, we must take it. We must capture the walled cities and live in them. We must conquer the giants and make them subservient to us.

Sunday, July 11th

NUMBERS 14:1-12

"The Lord is with us" (v.9).

THANK GOD for some sanity. *"Greater is He that is in you, than he that is in the world"* (1 John 4:4). *"If God be for us, who can be against us?"* (Romans 8:31). Small in number we may be. Lacking in resources considered as vital we may be. What of it? "The Lord is with us!" We cannot fail. *"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ"* (Revelation 11:15). That's our natural kingdom. That's our spiritual kingdom. The question concerning victory is not How?, but When? What a confidence. We share in this divine declaration – *"I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"* (Psalm 2:8).

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BIRTH

CLEWER. On June 2nd, to Keith and Susan Clewer of Romsey, God's gift of a daughter, Kim Susan, a sister for Paul.

DEDICATIONS

LONGWORTH. On June 6th, at the Elim Pentecostal Church, Marton, Blackpool, Peter, son of John and Hazel Longworth was dedicated to the Lord. Officiating minister: Bob Clarke.

MORGAN. On June 6th, at the Elim Pentecostal Church, Marton, Blackpool, Paul Anthony Morgan was dedicated to the Lord. Officiating minister: Bob Clarke.

WITH CHRIST

VINER. On June 3rd, Frank Reginald Viner, aged 81, was suddenly called home by the Lord. He will be sadly missed by his widow and members of the Springbourne Church, Bournemouth, where he was a faithful worshipper. Officiating minister at funeral: Jack Osman.

MARRIAGE

PEGG—SHERGOLD. On May 8th, at our Springbourne Church, Bournemouth, Roy William Pegg to Lynette April Shergold, both church members. Officiating minister: Jack Osman.

SILVER WEDDING

COWLING-ROBERTSHAW. On July 14th, 1951 at St. Augustine's Church, George Trevor Cowling to Gwendoline Robertshaw, both members of our Halifax Church. C.5201

COMING EVENTS

BIRMINGHAM, Kings Heath. July 10-11. Elim Pentecostal Church, Calvary Chapel, Allens Croft Road. Minister's First Anniversary. Visit of Hanley Choir. Preacher: W. Crawford. Saturday at 7. Sunday at 10.45 and 6.

EAST HAM. July 10-11. Elim Pentecostal Church, Central Park Road. Special Missionary weekend. Saturday at 7. Alan and Ann Renshaw. Sunday at 11 and 6.30. Preacher: John MacInnes (President).

EDINBURGH. July 18. The City Temple, George IV Bridge. Sunday at 11 and 6.30. Preacher: Alan S. Brewster, U.S.A.

ELLESMERE PORT. July 3-4. Elim Pentecostal Church, Alvanley Road. Minister's Anniversary weekend. Saturday at 7. Baptismal Service, candidates from Birkenhead, West Kirby, Sale and Ellesmere Port. Preacher: T.W. Walker. Convener: Vic Anderson, also taking part: Paul Epton, Brian Grist and Trevor Miles. Sunday at 11 and 6.30. Preacher: T.W. Walker.

FINSBURY PARK. July 31. Elim Pentecostal Church, Lennox Road. In concert with Rufaro at 7.30. Convener: A.L. Hawkes.

PONTARDULAIS. July 3-5. Elim Pentecostal Church, Twyniago Road. Fifty-first Anniversary services. Saturday at 7. Sunday at 11 and 6.30. Monday at 7. Preacher: H.W. Greenway. Convener: E.A. Cole.

ROMSEY. July 10. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Christian Challenge Hour. Preacher: Rev David Marktellow.

SOUTHPORT. July 10-16. Elim Pentecostal Church, Manchester Road. Evengelistic Crusade in the Marquee, Mornington Road. Sunday at 8.15. Weeknights at 7.30. Preacher: Samuel Workman.

WITNEY. Regular services now conducted in the New Elim Pentecostal Church, West End. Sunday at 11 and 6.30. Thursday at 7.30. Pastor: Alistair Forrest. Please pray for us.

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

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. Every Tuesday at 8.45 p.m, vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

HOLIDAY CHURCHES

BEXHILL. Eiim Pentecostal Church, Barrack Road. Sunday services at 11 and 6.30. Minister: N.G. Clark. Tel: 431592.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Sundays at 10.45 and 6.30. Tuesday, Bible Study, 7.30. Fridays

at 7.30 for young people. Minister: Bob Clarke.

BOURNEMOUTH. Lower Pleasure Gardens, between the Square and the Pier. Summer Christian Bandstand Open Air meetings. Wednesdays at 7.45. Sundays at 8.

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. Children's Church during Sunday Morning service. Minister: J. Osman. Tel: 34497.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, St. Peter's Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: J. Hunt. Tel: 58091.

ITINERARIES

The President (John H. MacInnes):
July 3, Crewe; 4, Macclesfield; 10, Dagenham; 11, Canning Town a.m; East Ham p.m; 12, Harlow; 13, Leyton; 14, Romford; 15, Ilford; 18, Palmers Green p.m; 19, Islington; 20, Barking; 21, Woolwich; 22, Blean; 23, Meopham; 24, Broadstairs; 25, Rochester.

Catherine Picken:
July 3, Clydebank; 4, Kilmarnock a.m; Greenock p.m; 6, Dundee; 7, Motherwell; 8, Kirkintillock; 10, Coatbridge; 11, Alloa a.m; Edinburgh p.m; 12, Paisley; 13, Aberdeen.

Frieda Grossen:
July 1, Ilkeston; 2, Giltbrook; 3, Nottingham; 4, Long Eaton; 5, Burton Joyce; 6, Beeston.

Dorothy Bull:
July 4, Kidderminster; 5, Smethwick; 6, Sparkbrook; 7, Redditch; 8, Selly Oak; 10, Rowley Regis; 11, Kingstanding; 13, Worcester; 14, Stirchley; 15, Graham Street.

Olive Jarvis:
July 3, Barry; 4, Llantrisant; 5, Port Talbot; 6, Neath; 7, Pontardulais; 8, Llanelli; 10, Aberystwyth; 11, Machynlleth; 20, Dowlais; 21, Brecon; 22, Cardiff; 24, Bridgend; 25, Briton Ferry p.m.

George Canty in New Zealand:
Leaves Heathrow, July 3; 7-8, Wellington, Ministerial Conference; 10-18, Hamilton; 19-27, Wellington; July 30-August 6, Blenheim; 7-13, Nelson; 15-20, Dunedin; 22-29, Christchurch.

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D.5127

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D.5202

PRELIMINARY ANNOUNCEMENT ..... BOOK THE DATE !

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D.5205

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ALFRED MISSEN: *General secretary of Assemblies of God*
ALFRED WEBB: *World Transvelled Preacher*
DAVID WOODFIELD: *Elim, Selly Oak*
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INCLUDE THESE DATES IN YOUR DIARY

ROYAL ALBERT HALL - 1977

WE have been very fortunate in obtaining the services for the Royal Albert Hall in 1977, of Bishop J. Floyd Williams from Oklahoma City, U.S.A.

Brother Williams is the General Overseer of one of the larger Pentecostal movements in the U.S.A. and is associated with the Pentecostal Fellowship of North America. He is well-known as a writer and a preacher. He ministered in the World Pentecostal Conference in the great Stadium in Seoul, Korea in 1973, and his message on the Second Advent of our Lord Jesus Christ was outstanding. We urge all ministers to insert the date of Easter Monday, April 11th, 1977 into their diaries, and plan to attend and bring a bus load of church members.

D.5203

ANNUAL CONFERENCE TO BE HELD IN CLACTON-ON-SEA 14th - 21st May, 1977

WITH happy memories of our last Conference in Clacton, in May 1976, our plans are all being set now for next year's Conference in the same venue, Butlin's Holiday Camp, Clacton-on-Sea. We have indeed been very fortunate in securing the ministry of one of America's outstanding pastors and preachers, the Rev Paul Walker, of one of the largest churches in America in Atlanta, Georgia, who is well-known as an administrator and a preacher.

He surely will gladden the hearts of our people as he conducts the daily Bible Studies during the Conference. Already, the news is seeping through that many of our churches are planning buses to bring the people to next year's Conference.

D.5204

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

JULY 10th 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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Editorial

I WAS travelling north on a Saturday morning and had to change trains at Birmingham. Seated on the single seat opposite me was a young fellow who had also joined the train at Birmingham. We had just moved out from the station when they came round with the coffee, somehow the man with the cups walked past me, so I got up and went after him. This started up a conversation with my fellow-traveller. He was a student of law in a northern university and was going back to stay for a week so that he would be able to see how well he had done in his finals.

We started to talk about British Rail and this moved on to the study of law. The step from that to talking about the Gospel of Christ was an easy one.

The young fellow had been brought up as a Roman Catholic but had turned against it; the trouble was that he was against any form of religion – not violently, but he thought them all equally irrelevant.

I decided to ask him what he made of the person of Jesus Christ, he could not deny that such a person existed, even though we were talking about someone who came into the world almost 2,000 years ago. We then moved on to the story of the resurrection. "What do you think about that?" I asked. He had not really given the matter very much attention.

I told him how this story, purely as a matter of historical interest – had been looked into by several men with legal training.

Gilbert West (1703-1756) who was clerk to the privy council in 1752, wrote a book *Observations on the Resurrection,* in 1747, as a result of his examination he became a believer.

In more recent times, Frank Morrison has written *Who Moved the Stone?,* which he began as an exercise as a student but which lay uncompleted for many years. He also found that on examination, the evidence for the truth of the resurrection was overwhelming and his life was changed as a result.

We could make out a good case for the resurrection as a fact of history; that does not go far enough however. For faith is needed to bring any man from the world of unbelief. For Christ was not only raised from the dead 2,000 years ago – He is still alive. You need real faith to believe that.

The young fellow listened to me for over an hour. Then just before he left the train he discovered that he had accidentally caught the wrong train – was it really an accident?

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FRONT COVER PHOTO by David Butcher.

Within a yard of Hell

Ken Smith visits Holland

I NEARLY DIDN'T MAKE IT, for two days before sailing, I was hit broadside by a commercial vehicle less than one hundred yards from my home, and being "out for the count" for several hours I missed all the activity; for the ambulance, Police, and even the Fire Brigade had to be called to get me out of the wreckage. I do thank God for sparing me to see the answer to our prayers in the work in Amsterdam. A Chinese minister, of the Chinese Overseas Christian Mission, saved in Hong Kong, as a boy, I think under Vera McGillivray's ministry, came to our church from time to time. His home was in Erdington, although he travelled extensively amongst the Chineses communities, here, and in Europe.

On our return together, from the Keswick centenary week, our deacons and I laid hands on Pastor Frank Cheung, and off he went to Amsterdam, where there is a population of over 15,000 in the Chinatown district. He found one front room, in a large four storey building, and in less than two months had won twenty-six men, and six women to Christ, and one of them was formerly the proprietor of the building, when it was a Chinese gambling house and drug centre. The district where the church is situated is so bad that the Dutch believers I met were most embarrassed and apologetic about the area, and they took me home by car from one meeting, considering that an English pastor ought not to be walking those streets after dark! Teen Challenge had previously rented the whole of the building, and it came on the market, eventually at £31,000; when they were to sign the contract they received about a tenth of that sum from a Chinese businessman in Hong Kong who knew nothing of their need Frank did it. All he had was a couple of chairs, a table, a few gospel tracts, and much faith. The work was done, praise God, and I saw the result of our prayers, and their labours and God's blessing. They had about eighty or more in the Sunday morning service, including a number of visitors. The preacher was a Chinese brother, a minister from Hong Kong, knowing no English. His message was translated into Cantonese, and English. Then it was my turn, and my message had to be translated into Mandarin and Cantonese. I think I gave the interpreters a problem at times, for it does interfere with your flow of thoughts and words. There were about seventy children in the school, and even our bedroom was used for a classroom. The place has undergone such a transformation – from a Chinese gambling den to a Christian church. I doubt very much if we would consider having a church in such a surrounding, but God was in it, and they are doing a tremendous job in this spiritual and social centre for the Chinese in that country. Of course, it has also provided Frank with a foothold in Europe, and he had been to Sweden, Scandinavia, Belgium and Germany, just before I was there, and he is off to Hong Kong next month.

The Church. In the evening I went to a Dutch Pentecostal Church, the largest in the city I believe. One would have missed it easily, for there was just one small door in the middle of an L shaped group of flats and shops; inside was a very modern church, seating about 500, or more. It was a Baptismal Service, and I was surprised that after each of the nine candidates was baptised, their choice of hymn was sung, and they remained in the water during this time. In our services they seem to be rushed through with almost impolite haste! No wonder the service lasted such a long time; afterwards the baptismal candidates invited the congregation to share coffee – at their expense, and they served it too! Eventually they found us some tea! The trouble they went to, to provide us with a commentary in English was commendable; we all had headphones, and a Dutch schoolmaster interpreted, and gave us a running commentary. I cannot imagine one of our assemblies going to this length. We English seem to expect everyone to learn our language! It was unusual to have an interpretation of an interpretation, for there had been tongues, interpretations and prophecy, and our good friend kept us informed of all that was said.

Singing. I found that most of the hymn tunes and choruses were ours! I felt very much at home, so much so that I went on the Monday night, having been asked to speak. I found the week-night number bore no relation to the several hundred there on the previous night, but the fellowship was sweet, and I felt very much at home with folk speaking a language I did not know, for there is a language of the Spirit. The pastor gave a word, almost casual to a degree; he sat in a huge old leather arm chair then he asked me to speak, and he interpreted for me. They seemed very interested when I told them that I came from Bradford, home of Smith Wigglesworth, he seemed to be the only English Pentecostal they seemed to know!, although the pastor had heard of P.S. Brewster! I told them that they had taken all our choruses, and the pastor said that they must have all been in a big pot, and we all helped ourselves. I was very impressed at the earnest way in which they all kneeled for a time of prayer, even the very old saints, and I was so much in the spirit of the meeting, that twice I started a chorus, and how glad I was that they knew them in Dutch, for I didn't want to inflict a solo on them and spoil the harmony! Anyway, the second time we sang "To God be the glory", they sang it in English, to make me feel really at home.

Meeting. I said to my wife, that at least we would not meet anyone we knew in Amsterdam, but of course we did! A young man from Bolton, recently married, is working with Shelter, a Christian Youth Hostel, near the Central

(continued overleaf)

WITHIN A YARD OF HELL
(continued from overleaf)

Station, in Amsterdam. Roger used to come to our meetings in Bolton from time to time; he had re-wired the Bolton Church, and I soon had him helping the Chinese Church with their electrical problems. I also met Paul Leavesley, from our Leicester Church, he is brother of Pastor Tony Leavesley, and he is working at the Shelter – any Elim young people travelling on the continent would be wise to seek shelter there. The address is: Shelter, Barndesteeg 21 near Nieuwmarkt, Amsterdam, Holland.

The Ark. They also have a large boat moored in the harbour called *The Ark*, where they hold Christian fellowship and Bible ministry, especially for English speaking visitors. When in Amsterdam be sure to look for *The Ark*, at the Harbour by the Central Station.

When on my way to the Dutch Pentecostal Church on the Monday night, I started talking to a young English couple on the tram, they were saved, and went to our Bristol Church; they certainly saved me, for I never did get used to the traffic going in the other direction to ours, and I would have stepped into the path of an oncoming car, had they not pulled me back.

For me, to visit the Ann Frank House, where the young teenage Jewess had kept a diary, before her terrible death, was almost a pilgrimage; to see that after all that, anti-Jewish slogans recently scrawled on walls, even of churches made one fearful for God's people, the Jews, in Europe. Other parts of Holland were most picturesque, but the city of Amsterdam seemed utterly godless, and in some parts totally corrupted.

Having never left these shores before, it was naturally an experience, but also of spiritual interest as well.

Anonymous Gifts

The Evangelistic Secretary acknowledges with gratitude the following anonymous gifts for Home Evangelism

Receipt no.	£
13 York	5.00
17 Dudley	20.00
16 Battersea	500.00
24 Southampton	4.00

God bless all you faithful givers.

Fighting without and fears within.

Latest news from Rhodesia by **Peter Griffiths**

AT approximately 11 a.m. yesterday (June 15th) the peace of a Sunday morning in Katerere was shattered by an explosion which could be clearly heard for ten miles around. Less than two hours later the Security Forces called on us to ask for medical help as a local storekeepers' lorry had detonated a land mine ten miles to the North. I went out with Joy Bath, an African Staff Nurse and a guard of over twenty heavily armed troops. The scene of the tragedy was horrific. One man had both legs blown off and must have died instantly. A young mother had just bled to death with her baby still feeding at her breast. Four others were seriously injured with shattered legs, ribs and possibly a broken pelvis. Joy and the Staff Nurse worked on the injured for an hour before a helicopter reached us, taking them to the airstrip near the Mission where they were finally met by a doctor who flew them off to a government hospital. An hour before the blast occurred, some of our missionaries had driven over the mine and could only have missed the detonator by one or two inches as the road is a mere track.

A few days ago, Joy Bath and I were travelling to one of our clinics fourteen miles to the South East when we too passed over a landmine without detonating it. A few hours after we had passed to and fro, an army truck coming alo the same road hit the mine and w blown up.

The previous week when Joyce Pick ing was coming from Salisbury, which li to the West of us, she passed within kilometre of another landmine which h just been detonated by a cattle truck.

A couple of weeks ago there was battle seven miles to the South in whi eleven nationalist guerillas were kille Three days later a group of Rhodesi soldiers were ambushed seven miles to t North, just a few hundred yards beyo where Mary Fisher runs a church. One the soldiers was killed and anoth wounded.

We are surrounded by military activi and are under a 6 p.m. to 6 a.m. curfe but even though our work is bei hindered, we rejoice that God too is tive in our midst. The young people our Secondary School are really seeki God in a new way. Last night aft the student service, 120 stayed behind pray and call down the Lord's blessir The previous Sunday seven were baptiz in the Holy Spirit, while the followi night two received the experience in t Nurses' Fellowship.

We are living in challenging days Rhodesia, days of both crisis a opportunity. Please pray for us!

PORT TALBOT NEW CHURCH

by **Betty Jones**

THE DAY had finally arrived! The day of the opening of our new church! Our God had once again provided His amazing faithfulness. I think this must have been in the thoughts of many of those who gathered on Friday June 4th, as Mr. George Mizen, one of our deacons, handed the key to Pastor T.W. Walker our Field Superintendent. Also presented was the Mayor and Mayoress of Afan, our District Superintendent Ramon Hunston, and a large crowd of visitors and friends who had gathered for the occasion.

I looked at the new church, the fresh paint, the new lawns just beginning to grow, the car park (which we never thought we'd finish in time!) and as the prayer of thanksgiving and dedication to Almighty God was offered outside the new door, I am sure that there was a fervent response in the hearts of all those who had taken part in the work.

We had waited so long for this church, and we had encountered so many difficulties and obstacles, yet here we were on this gloriously sunny evening singing "To God be the glory, great things He hath done" with our hearts bursting with gratitude and wonder for the way He has led us, encouraged us, removing all obstacles, and supplying the workers, finance and the materials.

We watched the Mayor and Mayoress lead the way into the church, and as the people followed, filling it to overflowing, we prayed that God would fill it again and again with those who were seeking the way of salvation.

The service that followed was one of great joy and thanksgiving. Pastor F.A. Hodge opened the meeting with prayer Pastor A.J. Taylor thanked all those who had helped in any way in the building, decorating or furnishing of the new building.

The young peoples' group "Shalim" sang as did the Sunday school choir, proclaiming that "God is not dead no! He is Alive". Pastor Will Evans sang and Pastor R. Hunston paid tribute to our minister for his vision and dedication, and also for the colossal amount of work he had put into the building project.

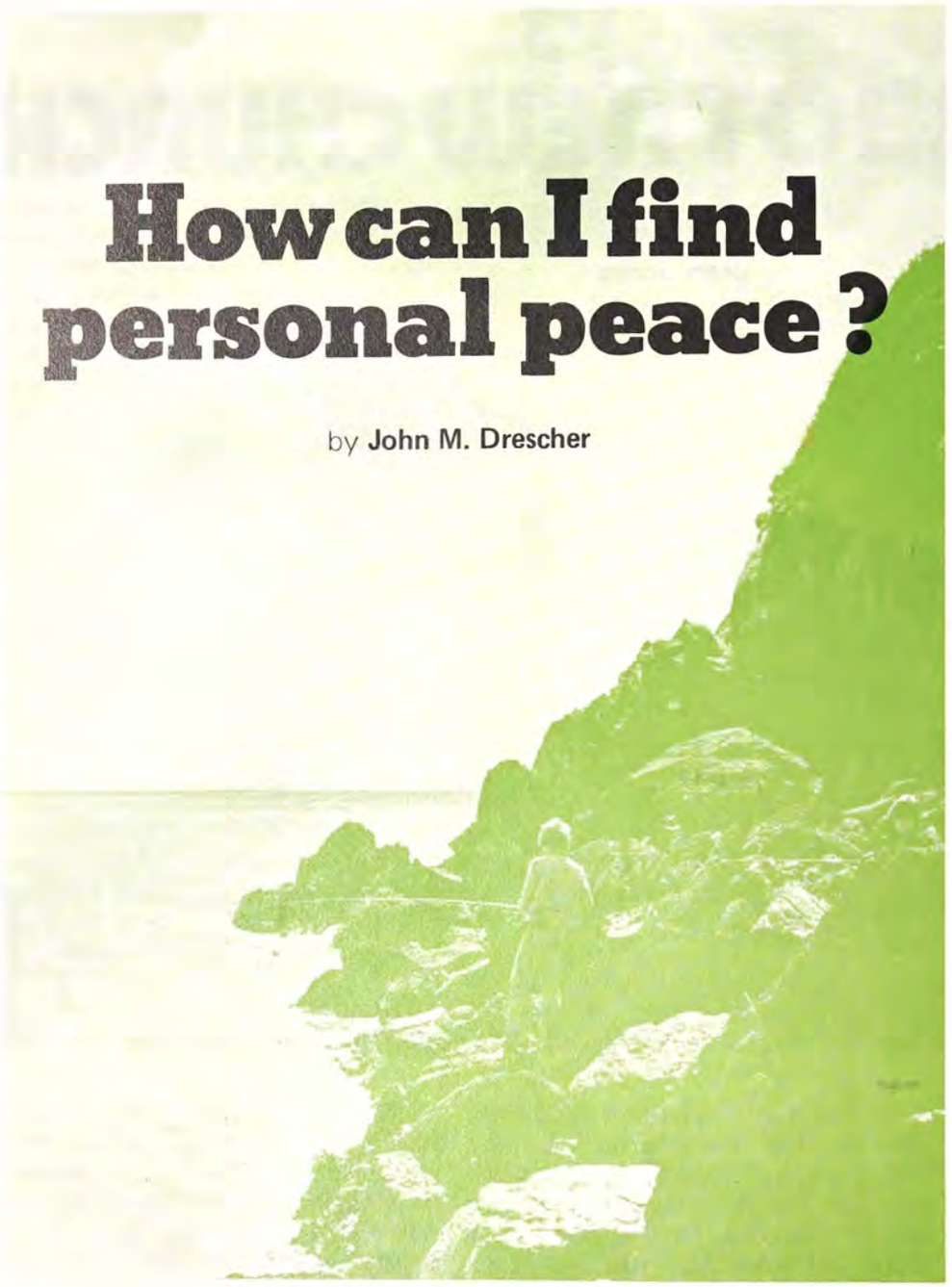
T.W. Walker ministered the word; speaking from Psalm 80 and he thrilled our souls as he spoke of the "Shekinah" of God. We felt the presence of God fill the place, and as we go on into the future we will carry with us, as a prayer in our hearts the text he used *"Thou that dwellest between the cherubims, Shine Forth"* (Psalm 80:1).

Pastor J. Harrison, who was the first minister in Port Talbot after the Tent Campaign held by Pastor George Canty in 1967, closed the meeting in prayer.

□

How can I find personal peace?

by **John M. Drescher**



MORE THAN 600 YEARS AGO the poet Dante stood before the doors of a monastery. Three times the nobles asked him what he sought. At last the weary man said, "I seek peace".

The search for peace is as old as man. In John 14:27 Jesus said to His sad disciples: *"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid".*

Is Peace possible?

"Peace, perfect peace, in this dark world of sin?" Sometimes in singing this song we do not catch the question that Edward Bickersteth asks. "Is it possible to have peace in a dark world like this?"

Apart from the dark world of sin, of war, and of unrest, is it possible to experience peace with inner fears, frustrations, and failures? Yes, the writer says it is possible.

John Bunyan in *Grace Abounding* tells how he found peace: "I remember that one day as I was musing on the wickedness and blasphemy of my heart, and considering the enmity that was in me to God, the Scripture came into my mind: He hath 'made peace through the blood of his cross', by which I was made to see again and again that God and my soul were friends by His blood. Yea, I saw that the justice of God and my sinful soul could embrace and kiss each other through His blood. This was a good day to me; I hope I shall never forget it".

The Scripture says peace is possible. But not the kind of peace man provides, not the peace pursued at peace tables. It is not a negotiated peace. It is God's own peace, shed abroad in our hearts by the Holy Spirit.

This peace of God must, first of all, be peace *with* God. Unless our relationship with Him is right, no peace is possible.

Second, the peace of God is peace with ourselves. As long as we are torn by conflicting or contending loyalties, there can be no peace. Only as we settle the supreme loyalty can we have peace within.

Then it is peace with others. We cannot claim to have peace with God and be at odds with others.

God provides peace with Him through Christ who took the penalty of our sin; peace with ourselves because He cleanses us from a guilty conscience; and peace with others, for God in Christ breaks down the walls which separate.

God did not wait for a peaceful world to send the Christmas angels with their song of peace and good will. Roman aggression and violence caused a nameless dread to settle into a sense of frustration. But at such a time God sent peace through His Son.

Flows from forgiveness

Peace flows from forgiveness in Christ. *"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"* (Romans 5:1).

Peace results from undeviating devotion to God's will. *"Thou wilt keep him in perfect peace, whose mind is stayed on thee"* (Isaiah 26:3). We lack peace when we let our minds focus on ourselves. The fitful, frustrated, fearful mind focuses on self. As selfishness can never bring satisfaction, so putting our own concern first never produces peace. The Psalmist said the secret of peace is to centre our minds in God – who He is, what His will is, and how to fulfil His will. Joy comes not in doing our own will but in doing His will.

The sorrows of the saints are no less severe than the sorrows of sinners. But the saints are kept in perfect peace because they have Christ within.

We lack peace when we let our minds

focus on circumstances. Circumstances distract us and double our doubts. We doubt God's care when we fix our minds on the adverse, the unexpected, the ill-happening rather than on the God who knows the end from the beginning. Temptation and trial try to get us to turn our minds from God. God promises perfect peace not to the fearful and doubting heart but to the heart which puts all its confidence in Him.

"The hour is coming, indeed, it has already come, when you will be scattered, every one of you going home and leaving me alone. Yet I am not really alone, for the Father is with me. I have told you all this so that you may find your peace in me. You will have trouble in the world– but, never lose heart, I have conquered the world!" (John 16:32,33, Phillips).

Confidence in God

Peace comes from having confidence in God's keeping. The Psalmist said, "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety" (Psalm 4:8).

One evening when Luther saw a little bird perched on a tree to roost for the night, he said, "This little bird has had its supper and now is getting ready to go to sleep here, quite secure and content, never troubling itself what its food will be, or where it's lodging on the morrow. Like David it 'abides under the shadow of the Almighty'. It sits on its little twig content and lets God take care".

What peace can exceed that which rests in the will of God? To know we are in the will of God means we are safe regardless of what happens. It means we abide under His shadow, yielding ourselves to His providence.

Trusting ourselves to God's providence does not always mean protection from danger or even death. It does mean we have such confidence in Him that we trust ourselves to His care whatever may happen. Doing this, we can rest, for there is no safer place than dwelling in God's will. This is peace.

That great missionary to China, Hudson Taylor, passed through trials which tested his faith almost beyond endurance. He said, "When my agony of soul was at its height, a letter was used to reveal to me the truth of our oneness with Jesus".

This letter from a friend declared that faith is strengthened not by striving after more faith, but by resting in the faithfulness of God.

As he read the letter, the text came to his mind, "If we believe not, yet he abideth faithful". So he looked to Jesus and said to himself, "I'll strive no more, for has He not promised never to fail me? And He never will?"

When a boy I was asked to go alone to the house of a man with whom I was totally unacquainted. I knew he was important. I had inner fears. I was hesitant at every step. I finally mustered extra nerve to knock at his door and deliver my message.

From the first few moments in this great man's presence my heart was at peace. He put me at ease with his welcome into the house. He made me feel accepted by the way he introduced me to his family. I knew he trusted me and I could trust him by what he asked of me. Becoming acquainted with him put me at peace.

Today as I read the Scripture, this experience gives it added meaning: *"Acquaint now thyself with him, and be at peace"* (Job 22:21). My heart is at peace because I am acquainted with God through Jesus Christ. His loving welcome to come to Him, His full acceptance of me just as I am, and His giving me work to do in His kingdom all give me peace.

As I learn to know Him better, I see Him as One who is over all. He is in control. The world is in His hand. The small world of persons and work, which I know, He knows ever better than I.

He will not allow me to be tempted above that which I am able to bear. In every emergency He provides a way of escape as I turn to Him.

The more I acquaint myself with Him, the more I am at peace. Those times when I grow fearful and restless are the times I forget who He is and whose I am. An unknown poet expressed it like this:

Thou shalt know Him when He comes,
Not by any din of drums,
Nor by anything He wears,
Neither by His crown,
Nor by His gown,
But His presence known shall be
By the holy harmony
Which His coming makes in thee.

Book reviews

Christianity is Jewish, *by Edith Schaeffer, published by Coverdale House, Eastbourne, price £2.95, postage and packing 32p extra.*

How odd of God
To choose the Jews,
But not so odd
As those who choose
The Jewish God
And hate the Jews.

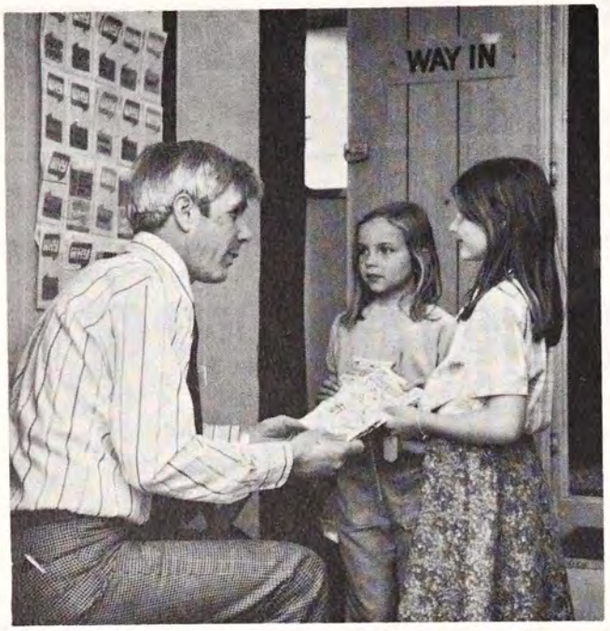
THERE is a very strong and passionate defence of the Jewish people in this excellent volume. The heart of the author is obviously deeply moved for the plight of the people through whom the Scriptures have come to us, and from whom the Messiah came. For anyone seeking to win Jesus for the Lord Jesus Christ, this volume is an excellent guide. It traces the history of redemption right back into Jewish history as found in the Old Testament, and even beyond this to the Garden of Eden itself.

Mrs. Schaeffer contends that "the Seed of Abraham" embraces all who believe and obey the voice of the Lord through all ages, and in all lands. "The Jew who becomes a Christian should be more aware and excited about his Jewish heritage than ever before because he has become a fulfilled Jew . . . The Gentile who has become a Christian should be aware that he is now a spiritual seed of Abraham and that all the Jewish heritage belongs in a thrilling way to him as the Old Testament is believed as well as its fulfillment in the New".

I felt a little concerned at the author's attempt to rationalise the miracles of speaking with tongues, (p.140), and discerning of spirits, (p.154), whilst the miraculous events such as the Passover and the Virgin Birth are accepted without comment.

The language and style of the book make it very readable, and the descriptive passages are very vivid, although sometimes a little repetitious. If you know somebody who feels that only the New Testament is of use to their Christian life and that the Old Testament is an optional extra, this book will make the ideal gift for them.

ERIC R. GAUDION



Carl Kingham, with two young visitors

Alan Taylor

I.C.I. Display

ELIM

at the Bath and West Show

by **Richard Dodge**

THE 1976 Bath and West Sh
on the permanent show sit
2-5. The total attendance
(official figure).

Standing in a very
position on one of the m
adjacent to one of the ma
was the Elim stand provi
witness to the Full Gosp
Christ. The front of the
attractively decorated with
black cotton drapes. At the
stand was a black box with
"Who needs God?" – Open
find the answer. Inside th
mirror angled to reflect the
person opening the box.
son who opened the box
Taylor, popular quizmaste
"Mr. and Mrs." and "Best i
His answer to Tom McGuike
was "We all need God. And

Inside the entrance to
(the Elim Mobile Informa
provided by Mr. C. Smith
counselling room, attractive
with many coloured cotton
some excellently produced p
displays depicting the ma
Elim's vital ministries. Th
showed–

A section of the display

Talking to some of the visitors

Evangelism at home and abroad

Sharing Jesus

Youth with a Message

Elim Camps

50 Years of Easter Rallies at the Royal Albert Hall

Evangelism – Crusades, Children's meetings, Youth outreach.

In the caravan itself were two excellent displays of the correspondence courses available from the International Correspondence Institute. (The Elim Bible College is the UK Centre for the ICI Courses). Having browsed through the various publications I was thrilled to see the high spiritual and academic teaching standards – yet the material can easily be read and understood. These courses are one way of God's people fulfilling the injunction that Paul gave to Timothy (2 Timothy 2:15).

At the rear of the display was a tent with a bookstall and a 16mm projection facility showing a high standard of Christian films. There was seating in the tent for about thirty-five people. Amongst the films shown were "The Return", "Voice of the Deep", "Dust or Destiny", "God of Creation" and "Whispering Mountain". The projection equipment was freely provided by the Bath Christian Films Service. Films shown were from the Bath Christian Films Service library and the really excellent library of the National Film Crusade (the film ministry of the Don Summers Evangelistic Association).

Many useful contacts were made over the four days of the show and we believe that Eternity will reveal the fruit for the labour of those on the stand.

Opposite the Elim stand was a traction engine display and much help was given by one of their Committee Members. One evening they asked if it would be possible to show a film they had made of the reclamation of one of their engines. Altogether about a dozen of the campers from the site attended this show after the closure of the show on Friday June 4th. They stayed on to see three of our films "Whispering Mountain", "The Return" and "Dust or Destiny". Praise God for this opportunity of sharing the glorious gospel of redeeming love.

One day a young man brought his wife and two children in to see the films. He said "I'm not interested in this at all". The family watched the film through and enjoyed it – the father collected them and took away copies of the special Evangelistic Number of the *Elim Evangel,* the *Diamond Jubilee Magazine* and *World Pentecost.* Was he really not interested?

Another feature of the stand that attracted quite a lot of attention was the "Here's Why" display of vital Pentecostal literature. Many copies of the leaflets were taken – the seed has been sown. These are really excellent – have you read them? Have you passed them on to others?

The stand at the show was sponsored by the West of England Presbytery. Those on the stand providing spiritual counsel and help. The ministers are: Tom McGuiken of Wells, Carl Kinghan of Chippenham, J.B.D. Ritchie of Weston Super Mare and Douglas O. Ward of Bath. Lay assistance came from Jim Collins of Wells, A. McCann of Bridgwater, Mr. and Mrs. Williams of Cheltenham Mrs. Brenda Moon and Laurence Phillips from Chippenham. Praise God for this tremendous opportunity of presenting the gospel to so many people.

Near you there may well be a show like the Bath and West Show, a street market or an exhibition. Why not consider an Elim witness there? Why not get involved now in prayer and preparation for such an effort.

■

The two farmers

Translated from Portuguese by **Stephen D. Huntley**

THE FIRST farmer was sincere, upright and well respected. His farm was not very large, but it had good soil. From morning to night, the farmer worked in order to be able to provide for his family. As the family increased, he worked harder still. He was contented to see his sons well cared for and well educated. They were given few responsibilities on the farm: some worked for two or three hours a week, but mostly they simply enjoyed the life that their father provided for them. He would have liked to have seen them co-operating more in the work, but he did not set aside the time to train them and motivate them.

With the passing of the years, the father became more tired, and eventually he lost heart and vision. Some of his more clever sons had left the farm. Their father, sad and hurt, could not understand why his sons did not wish to stay with him. Had he not given them everything he possibly could so that they should live comfortably without worry or effort?

Time went by and the farm could hardly support any more the children and grandchildren that were appearing. His hour arrived: the farmer passed away. His last words were: "I don't know who is going to look after you all when I am no longer with you. Perhaps your uncle will come and take charge of the farm." With tears in his eyes, the farmer, weary and dejected, passed into eternity.

THE SECOND farmer similarly was sincere, upright and well-respected. His farm also was not very large, but it, too, possessed good soil. This man worked hard and brought up many children.

When his first son started to walk, his father gave him several easy tasks to perform such as fetching the newspaper, feeding the dog, and taking water to the labourers in the fields. As the boy grew older his father taught him to do other simple things such as bring in the cows for milking, collect eggs without breaking them, prune the orange trees and to take care of his money, etc. With the passing of time, his son learned to do many tasks about the farm. Little by little he became like his father's right hand and assisted him in making decisions.

All of the children were brought up after the same manner, and in a short while the farm was too small to accommodate all of them. Some of his sons moved away to manage and develop other similar farms by the same methods. All of the farms were productive, some in greater abundance, others in lesser abundance, but all of them productive. Their father was happy to see all of his sons working and producing in accordance with their abilities. They also were happy and contented. The chief reason was that their father loved them and placed his confidence in them.

When he was getting old, the father called all of his sons together and said to them: "Soon I am going to die, but the work of the farm will continue. I know that you are capable of carrying on because I have taught and trained you. Never forget to train, motivate, and give responsibility to your sons as I have done with you. Remember that there are still hundreds of places that need good farms like ours in order to feed the people." Having said this, the farmer closed his eyes and slept.

Elim Church News

WEOLEY CASTLE, Birmingham

Pastor: S. Shaw

MUCH prayer and hard work went into our first Guest Service, our members were urged to bring an unsaved friend with them. It was good to see the Lord's people making use of their cars to bring people to the meeting. The service was attended by almost 120 people and it was evident that God's blessing was upon us as we opened with the hymn – "What a wonderful change in my life has been wrought" Our preacher for this special occasion was Pastor W. Crawford of Hanley who preached with great power. The climax to the service came as hands were raised in response to the appeal. Three women and a man were later counselled for salvation at the conclusion of the service. For one of our young men it was a great occasion. He brought his mother, father and some workmates to the service. One of those who responded to the appeal was his mother! The truth of the Word of God has been impressed upon us once more: *"And let us not be weary in well doing: for in due season we shall reap, if we faint not"* (Galatians 6:9).

S. SHAW

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

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. Every Tuesday at 8.45 p.m, vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

'Sing them over again'...

Dear Mr. Cartwright,

Your editorial note in the Evangel of May 29th, remarked on the possibility that some of the hymns in *Redemption Hymnal* may not be used.

You will be interested to know that an enquiry which has a bearing on this aspect was made in 1971 when members of our Gloucester church were asked for a list of their ten favourite hymns.

There were 79 lists sent in, which makes a total of 790 choices. When these were matched up I found that 186 different hymns had been selected.

The Hymnal has 800 hymns so that 23 per cent can be regarded as favourites. It does not by any means represent the range of hymns used, but it seems a high figure.

It was apparent however that the book is widely used as the top clear preference had only 19 votes (out of 790). After the first twelve the number of votes tailed off rapidly. Sixty-four hymns had one vote each.

The first twelve were as follows:

I will sing the wondrous story (612) . . . . . 19 votes
When I survey the woundrous cross (161) . . . . . 17 votes
O the deep, deep love of Jesus (15) . . . . . 15 votes
The Lord's my Shepherd (99) . . . . . 15 votes
Beneath the Cross of Jesus (174) . . . . . 13 votes
What a friend we have in Jesus (532) . . . . . 12 votes
There is a place of quiet rest (97) . . . . . 11 votes
All hail the power of Jesu's Name (2) . . . . . 10 votes
Oh, for a thousand tongues (8) . . . . . 10 votes
Love divine (71) . . . . . 10 votes
I stand amazed in the presence (176) . . . . . 10 votes

The foregoing figures are factual, but apply to only one church.

When these were sorted into the headings used in the hymnal, allowing for the number of hymns in each group the order of choice was:

1. Worship (1-111).
2. The Lord Jesus Christ (130-204).
3. Witness and Testimony (611-663).
4. Second Advent (753-773).
5. Closing Hymns (791-800).
6. Gospel (274-362).
7. Christian Life (363-570).
8. Consecration and Holiness (571-610).
9. Young people (664-677).
10. Holy Spirit (205-259).
11. Church of God (678-729).
12. Divine Healing (730-737).
13. Future Life (774-790).
14. Holy Scriptures (260-273).
15. World Missions (738-752).
16. The Godhead (112-116).

It is most unlikely that any one church should use all the hymns. If we took 10 different hymns each week, it would take 80 weeks to sing every one in the book. Uniform distribution of hymns would hardly make for pentecostal freedom or blessing. Nevertheless at any one time different hymns are being sung in all our churches, so it is impossible to say that some are never sung.

We could never satisfy everybody, but would it be possible to print some of the newer hymns, you refer to, in the Evangel? That was the way many of our churches got our choruses in the early days. We cut them out and stuck them in scrap books, and I am sure we are not too superior to do the same again.

Yours in Christ

REG. J. NILES.

May Osman's Page

UNISEX IS OUT

HASN'T there been an awful commotion going on about equality of the sexes? By the fashions prevalent in the past few years, if you were looking at a person from the back view you couldn't tell whether they were male or female. We were driving along one day following a car and my husband said "That woman *is* an erratic driver, I'd better get past her". So as we drove past I had a good look at her and I said "Well, she's got a moustache and a beard!" The driver was a man with long curly hair.

"God created man in his own image . . . male and felmale created he them" (Genesis 1:27). We were created different and we shall remain different until we receive our glorified bodies when we shall be like the angels of God (Matthew 22:30). The term "Unisex" is the way out and cannot be taken seriously. God created woman to complement man, and although women's brains may be equal to man's, their brawn is certainly in question. I'm sure I could add up a column of figures as well as most men, but I know I couldn't lift a hundredweight sack of potatoes.

Oppression. In the past ages, women have had to play an inferior role to that of the men and in many cases suffered oppression, and it took women like the suffragettes to stand up and fight for the rights of women. But now the pendulum has swung too far in the opposite direction and the agitators for Women's Lib are fast losing support. According to the current practice I should change my name from May Osman and be known as May Osperson! How ridiculous! In a women's lingerie shop in London I saw an advertisement "Sales person wanted". They obviously wanted a woman but they had to advertise for a person. I'm sure that's not the sort of place any normal man would wish to work.

Many women prefer to be career girls and wish to find fulfilment in those occupations which were once the monopoly of men; but there is no stigma to being "just a housewife". I would like to see greater value placed upon the exceptionally important job which the wife, mother and homemaker has to perform. Gone are the days when one could hire servants to do all the household chores. You are very fortunate these days if you can obtain a daily woman to work for a couple of hours a week, and the pay they expect is astronomical. So don't let us denigrate the housewife's job. It is important to keep the house clean, the children well clothed and the family well fed; and who else but a housewife would work for so many hours a week without a wage of her own and without a Union to take her part?

Teenagers. Have you taken a look at our teenagers this year? There seems to be a swing back to the conventional in their dress and behaviour. One large dress-shop combine reports: "Suddenly the girls seem to want to look much more feminine. They're into dresses and pretty blouses, and trouser sales are right down". The lads too are getting out of denims and into suits and shirts left open at the neck, and long matted hair is out. What they wear now is neat hair to ears and collar, layered for neatness and easy to keep clean. It seems as though the long-haired Unisex revolution is over, and I think we older ones will breathe a sigh of relief for that.

A Y.W.C.A. worker from Dartford, Bob Stewart, said, "The kids that come to the clubs today are a much more balanced, intelligent bunch than the ones we got a year or so ago. They've seen their predecessors create a revolution – and get nowhere – and they have realised it is easier to be pleasant than aggressive . . . they are also beginning to study again and are busy with O and A level exams. I think they see sex and careers in their true perspective. They also see that if you are going to live in society you have to contribute to it". The headmasters are noticing a difference in the behaviour in the schools and one school caretaker reports that damage to the school has fallen off dramatically and the requisitions for repairs to school property are down seventy-five per cent.

So I can only utter a heartfelt, "Thank you Lord, for the way you have answered our prayers on behalf of the youth of our land". My greatest desire is to see them finding fulfilment by becoming fully committed to Christ. Jesus gives us the best life down here and a promise for our eternal welfare.

The Family Altar

Scripture Union Portions

Notes by Lionel Currie

Monday, July 12th

NUMBERS 14:13-25

"All the earth shall be filled with the glory of the Lord" (v.21).

THEY had failed and suffered accordingly, but God will not fail in His purposes. Nothing, not even disobedient children, will frustrate His ultimate desire. "Thy kingdom come, Thy will be done" is not only a prayer to be lifted up by His people – it is fact.

Even a revelation of His glory and the performing of miracles was insufficient to convince them of His ability, but that in no way lessens His ability. Were all the world atheistic, God would still be God and in full possession of all His attributes. The filling of the earth with His glory is not wishful thinking on God's part – it will be so "because He lives".

Tuesday, July 13th

NUMBERS 14:26-45

"But they presumed to go up" (v.44).

IT is nothing short of foolishness to disobey God and then to act out your own wilful desire against His declared word. God has an elevated conception of the creature He has made and in no way does He manipulate man to His desires. We need to recognise that God cannot be manipulated. He is not a puppet king. He is not at our beck and call. He is not controlled by our whims and fancies. The assurance of His abiding presence needs balancing with such teaching as "walk in the light", as "abide in Him", and "doing His will". Presumption is an affront to the grace of God; our defeat can never be laid to His charge.

Wednesday, July 14th

NUMBERS 16:1-19

"The Lord will show who are His . . . even him whom He hath chosen" (v.5).

ALMOST every congregation has the type of Korah – the false accuser. Those who through jealousy, envy and greed are dissatisfied with their appointed place in the Body. Feet wanting to be hands, and ears wanting to be mouths. "God hath set . . ." and there is a task for us all. The position we have been given should not be the cause of our glorying – it is the fact that we have the privilege of service – that we "are His", that "He hath chosen" us. And should it be that such accusations are made, ours is not to "draw ourselves up" to answer them, but, as Moses again shows us, to "fall upon our faces" and await vindication by God.

Thursday, July 15th

NUMBERS 16:20-35

"Depart from these wicked men, and touch nothing of their's" (v.26).

EVEN though surrounded by rebellion against God, the opportunity of salvation from His wrath was still available – and taken by Korah's sons. And so it is still today. Not only in respect of salvation when we are born again, but as a continual experience as we seek to "keep ourselves unspotted from the world". The injunction is no different – "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you". Ours is to display Christian courage and unashamedly to take our stand for the Lord even when all around choose otherwise. The destiny of such is not to be "swallowed up" by the Lord, but to be "caught up" with the Lord.

Friday, July 16th

NUMBERS 16:36-50

"And he stood between the dead and the living; and the plague was stayed" (v.48).

TO write a note on such a verse is unnecessary. Think on it. Let it grip you. And now worship Him – "even Jesus, which delivered us from the wrath to come".

Saturday, July 17th

NUMBERS 17:1-13

"The man's rod, whom I shall choose, shall blossom" (v.5).

IT was to be the indication of His choice – fruit bearing. "Bear much fruit; so shall ye be My disciples". Discipleship is submission and obedience to Jesus and to His Word. Submission and obedience will produce a quality of life where the "fruit of the Spirit" is in evidence. Where "the fruit" is in evidence others will be attracted and desire to know the secret. The answer will not only be a confession to being a disciple, but could result in its function of making disciples. The people of God's choice are to be fruit-bearing for "herein is the Father glorified" and herein are we marked out as His people.

Sunday, July 18th

NUMBERS 19:1-13

"a water of separation . . . a purification for sin" (v.9).

WHAT a long process and how inadequate to meet the real need. "Thank you God for sending Jesus!" – "For it was not possible that the blood of bulls and of goats should take away sins". – It was all outward. It speaks nothing of conscience – "gifts and sacrifices, that could not make him perfect as pertaining to the conscience". Not so the blood of Jesus – "the blood of Christ shall purge your conscience from dead works to serve the living God" – "hearts sprinkled from an evil conscience, and our bodies washed with pure water". And it's immediate! No waiting 'till the evening. No waiting seven days. And not forgetting the "washing of water by the Word" also. Avail yourself of His provision for sanctification and cleansing – it's free.

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MARRIAGES

BAILIE–HENNING. On May 26th, at Elim Pentecostal Church, Rathriland, Bryan Bailie to Gertrude Sharon Henning. Officiating minister: W.H. Holohan.

KIDGELL–IRELAND. On May 10th, at Lees Lane Methodist Church, Gosport, William Kidgell to Gladys Ireland, member of our Gosport Church, Officiating minister: P.T. Niblett.

BIRTHS

BARFORD. On June 7th, to Ian and Judith Barford of Northampton, God's gift of a daughter, Emily Elizabeth.

ENNIS. On May 21st, to Philip and Beryl Ennis of Sparkbrook, God's gift of a son, Stephen Charles, a brother to Andrew and Timothy.

LEE. On May 3rd, to Jim and Janice Lee (nee Hayes), God's gift of twin boys, Stephen and Matthew.

MILES. On June 11th, to Bob and Maureen Miles of Elim Bible College, God's precious gift of a daughter, Joanne Emily.

SMITH. On June 10th, to Alan and Hazel Smith, God's gift of a son, Richard.

WITH CHRIST

CRANGLE. On June 9th, Gladys Alexandra Crangle, age 73 years, former pianist and faithful member of our Malvern church. "Absent in the body, but present with the Lord". Officiating minister at funeral: John M. Persijn.

NEALE. On May 30th, Mrs. Florence Neale (nee Green), age 90 years, a faithful founder member of our Malvern church. "A King's daughter, gone to be with her Lord". Officiating ministers at funeral: John Persijn and David Shiels (A.o.G.).

McCRACKEN. On June 12th, Graham McCracken, highly esteemed member of our Moneyslane church. Officiating ministers at funeral: A. Wilson, R.J. George, W.H. Holohan, Rev Crawford (Presbyterian) and Mr. Livingstone (Brethren).

COMING EVENTS

BIRMINGHAM, Kings Heath. July 10-11. Elim Pentecostal Church, Calvary Chapel, Allens Croft Road. Minister's First Anniversary. Visit of Hanley Choir. Preacher: W. Crawford. Saturday at 7. Sunday at 10.45 and 6.

EAST HAM. July 10-11. Elim Pentecostal Church, Central Park Road. Special Missionary weekend. Saturday at 7. Alan and Ann Renshaw. Sunday at 11 and 6.30. Preacher: John MacInnes (President).

EDINBURGH. July 18. The City Temple, George IV Bridge. Sunday at 11 and 6.30. Preacher: Alan S. Brewster, U.S.A.

FINSBURY PARK. July 31. Elim Pentecostal Church, Lennox Road. In concert with Rufaro at 7.30. Convener: A.L. Hawkes.

ROMSEY. July 10. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Christian Challenge Hour. Preacher: Rev David Marktellow.

SOUTHPORT. July 10-16. Elim Pentecostal Church, Manchester Road. Evangelistic Crusade in the Marquee, Mornington Road. Sunday at 8.15. Weeknights at 7.30. Preacher: Samuel Workman.

WITNEY. Regular services now conducted in the New Elim Pentecostal Church, West End. Sunday at 11 and 6.30. Thursday at 7.30. Pastor: Alistair Forrest. Please pray for us.

HOLIDAY CHURCHES

BEXHILL. Elim Pentecostal Church, Barrack Road. Sunday services at 11 and 6.30. Minister: N.G. Clark. Tel: 431592.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Sundays at 10.45 and 6.30. Tuesday, Bible Study, 7.30. Fridays at 7.30 for young people. Minister: Bob Clarke.

BOURNEMOUTH. Lower Pleasure Gardens, between the Square and the Pier. Summer Christian Bandstand Open Air meetings. Wednesdays at 7.45. Sundays at 8.

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. Children's Church during Sunday Morning service. Minister: J. Osman. Tel: 34497.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, St. Peter's Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: J. Hunt. Tel: 58091.

BRIGHTON. Elim Pentecostal Church, The Lanes. Sundays 11 and 6.30. Tuesday and Thursday, 7.30. Minister: F.A. Hodge.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peter's. Sundays 11 and 6.30. A welcome can always be found here.

CARLISLE. Elim Pentecsotal Church, West Walls. Sunday at 11 and 6.30. Tuesday and Thursday, 7.30. Minister: Peter Watson.

CLACTON-on-SEA. Elim Pentecostal Church, Hayes Road. Sunday at 11 and 6.30. Minister: P.K.G. Rose.

FELIXSTOW. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Sunday at 9.30, 11 and 6.30. Thursday at 7.15. Minister: P.T. Niblett. Tel: 86274.

GUERNSEY. Eldad Elim Church, Union Street (just off the Grange), St. Peter Port. Sunday services, 11 and 6.30. Minister: Robert Griffiths. Tel: 0482-56724. Visitors to the Island are warmly welcomed.

HASTINGS. Elim Pentecostal Church, Central Hall, Station Road. Sunday services at 11 and 6.30. Minister: Ivan Potts. Tel: 437661.

HEREFORD. Elim Pentecostal Church, Clive Street, off Eigin Street. Sunday at 11 and 6.30. Minister: Trevor Partington. Tel: 4824.

MALDON. Elim Pentecostal Church, Wantz Road. Sunday at 10, 11 and 6.30. Wednesday at 3 and 7.30. Minister: T.G.M. Hadlow.

MALVERN. Elim Pentecostal Church, Cowleigh Road (on the B4219). Sundays at 11 and 6.30. Leader: John M. Persijn.

PAIGNTON. Elim Pentecostal Church, New Street. Sunday 11 and 6.30. Tuesdays, 7.30.

SALISBURY. Elim Pentecostal Church, Milford Street. Sunday at 9.45, 11.15 and 6.30. Wednesday and Friday at 7.30. Minister: Glyn Taylor.

TORQUAY. Elim Pentecostal Church, Princes Road. Sundays, 11 and 6.30. Thursday, 7.30. Bus No. 150 or 114.

WEST KIRBY. Elim Pentecostal Church, Grange Road, Wirral. Sunday, 11 and 6.30. Tuesday, Wednesday and Friday at 7.30. Minister: B. Grist.

WESTON-SUPER-MARE, Avon. Elim Pentecostal Church, Manilla Place, Birnbeck Road. Sunday, 11 and 6.30. Tuesdays and Thursdays, 7.30. Minister: J.B.D. Ritchie. Tel: 24263.

ITINERARIES

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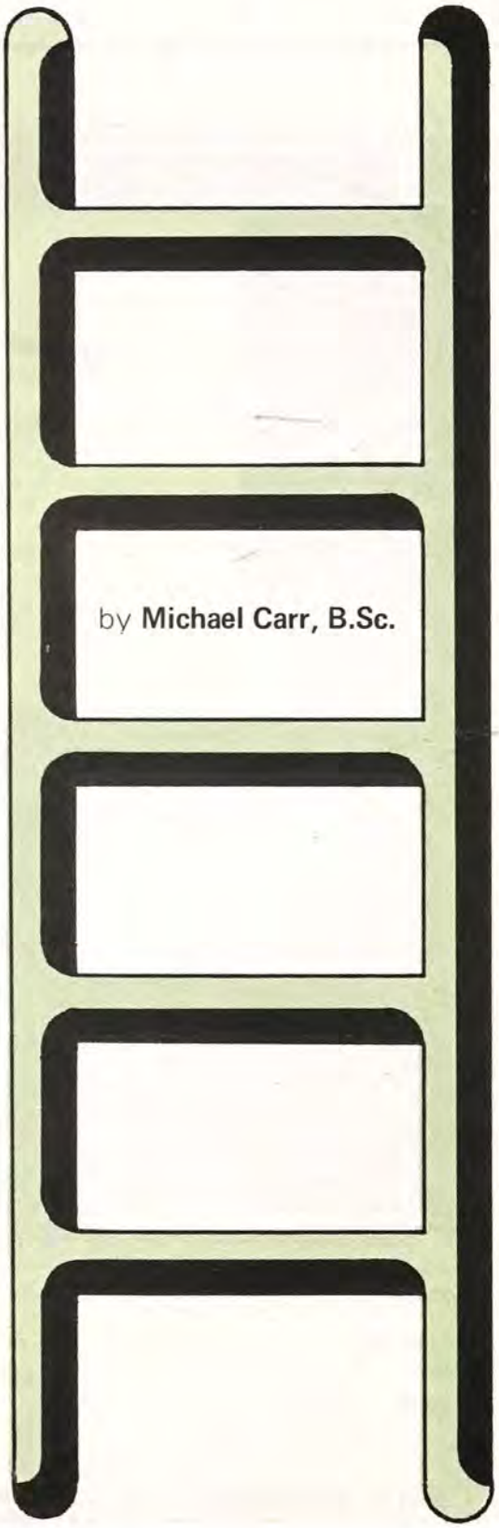
ARE WE CLIMBING JACOB'S LADDER?

by **Michael Carr, B.Sc.**



WELL, I've reached it Lord, that summit you were showing me. I'll sit awhile and enjoy the view. The climb has caught my breath and the shepherd king knew about that didn't he Lord? He said something about panting after you, I expect like me he scaled a few heights: but now I come to look around I see we're not very high are we? more like a hill, no, perhaps just a ridge, and that took enough effort. You know Lord I often wonder if all this leg work is worth it. Trundling up slope after slope and never seeming to reach the real top. It's a bit like one of those Welsh miles. One thing is certain though it's not speed you want but endurance.

I sometimes long for the regular terrain of the lowlands where I can walk casually for a few miles, but I suppose I would find the heat a bit oppressive and a desert is more than just dusty isn't it Lord? All that flat monotonous ordinariness. I think in the long run, or walk, I'm better off in the up's and down's of hill and vale.

At the moment Lord, I appear to be on gently sloping ground, and I'm getting my wind back for the next climb, and what a climb that will be. The rock face in the distance seems to fill the whole horizon – I'll swear its Everest; there cannot be one bigger than that, can there? Are you laughing Lord? you mean there is! phew, my legs feel wobbly, I've got jelly jitters in my spiritual muscles and I'm convinced my bones are shrinking, but the records indicate the contrary; I'm actually growing – I measured myself against 2 Peter 3:18, and it appears that I've gained a few inches. Is it true Lord that virtues are added and blessings multiplied? I'm not sure of my figures but I reckon that one yard up a mountain is about one inch in the soul, and I hear you're looking for giants.

At least if I grew that tall I could skip across those mountains with seven league boots – what's that, another chuckle, oh no, special peaks are for tall people. You just can't win; Well, I suppose you know best.

I've reached the base camp at last and I'm about to start climbing again. I'll explore the possible route Lord, yes that's right, I meant to say the easiest route, no, I'm not blushing, am I? There's a finger and foothold just over to the left, although I think I would have chosen right. It proves that someone has gone this way before, probably one of those pioneers about whom I've read but never met. Here we go then, up, up and away; one finger one leg keep moving. It's not too bad I'm making progress though I dare not look down, it makes me dizzy.

Help! Lord, there appears to be a big gap like a missing rung on the rock ladder and I'm stuck half way up, or is it down? I'm gasping and grasping and paralysed with fear. Give a tug Lord on the binding rope. I can't see you, and the clouds are too low but I know you're there through the mist, but one more slip and I'll be mist. My clinging power is crumbling and my finger faith is failing. Just one jerk on the life line Lord and it will get me to the resting ledge. Ah, that's better, made it. Any more shocks like that and I'll have heart failure. Did you speak Lord? *"A new heart will I give you"*, yes, I remember now Lord, I have got a new one, made specially for stress situations like this, a lasting transplant. If I was going to get rejection symptoms they would have come by now. That's encouraging, it gives me a great deal of heart! In fact I'm quite looking forward to the next mountain and I know there's another after this but they seem to be growing smaller by the minute. Come on Lord, I'm impatient to be off, there seems to be strength in those muscles after all, it's about time I was away, look out I'm heading for the snow.

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

JULY 17th, 1976 / PRICE TEN PENCE

Elim Evangel

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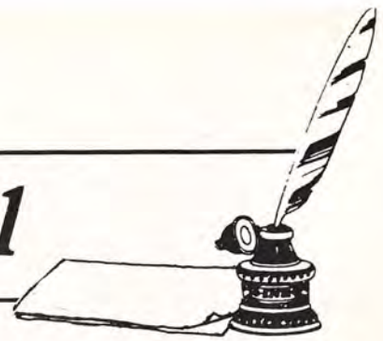
Editorial



THE RECENT spell of dry weather has created quite a few problems.

It was in a hot dry climate that God confronted Moses. After the tragic action in which Moses had killed an Egyptian, he fled to the land of Midian where he probably settled down to a new mode of living, possibly thinking that this was all he could expect from life. God had better things for Moses to do; the time he spent in looking after the flock of his father-in-law was soon to end – Moses was to be the man who was to become an under-shepherd who was to care for God's own sheep. God, who met him in the midst of the fire, was the same God who would deliver His people from Pharoah's powerful hand. The waters of the Red Sea stood on end and a multitude of people walked where previously only fishes had swum. When they reached the land on the other side they came to Elim (Exodus 15:27) where there were twelve wells of water. From this place they went on to Marah, whose waters were bitter. Even waters of bitterness can be made sweet when God is in them. The wilderness of Sinai was a very dry and inhospitable place, but God gave them water to drink even in that barren place. It seemed as if there was always either too much water (as at the Red Sea or the crossing of the Jordan) or not enough. Whether in drought or in the deluge God was still with them.

In the New Testament, the symbol of water is used in several places. Christ meets the woman of Samaria and tells her of that water which truly satisfies. In John 7, the story of the Feast of Tabernacles is told. On the last day of that festival a priest took a golden pitcher holding about 3 pints which he filled with water at the Pool of Siloam. As the priest carried this water back through the Water Gate, the people recited the words *"With joy shall ye draw water out of the wells of salvation"* (Isaiah 12:3). The water was then carried to the temple where it was poured out as an offering to God. The ceremony commerated the occasion when God had given them water out of the rock in the wilderness, and now they prayed for the beginning of the latter rains.

It was against this background that Christ promised that He would pour out His Spirit upon those who were thirsty. In times of drought let us pray that God may pour out His Spirit upon our nation.

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COVER PHOTO by D. Butcher.

The intercession of Christ

by **Gordon Hills**

An exposition of John 17: The Believer's Preservation

THE prayers of Christ to the Father, on our behalf, are effective even though we may not know the specific nature of those prayers.' The Father graciously answers His requests. However, we ourselves can derive comfort and encouragement from a knowledge of what Christ is actually asking the Father to do for us. All too often the believer experiences times of depression and confusion because he lacks a full understanding of what it means to be "justified by faith"; or to be "in Christ"; or to realise that the blessing of the gospel is that he is put into a position, through grace, so that it can be said of him, *"Blessed is the man to whom the Lord will not impute sin"* (Romans 4:8).

It is as we grasp these and related revealed truths, that we derive benefit and blessing to our souls even in times "when the enemy comes in like a flood". It is important therefore to understand all that Christ has done and continues to do for us: it is necessary that we meditate in the Word of God day and night (Psalm 1:2).

Priorities. Our Lord begins to pray for certain priorities, and the first one is obviously of prime importance. He prays for our preservation (v.11-15), for before anything else, we need to be kept. It is interesting to note that both the Old and New Testament, contain the use of the metaphor "sheep" in relation to believers. We see this in the implication of the words of Psalm 23 and in the explicit statements of John 10, to cite but two examples; how fitting this allegory is, for sheep never become self-sufficient creatures, they are unable to protect themselves – that is a task for the shepherd. While Christ was with His disciples on earth He kept them. He kept them in the Father's name (v.12) by giving them the Father's word and encouraging them to do the Father's will; now He looks to the Father to continue this work. This is not to suggest that we have no responsibility in these matters, we are to keep ourselves from idols (1 John 5:21); we are to keep ourselves unspotted from the world (James 1:27); we are to keep ourselves in the love of God (Jude 21). Arthur Pink puts the matter simply when he writes: "God's decrees do not render void the use of means".

In the last analysis it is God who does the keeping, we are *"kept by the power of God through faith unto salvation"* (1 Peter 1:5). So effective was the keeping power of Christ that He could testify: *"'none of them is lost, but the son of perdition; that the scripture might be fulfilled"* (v.12). Judas was in a different catagory altogether. Although he had gone out from the company just before this great sermon and prayer, Jesus said he "is" lost – time had nothing to do with this! He was never under the keeping power of Christ. It is an amazing thing that none of the eleven really knew the true spiritual state of Judas. When our Lord announced that one of them would betray Him, the possibility of such an event occurring so shocked them that they *"began every one of them to say unto him, 'Lord, is it I?'"* (Matthew 26:22). At no time was it obvious to any of them that Judas was not a child of God, or their thoughts would immediately have centered upon him. They were ready to think that they themsleves were as capable of betraying Jesus, as he was. We ought to take these matters seriously and not allow ourselves to make hasty decisions about the true spiritual state of others, simply because they keep the right company, or do the right work, or say the right things (Matthew 6:22).

"The Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity" (2 Timothy 2:19).

Present location. The second thing of note here, is that the keeping ministry of Christ is of importance because of our present location. The believer is "in the world" (v.11), but as far as he is concerned the world has become a hostile environment to him, because he has been called out of the world. He once *"walked according to the course of this world"* (Ephesians 2:2); he was influenced by its trends, motivated by its rewards, captivated by its philosophy, dominated by its sins; Christ has changed all that, and now his life is regulated by the Word of God (v.14). Our Lord knew what is meant for the world to hate Him and the servant must not think that his experience will be any different (John 15:19, 20). This truth is clearly brought out in the Sermon on the Mount, where we are presented with the character of the godly man. In the Beatitudes we see that this man is entirely different from the man in the world (Matthew 5:3-9); he is different because he does not conform to the world's standards and fit into its ways; it is inevitable therefore that the world will reject such

(continued overleaf)

THE INTERCESSION OF CHRIST
(continued from overleaf)

a person and persecute him (Matthew 5:10-12).

We can see in this the folly of trying to win the world to Christ by becoming like it. The world is against God, we cannot please it, we cannot make the gospel palatable to it, for the gospel condemns the world and calls upon it to repent and that demands a complete change. How ridiculous to imagine that if we give the world what it likes we will influence it for Christ!

Nicholas Mosley pointed out the error of modern evangelism when he wrote: "The basic false assumption is that the Church has to make contact with the world by assuming the world's characteristics. There is no logic in this, certainly no evidence. The whole Bible is against it. The story of the New Testament is passionately, agonisingly against it".

We must clearly recognise that during this gospel age the world will never be changed. Of course there are those who think that if only people in high places, our rulers and politicians, were converted, we would see a complete change and the Church's task would be made easier; if only there was a more spiritual influence in the land, things would be different. The story of Christ's rejection by a religious society should put paid to any misconceptions which we might have in that direction!

Danger. Another real danger for the believer, is to imagine that if only he were out of this hostile world, things would be different for him. Recognising that he is not "of it", he can easily convince himself that all his problems and difficulties would be resolved, if only he could get out of it somehow. The monks thought like that, they had the idea that if they removed themselves from the world, they would become more spiritual. They are not alone is their thinking, for even in these days many misguided individuals are attempting to withdraw from the world into artificially created environments. The idea of community life has become an obsession with some, who have failed to realise that in this they have been influenced by the habits of the "hippies" who started this craze in modern times! The world is constantly influencing the Church and all to often, the Church naïvely follows the world's patterns. Community living does not have its roots in scripture, for God's order preserves the family unit; Christ's prayer is that we should not be taken out of the world (v.15). We have been put in our respective places in order that we might be a witness; not just to say things, but to live for Christ there, whether it is the world of our family circle, or in the world of education, or commerce. Christ's picture of this is a candle giving its light in the midst of darkness (Matthew 5:15, 16). We should not be praying that God would take us out of our environments, simply to make life easier for us: we should pray for grace to be steadfast in the faith in spite of our environments. The knowledge that Christ is praying for our preservation should give us courage. He told us these things that it might be a source of joy to us (v.13). How thrilling it is to know that there is One who *"is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy"* (Jude 24).

Thoughts from the Gospel of Matthew

by Frank Lavender

32 Glorifying God
Matthew 15:31

THE crowds which followed the Lord Jesus had certainly seen the most amazing sights. It seems that all sorts of sick folk had been brought to Him and not one failure is recorded. Every one, even those who were maimed, had been healed. What I want you to specially notice is that the healings which occurred caused the people to give glory to God. This same happy result followed other miracles of the Lord; for instance, when He restored the paralysed man (Matthew 9:8). On a later occasion, when Peter was used to heal the impotent man, we are told that the people glorified God for what had taken place (Acts 4:21).

We can never doubt the compassion which the Lord Jesus had for those who were sick and suffering. For instance, we are told that it was because of His compassion that He cleansed the leper (Mark 1:41); raised the son of the widow of Nain (Luke 7:13); restored sight to the blind men (Matthew 20:34). What is more, we know that it was certainly His desire to bless the people and to do them good (Matthew 8:16-17). Nevertheless, the supreme passion of His life was the glory of God (John 17:4). Man's sin was dishonouring to God, for by his evil deeds man had declared: "I don't trust You" (Genesis 3:4-5). Sickness was an outward manifestation of the inner corruption of man's heart, for if man had not sinned he would not have known sickness or death. When Jesus healed sick people He was dealing with that which dishonoured God; healings and miracles, therefore, brought glory to His Father. This also teaches us a significant and most important truth, which is that which brings glory to God is also for the good of man. The glory of God and the benefit of man are bound up together.

Many of us have been crying to God for Him to send miracles, signs and wonders to confirm His Word; it is right and scriptural for us to desire such evidences of the power of God. However, let us make sure that we have our priorities right. We must certainly long for the blessing and the good of men; but we must desire even more the glory and the honour of God. As our Lord is exalted, and people give praise to Him alone, then men and women will surely be blessed as well.

Billy meets the press

DOCTOR BILLY GRAHAM met the press for two hours on a recent short visit to Scotland. We are very grateful to Brian Hayes and Philip Thompsett for covering this Conference for us.

Some very interesting facts and figures emerged from the Press Conference of which the following are extracts.

Question: "Have you changed the way in which you communicate the Gospel?"

Billy: "With modern technology I don't shout quite so loud! Technology has provided the means of reaching many millions. Three evenings on American television means that we get a response in letters between 500,000 and 1 million. In one hour we can now reach more people than the prophets in the Old Testament did in their life time".

In reply to a question regarding his assessment of the value of mass crusades Dr. Graham said "Audiences today are larger than five years ago. In the United States fifty to seventy per cent of those attending the crusades are under 25 years of age. This has meant although we had not planned it as such, many of the crusades in fact have become youth crusades. At a recently conducted crusade in Seattle the average nightly attendance was 54,000 with 75,000 on the last night.

Question; "Dr. Graham, have you any plans for a crusade in the United Kingdom?"

Billy: "I have been invited to conduct crusades, but I am unlikely to come. Several cities have invited me but the problem is finding a place large enough in which to hold the meetings. The only possibility that is being seriously investigated is a suggestion that we should hold meetings in the new National Exhibition Centre in Birmingham. There is certainly no intention in coming back to London, and in any case, I would not come back unless there was a ground-swell of interest and invitation".

Speaking of church growth in Africa Dr. Graham said that at the end of World War II there were 25 million Christians in Africa; there are now 75 million, and it is expected this number will rise to 300 million by the year 2,000.

In **Nagaland** (N. India) seventy per cent of the population are Christians. All the expenses of a crusade in that area were met before the crusade began and the offerings which were taken up were given to foreign missions. Ten thousand attended the early morning prayer meetings at 5.30 a.m.

In **Korea** he had preached in one service to over 1 million 100,000 people, who occupied an area of 1 mile long by a quarter of a mile deep. In that country the growth to the Christian church is four times faster than the growth in the population. One denomination alone is opening more than ten churches every week.

In **Brazil**, a stadium seating 200,000 was occupied for a crusade, and on the final night 256,000 were counted; there was also live coverage both on radio and television.

Elim Church News

ALDERSHOT

Pastor: Mervyn Tilley

DURING 1975 we saw the Spirit of God moving in many marvellous ways in our church. This report is concerned with just one of those ways, in which God blessed.

Our church bookstall had sold £700 worth of goods in just five months. Almost in a casual way it was suggested that we should look around the town for possibilities of an outlet there. With this in mind, we asked folks to keep their eyes open for any empty shops that might be available.

Although we did not consider this a matter of urgency, the amazing thing is that within two months we had not only found a shop but had actually moved in. The shop we found was a run-down corner store, not far from the town centre and with plenty of parking.

We negotiated with the woman who lives in the house adjoining the shop and whose daughter is a Christian working for the Church Army. In these days of inflation we felt we could not complain about paying £2.50 per week rent for the shop.

For two weeks we worked hard, making the shop ready for the opening on July 5th. The name of the shop was given us long before the opening. It was to be called "The New Life Bookshop".

Six months have passed, and our sales have surpassed our expectations. We would have been pleased with £2,000 by Christmas, but in fact a total of £3,000 was achieved. We are filled with gratitude to God, because He has taught us that when we trust Him He never fails. The shop was opened as an outreach of the local church, without capital of any consequence and yet we knew that God was in this right from the outset.

During the first week of the shop being open, a young man who lived opposite came into the shop out of curiosity and within a few weeks had become a Christian.

Another blessing has been the fact the shop is run on a voluntary basis, thus providing an opportunity for service for some of our members. We are also encouraged by the fact that people from other local churches in the town help in the shop. This working together helps us to stay open for six days a week.

We see this venture only as a beginning and look to the Lord constantly to show us which way to go.

MERVYN TILLEY

"GOD GAVE THE INCREASE",

Extracted from a report in one of our churches.

Average attendances:

	1975	1974	1973
Sunday Mornings	116	96	57
Sunday Evenings	148	119	73
Wednesdays (excluding specials)	51	39	26
Baptized in water	27	29	7
Weddings	7	1	1

Bible College Open Day

THE ADVERTISEMENT that had appeared in the *Elim Evangel* several weeks before invited us to "spend the day in the sun in Surrey". That is just what we did.

The tent in which the meeting was held was pitched in the grounds, and there were more sat outside on chairs and on the grass than managed to occupy the area under canvas. Of course, if the number of students is around 100 and then you add to that their wives, parents and friends, that makes a sizeable congregation to start with.

The meeting started at 3 p.m., but it was 3.30 by the time we had wound our way through the beautiful country lanes that led to the college. On this fine summer day there was plenty of traffic on the road and I optimistically suggested that most of them appeared to be going in the direction of Capel, or at least the slow lady driver in front of us appeared to be – until, thankfully she turned off in another direction.

We had missed the opening part of the meeting, but the afternoon was given over to the presentation of prizes and certificates to both first and second year students. The prizes were presented by Mrs. George Flattery, wife of the president of the International Correspondence Institute Belgium. George Flattery himself spoke of the work of the Institute. It was fitting that he should be the speaker on this occasion as the Elim Bible College is now used as the U.K. base for the I.C.I. Its Correspondence Course has now enrolled more than one and a half million throughout the world. The course itself is now used by 138 Bible Colleges worldwide. Through means of the Correspondence Institute, areas that have previously been closed to the Gospel are now open, and in a sense the postman has become a missionary. George Flattery told how Sarawak and Borneo which had closed its doors to all foreign missionary work had now provided an open door through the Correspondence Institute, and 6000 now study the I.C.I. course in that area alone.

Between the afternoon and evening meetings there was a break for tea and I was able to look at the new dining room extention, though the tea for ministers was in another room.

At the evening meeting, in which David Ayling was the preacher, we were introduced to the second year students who were leaving to take up their appointments. Miles and Stephanie Hilton-Barber were returning to Rhodesia and Claude Ferraro was returning to Southern France. Graham Bounds and Jonathan Williams are going to work in schools, mainly in the Birmingham area. Those taking up church appointments were Graham Erwin, Preston Park; Graham Wylie, Rye Park; Derek Hams, Yeovil; Graham Murray, Broadstairs; Alistair Forrest, Witney; Z. David Khan, Colwyn Bay; John C.D. Keith, Scotland; Steven Potter, Hadleigh; Brian Stephenson, North East England; Malcolm Hathaway was continuing for a third year but would be taking over the pastorate at Guildford as Julian Ward will be moving into the College as full time Director of Studies; two other students were also waiting for their appointments to be finalised. T.W. Walker, our Field Superintendent, who introduced the students remarked on introducing one of them "I heard it on the grapevine that Mr. . . . is going to . . ."

As I sat outside the tent in the sunshine I realised for these young men and women that a chapter had been closed in their lives and new opportunities lay before them. These are the future leaders of our work and I pray they will enjoy a good and successful ministry.

David Ayling, who was the preacher for the evening meeting preached in his usual tremendous style and one remark which I picked up was full of sound commonsense "If you try and ride any old hobby horse of your own into the pulpit you will be in for a fall"

Wesley Gilpin said, "We have to match ourselves against the enlightenment of our day and equip ourselves to do the work of God. There are new dangers now at this time as there were in the second and the early 19th century when experience rather than the spoken word was the main centre of attention. The Montanists and Irvingites failed on this issue; we must not fail".

George Flattery, speaking about the situation on the mission field and a visit he paid to Africa told of one occasion when a baptismal service was held in a local river which was inhabited by crocodiles. Speaking of the mode of baptism he said "When there are crocodiles it challenges your view considerably"!

Pictures follow on from below to top of next page:

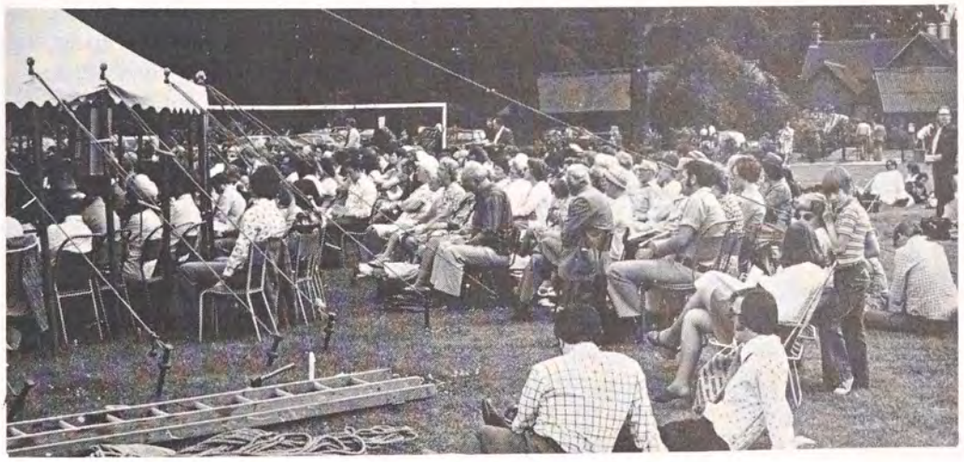
The Editor, D.W. Cartwright taking notes.

Mrs. Flattery presents the Coverdale award to A. Forrest.

Mr. Flattery of ICI speaking at Open Day

David Ayling speaking

Capel Open Day, 1976.



Book reviews

This is That *by F.F. Bruce, published by Paternoster Press, price £1.30, postage and packing, 20p extra.*

THIS book was originally delivered as an annual lecture at Fuller Theological Seminary, and in it Professor Bruce takes seven Old Testament themes and traces their development through that Testament and their fulfilment in the New. The book is small and at 1p a page it is not cheap for a paperback, but a great deal has been packed into it. He who is at once David's Greater Son, Servant Messiah and Shepherd King fulfills the rule of God, affects the salvation of God and reveals the victory of God. He makes those who are no people, the people of God. The treatment of these themes does much to demonstrate the continuity between the two Testaments.

The introductory chapter is "Organising Old Testament Theology" and this well-documented analysis of current views will enlighten many. However, if Old Testament theology is not your forte do not allow the hors-d'oeuvre to put you off the meal. The book is Christ-centred (no small feat these days for a work emphasising Old Testament prophecy), thought-inspiring and, as the Old Testament unfolds in Christ, worship-inspiring. What more can one ask of a book?

PHILIP MACINNES

Jude's Apostates, *by Fredk. A. Tatford, published by Prophetic Witness Publishing House, price 50p, postage and packing 13p extra.*

THIS is a most useful little book on the Epistle of Jude. It presents us with a scholarly handling of the text together with helpful background information. Dr. Tatford's style is clear and lucid; moreover, he gives a relevant and meaningful present-day application to areas of the epistle which to many seem inapplicable or obscure. It is a book which is well worth having.

BOB CLARKE

Moments of Vision

by **Gordon Wright**

THERE are moments in our Christian experience when we suddenly become aware that we can have a richer and fuller Christian experience than we have at present. Until then we are quite satisfied with our progress. We rejoice in that we are new creatures in Christ Jesus, that old things have passed away and that all things have become new (2 Corinthians 5:17). But we carefully avoid looking too closely at our lives for fear of finding evidence that appears to refute Scripture. We isolate our thinking from reality and suppress our doubts about all the old passing away and about everything becoming new. We talk about the miracles – the manna, the living water, the guiding light – but we refrain from mentioning the murmuring. We want to believe that the Old Man is dead and buried, that we are fully surrendered to the Lord, that we are filled with the Spirit of God to the utmost of our capacity, that all our service is "gold, silver, precious stones", that the fruit of the Spirit is as prolific as the grapes of Eshcol in our lives. We lull ourselves into believing that the potential has become actual. Then God suddenly shakes us out of our stupor. It is a shattering moment of truth.

We are not disappointed with what God has done for us. Far from it! We have been delivered from the slavery of sin; we have been given the promise of a full and abundant life; we have experienced His love and goodness along life's way. Wonderful as this is, we now realise that all the joy, the peace, the assurance, the victory over sin is only a beginning – so much more is available. It is a great revelation, a moment of vision that fills the heart with spiritual desire. All the glorious possibilities of the Christian life lay before us like a land flowing with milk and honey. We determine to *"search the land of Canaan"* (Number 13:2). So we cease treating the Bible as an anthology, reading only what appeals to us; and, instead, prayerfully search the Scriptures to discover how we can obtain our full inheritance in Christ. And we are helped by the excellent advice Moses gave to the spies he sent to search the land of Canaan.

"Go up into the mountain" said Moses. Get a glimpse of the wonderful inheritance God has prepared for those who love Him.

Take a panoramic look at the life of the Lord Jesus. Let all the variation of colour and beauty sink into your soul. Look at the valleys and mountains, the deserts and oases, the rocks and the pastures. No lion can be found there, no ravenous beast, no venomous serpent – there is nothing that hurts or destroys. Everything radiates the glory of God.

"O to be like Thee, blessed Redeemer,
This is my constant longing and prayer;
Gladly I'll forfeit all of earth's treasures,
Jesus, Thy perfect likeness to wear".

That is our inheritance! *"Christ in you, the hope of glory"* (Colossians 1:27).

Slip in amongst the crowds on the Day of Pentecost. Listen to the enraptured 120 as they magnify God in other tongues and as they proclaim His wonderful works under prophetic unction. What an exhilarating experience! It is the nearest we shall get to Heaven before the Lord comes or before He takes us home. Now go across to the church in Corinth and ask to see Paul's first epistle to them. What an eye-opener to the glories of the manifestations of the Holy Spirit through those who love the Lord. But that is only the earnest, the little bit to get on with down here. There is so much more to follow. And it is all ours in Christ.

Look at the Word of God. It is a storehouse of wisdom to guide us from childhood to maturity. It is nourishment for heart and mind, adapted to all stages of mental and spiritual development. It is our armoury for defence when assailed by temptation. It is our equipment with which to do the Lord's service. It is a mine of treasure for our delight. It is our guide book to eternal life and happiness. It is a restraining influence when tempted to recklessness. It strengthens the will to do what is right. It induces courage to face seeming disaster, and gives fortitude to sustain in prolonged trouble. It is an antedote for despondancy, a healing balm for broken hearts. It gives vision to direct our energy. It jerks the indolent into useful activity. It directs the mind to noble ends, and draws out the best in human nature. This is our inheritance – a fertile land of endless delight and usefulness.

"Have a good look", said Moses. Find out the quality of the land: whether it is good or bad, fertile or arid. Check on the inhabitants if they are weak or strong, few or many, if they dwell in fortified cities or in tents. But if everything isn't to your pleasing don't be discouraged about it – make a balanced assessment of the situation. Moses knew that every day could not be a holiday, and we know that every meeting cannot be a convention.

The blessings of God are for those who accept the discipline of prayer and meditation. The treasures of the Bible are not for casual readers. The delights of prayer are not for spasmodic pray-ers. Victory over sin is not for those who cannot be bothered to buckle on the armour. Fruitful service is not for the lazy. God wants sons who are prepared to work in the vineyard, not spineless creatures who want inheritance without labour.

Don't lie down beside the first shady

rill or on the first mossy slope – take in the whole expanse of your inheritance. Every aspect of truth is precious, so don't mutilate it. The over-emphasis of one aspect of truth to the exclusion of the rest leads to fanaticism and draws forth criticism for that which is worthy of nothing but praise.

Like Paul, we should embrace the whole of our inheritance. *"I have not shunned to declare unto you* **all** *the counsel of God"* (Acts 20:27), he declared to the Ephesians elders. And he wanted Timothy – and us – to follow in his footsteps. *"Preach the word"*, he said. That meant Leviticus as well as Psalms, holiness as well as spiritual experience, sacrifice as well as receiving, responsibility as well as privilege, suffering as well as healing, service as well as sonship.

All truth is inter-related. It is an exquisite design that must be seen in its entirety to be fully appreciated. A lily is far more beautiful when seen against its foliage than when segregated even though it stands in a silver vase.

Be of good courage, said Moses. Something within told him that this was a moment of crisis. The report of the spies would set the nation singing with delight or seething with discontent. So he dropped a thought into the minds of the spies to encourage a favourable report. He wanted to stem the tide of unbelief before it brought disaster. He followed God's example. To him, God's concession to Israel's demands to send spies into Canaan was not a capitulation to their unbelief but an act of grace to stimulate their faith (Deuteronomy 1:19-22).

How ever did the spies come to think that it was their responsibility to assess Israel's capacity or otherwise to take the land than to decide on the best method of advance? God never asks us to decide on whether or not He is capable of keeping His promises, but He may in His love and grace give us the opportunity of co-operating with Him in the manner of their fulfilment. Such an opportunity tests the depths of our spirituality, the strength of our avowed loyalty, and the reality of our professed love for the Lord Jesus.

"Be ye of good courage" is surely a veiled warning not to expect a walk-over. Moses was too realistic a thinker to expect victory without a battle, progress without effort, possession without a struggle. We must *strive* to enter in at the straight gate (Luke 13:24), give *diligence* to make our calling and election sure (2 Peter 1:10), *resist* the Devil for him to flee from us (James 4:7), *think* beautiful thoughts if we want a beautiful life (Philippians 4:8), *build* on the rock if we want security (Matthew 7:24).

To love our neighbour as ourselves is to struggle with the impossible, so selfish are our sinful hearts. The temptation to pass by on the other side is well-nigh unconquerable.

"Be ye of good courage", said Moses. *"Quit you like men"*, said Paul. The inheritance is yours! *"He which hath begun a good work in you will perform it until the day of Jesus Christ"* (Philippians 1:6), but God needs our co-operation.

"Bring back some of the fruit", said Moses. Now that was faith! Moses had not seen it, but he knew it was there. He believed God. He knew that it was *"a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey"* (Deuteronomy 8:7, 8), and much more besides. So he was overjoyed when he saw the two men bearing a pole on their shoulders entwined with a vine hanging with lucious grapes. That should whet their appetites, thought Moses.

Wait humbly on God, confess your sins as the Holy Spirit puts His finger on all that is contrary to the life of holiness, give God praise for His thoughts of love to you, contemplate His majesty and glory, be willing for His purposes to be worked out in your life, until you are filled with the Holy Spirit and magnify the Lord in other tongues.

Select a passage of Scripture, not at random but after prayer for guidance; turn it over in your mind. Talk to God about it. Tell Him what it seems to say to you. Tell Him what you cannot understand about it. Return to it again and again until it glows with a heavenly radiance and your heart begins to burn within you.

Submit your life to God as you begin the day. Expect Him to guide you in the little things without making a fobia of it. Do it regularly and consistently. But avoid reading meanings into your experiences that could be seen only by a fiction writer. Suddenly you will become aware that something unusual is happening.

These are examples of the fruit of the land, which are for the taking. But there is so much more.

"For out of His infinite riches in glory He giveth, and giveth, and giveth again".

Yet they missed what the Lord had given them (Numbers 32:8). God had made it quite plain that the land was theirs when He conceded to their wish to send in spies to search it (Numbers 13:2).

They complained that there were giants in the land. There still are. *"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"* (Ephesians 6:12).

They grumbled that there were fortified cities. There still are. There are strongholds of evil to be overcome (2 Corinthians 10:4).

They moaned that they were unequal to the task. They were mere grasshoppers in comparison with the inhabitants. We still are. All hell is against us. How can we progress in the life of holiness in the face of such terrifying forces?

Faith had such difficulty in getting a word in edgeways. Unbelief was so voluble. It always is. But Caleb elbowed his way to the front. "We can, we can, we **can**", he cried with increasing tempo, *"we are well able to overcome it"* (Numbers 13:30).

"Our sufficiency is of God", cried Paul (2 Corinthians 3:5). We *can* overcome temptation. We *can* rise to higher heights of spirituality. We *can* become pillars in the church. We *can* become deeply involved in the purposes of God. We *can* become an inspiration to those who are sorely afflicted. We *can* leave the shallows for the deeper waters. We *can* renounce ease, pleasure, and wealth for the service of the cross. We *can* put God first and ourselves last.

Of course we can or God would never have directed us to the land. Christ will fortify our wills to overcome. Christ will give us His hand as we step out in faith on the promises of God to a nobler life.

Amen, Caleb! Amen, Paul! We're going in!

Why communion?

by **Tom Walker**

"DON'T forget, will you?". The request was almost a sob. The one listening was deeply moved. It was her mother who was speaking, and she was *so* ill. How could a loving daughter ever forget her beloved mother's dying wish?

You can readily appreciate that it makes all the difference to our response when the person and timing are matters of deep, personal concern and devotion. A thousand requests could come, but just one from *him* or from *her* – a dear one – and we rush to do everything that lies within our power.

There is no wonder, then, that the Communion Service is so precious to Bible-believing Christians. The desire, the motive, the conception, resulted from a moving request. The appeal to partake came from the lips of our Master Himself, namely the Lord Jesus Christ, and it came not long before He went to the unutterable agony of the Garden of Gethsemane and to the anguish – and triumph – of the cross.

Writing about it in 1 Corinthians 11: 23,24, Paul the Apostle is at great pains to tell us that he penned the words under direct command. "I have received of the Lord that which also I delivered unto you", He recorded (v.23). This is no church dogma. No so-called saint thought up the idea that it would be an aid to worship. No, on the very night of his betrayal by one of the original twelve disciples, Judas Iscariot, the Lord Himself appealed, yet commanded, "Do this in remembrance of Me" (v.24) as he distributed the broken bread and the poured-out wine.

Surely, there can be no excuse for a Christian who neglects to partake regularly of the Communion emblems, the Lord's Supper as some call it. Can a more worthy purpose be imagined? Can a more painful, yet more glorious time he envisaged? As He instituted the Communion Service, leading His followers in the first such Remembrance Feast (compare Matthew 26:26-28; Mark 14:22-24; (Luke 22:19,20), Jesus pleaded, "Remember Me!", and thus pulled at the heartstrings of every true believer. He who knew no sin was about to be made sin (2 Corinthians 5:21). God was about to lay "on Him the iniquity of us all" (Isaiah 53:6). He was soon to die, "the just for the unjust", and He showed His desire for our fellowship by seeking that we should regularly eat and drink the simple emblems, which so aptly depict the broken body and the poured-out blood. He wanted Christians to live in the light of the love of Calvary. Knowing how soon we forget, He provided this simple, beautiful, effective outward reminder of that deeply disturbing, greatly enriching, challengingly stirring spiritual truth of John 6:53: "Except ye eat of the flesh of the Son of Man, and drink His blood, ye have no life in you" (see also vv. 54-58).

True Christianity is Christ, our organic relationship with Him. We either have this life, or we do not (see 1 John 5:1,11, 12). To use Bible words, we are either "saved" or "lost". "Saved", our sins forgiven through Christ's precious blood and our lives made anew in His wonderful resurrection life. It readily follows that we cannot remember in any meaningful way Christ and the cross if we have never received Him. The outward emblems are lost on us. The physical acts of eating and drinking can mean nothing. On the other hand, if we know Him, love Him as our Saviour, they become part of the whole body, soul and spirit acknowledgement and appropriation of the Lord Jesus Christ Himself, not in the emblems, simple and natural as they are, but in the One of whom they speak and in the wonder of His Calvary love.

Indeed, there are warnings in the Scripture instructions concerning the Communion. It cannot be a denominational requirement or prerogative, for it is the Lord's Table. The onus as to whether a person partakes or not, however, is on the person himself. Those who conduct Communion services have a duty to make abundantly clear that any born-again Christian is welcome to share in the services, but that those who do not have this experience are wiser to pass the emblems by. "Let a man examine himself", the Bible demands (1 Corinthians 11:28) and goes on to add a solemn warning: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (v.29). "Damnation" here indicates that such will come under the judgment, the condemnation of God. No-one should attend a Communion service lightly. Once the one conducting the service has made plain that it is for truly saved people, the responsibility for deciding whether or not to partake falls on the worshipped and a non-Christian would do well to read 1 Corinthians 11:30 before contemplating joining in the Lord's Supper.

Further, the warning comes through to believers. Holiness of life and obedience to the commands of God's Word are vital, and regular participation at the Lord's Table helps in the maintenance of both.

The Early Church was quick to respond to the Saviour's desire and command (see Acts 2:41,42), and, since then, for over nineteen centuries, practically every part of the Christian Church has seen to it that the Communion Service has figured prominently in its programme. This becomes an obvious requirement and means of grace when we read: "The cup of blessing which we bless, is it not the communion of the body of Christ? For we being many are one bread, and one body" (1 Corinthians 10:16,17). Through the broken body of our Saviour, the scattered Church is one, one with those who have gone on before, who have died in Christ and one with every truly converted Christian on earth, and, pre-eminently, one with Him, our Saviour, Lover, Lord!

Those who know Christ and who regularly join the self-examination, the corporate worship and the re-dedication which are such integral parts of the precious privilege of partaking of the Lord's Table, readily testify to its value, its warmth, its challenge, its recognition of that "Love so amazing".

"Remember Me" – such an appeal, from such a Person, made at such a time, cannot be ignored. Is there any reason sufficient to warrant a Christian's disobedience? Imagine if our Lord were there, right before you, His nail-pierced hands outstretched, asking you, begging you, pleading with you, commanding you, "Remember Me"!

Well, in a deeply spiritual way, *He is there!*

In our Elim Pentecostal Churches we normally have at least one communion service every Sunday, the Lord's Day, usually in the morning. We place such importance upon the Breaking of the Bread that no Annual General Conference passes without a celebration of the Lord's Supper. We regard this sacred, beloved service as a priceless inheritance. It stands at the heart of our worship.

If you wish to know more, or if you would like to talk to an experienced Christian about this hallowed subject, please accept a warm invitation to contact the Pastor of your nearest Elim Pentecostal Church, or write to:

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Letter to the Editor

Dear Sir,

On holiday at Llandudno, a tract was handed to me by a young Christian, and I am writing because of one aspect of salvation that was not mentioned. I think this is needed by many Christians (who are perhaps the most likely to accept tracts)! as well as others.

Jesus saves from sin – and you mention the rogue, the liar and the blasphemer (the last is not an easy word for the non-Christian to understand), but also – and there are so many of these – He can make the irritable peaceful, the worried calm, the lonely and self-centred able to relate kindly with others; those who have been grieved and wounded by other people and by life can be comforted and find others to comfort.

Please, if you haven't already, make some tracts that tell this – for even in a group of holiday makers there are bound to be people whom suffering has made bitter or selfish or shy; probably sin (somebody's) caused the pain, or they lack the power of Jesus which enables them to overcome these defects of character.

Having read this, please pause to say a prayer for the writer and a severely disabled sister, who though Christians cannot seem to let the power in fully to save from irritability.

Yours sincerely,
(Mrs.) E.A. B

May Osman's Page

Report on Pentecostalism

IT WOULD be interesting to read an article on Pentecostalism by an outside observer which was correct and factual in all its comments. There is an article called "Praise the Lord" by Richard Smith, in the magazine *New Society*, May 27th, 1976, with which I would take issue on several points. It was the editor of *New Society*, Paul Barker, who published details of a secret Cabinet meeting held at 10, Downing Street at 10.45 a.m. on Tuesday May 23rd. Now there is a full scale enquiry going on to find out who leaked the secrets of that meeting to the magazine. Whatever the results of this enquiry are, I wish that the contributors to *New Society* would get their facts right about Pentecostals.

Richard Smith's article says: "There are white Pentecostals in Britain, principally in the Elim Church. But it is the West Indian immigration which has made Pentecostalism a major religious movement in this country". This of course is wrong, and there is no mention of the Assemblies of God. There have been Pentecostals in the British Isles certainly from 1906, and that was long before the West Indian immigrants came into the country. When I was first saved we had hardly any coloured people in our churches–there were very few of them in the country.

He goes on to write "Spirit baptism by the laying on of hands, and baptism by water as a sign of faith are requisites for salvation". This is entirely wrong, both these experiences follow on after salvation, and we believe that salvation is a necessary pre-requisite for water baptism and for being filled with the Spirit. Richard Smith has put the cart before the horse here.

He writes, "Members who have been baptised are called 'Saints' and are endowed with the ability of faith healing". Wrong again! Firstly we do not believe in faith healing but in Divine Healing. It is God who does the healing, sometimes using human channels, but there is no such thing as "the ability of faith healing" – the word of God spoke of "Gifts of healings". If Pentecostalists had a present continuous gift of healing then there wouldn't be any sick people about; for I know that I for one, would lay my hands on every sick person I saw. Divine healing has always been a mystery. Jesus at the Pool of Bethesda only healed one sick man. What about all the others who were waiting for the Angel to trouble the waters? Jesus healed so that the works of God could be made manifest.

Again I quote: "Though all aspects of the Trinity are emphasised, the Holy Ghost is foremost". Once again he is wrong. The Holy Ghost was sent to glorify Jesus and to point men to Him, who so willingly died on Calvary for our sins. It is Jesus we worship and the Holy Spirit gives us release so that we can worship Him in spirit and in truth.

In the same article Tony Ottie, an Anglican priest in Brixton says, "They win new members by word of mouth. They make people welcome; they have no problem in relating". I'm so glad to say a hearty Amen to this statement. It is good to know that they have got *something* right about us. Every one of us *should* be a witness for the Lord Jesus. We should endeavour to introduce our neighbours, workmates, or school mates to Jesus. He is the most important person in our lives. When we have found something good it is our duty to share it with others, and it is interesting to know that the Pentecostal churches are increasing more than any other denomination. This is Expansion Year in Elim and about twenty Crusades are planned in different towns and cities. Aren't you glad that the Pentecostal Movement is on the march?

I rejoice in that we don't just introduce people to a denomination, but we introduce them to Jesus who is the "Saviour of all men, but specially of those that believe".

L. Freeman tells us that when George Cutting, author of the tract *Safety, Certainty and Enjoyment* was staying at her home, he was invited to visit King George V and Queen Mary. A lady in waiting gave the booklet to the queen who read it and asked the king to read it. After that, Queen Mary carried several copies of the tract in her handbag and judiciously gave them to people with whom she was on speaking terms. If a queen could help to spread the gospel in this way, then you and I should certainly be witnessing with the aid of the Holy Spirit.

The Family Altar

Scripture Union Portions

Notes by Lionel Currie

Monday, July 19th

NUMBERS 20:1-13

"And the water came out abundantly" (v.11)

WHEN they wanted flesh it presented no problem to God – He sent them quails in abundance. Now it was water – a bit more tricky because of their situation in the desert of Zin. No, it was no problem again. Moses had questioned where God would find food for 600,000 footmen, besides all the others, but he had learnt about God's ability as a result of that experience, and this time no questions were asked. It would take a lot of water to quench the thirst of such a company– thousands of gallons in fact, but God did it – out of a rock! – in a desert! For us, and indeed for all there is an abundant supply.

Tuesday, July 20th

NUMBERS 20:14-29

"Wherefore Israel turned away from him" (v.21).

"And Aaron shall be gathered unto his people, and shall die there" (v.26).

IT is not glorifying to God to persist so much that a battle ensues. Moses took the sensible course of action. Not all those we go to will receive us gladly. Jesus recognised this and instructed His disciples accordingly. Sometimes we just have to "turn away from them" and leave them to the judgment of God.

Very few know the time and the place of their death. The majority of us probably prefer it that way. The common factor with ourselves and Aaron is not these things, but the knowledge of destiny. He "shall be gathered unto his people". With that knowledge, time and place are of little importance – for whenever and wherever, we shall be "present with the Lord" and His people who have gone on before.

Wednesday, July 21st

NUMBERS 21:1-20

"The soul of the people was much discouraged because of the way" (v.4).

DISCOURAGEMENT is not sin. The way was hard, but the alternative was fighting the Edomites. It was their response to the feelings of discouragement that resulted in sin. The way of the cross that we have been called to follow can at times cause discouragement, but we can save ourselves from similar results by realising that His ways are so often opposite to our ways. Some of the people may have preferred a fight, but there are lessons to be learnt in every situation. By accepting His way as the best way we can become more deeply aware of the One who walks with us, even through, what may seem at the time, to be "the valley of the shadow of death".

Thursday, July 22nd

NUMBERS 21:21-35

"So they smote Og, and his sons" (v.35).

HERE was one of those giants. He slept in a bed thirteen-and-a-half feet long and six foot wide – but they still beat him. Maybe some were reminded of their "grasshopper" speech at the borders of Canaan. It was too late to remedy that failure now, but this victory proved a good token of what was yet to come. Giants can be slain, even Og and Goliath – "in the name of the Lord of hosts . . . whom thou hast defied". And so often, confidence in God, when it is seen to work, can cause such a divine infusion of spiritual adrenalin, that any giants can be faced. In this respect the first victory is often the hardest, but then it's confidence all the way. It wets the appetite for more – and all the glory is His.

Friday, July 23rd

NUMBERS 22:1-20

"They came unto Balaam" (v.7).

SUCH is the difference between those who know not God, and those who know Him. The outcome does not reveal Balaam to the good, but the principle is there nevertheless. Those who know not God turn to man for help. Those who know God need not rely on man for such things – indeed, should not –."Put not your trust in princes, nor in the son of man, in whom there is no help". God is the source to which we should go. And what a testimony also – to be known as one who has "power with God" such that others come to us for "a word from our Lord".

Saturday, July 24th

NUMBERS 22:21-40

"I knew not that thou stoodest in the way against me" (v.34).

IT would seem impossible, but here we see otherwise, that the servants of the Lord can battle against Him. It is possible to press on regardless even when "signs" indicate the error of our way. Determination is sin when it is against God's will. "Not to know" speaks volumes – in some, it is not wanting to know; in others, wrong priorities; in others, impure motives. A decision to do is only "good" when it is divinely confirmed – "it seemed good to the Holy Ghost, and to us . . ." But even then there must be the recognition that God has the prerogative to re-direct; it is ours to obey and not to press on with the initial directive.

Sunday, July 25th

NUMBERS 22:41-23:12

"How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" (v.8).

THE answer is simple – it cannot be done. Such is the protecting power of the Lord upon His people. "The angel of the Lord encampeth round about them that fear Him, and delivereth them". The Children of Israel were probably totally unaware of all that was taking place in an attempt to destroy them. There must be many times when God works for us, unaware though we may be. And of this we can be sure – the promise of God's security is sufficient to drive off whatever force may come against us – for who is the man that he can withstand God? "And who is he that will harm us, it we be followers of that which is good?"

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BIRTHS

BARFORD. On June 7th, to Ian and Judith Barford of Northampton, God's gift of a daughter, Emily Elizabeth.

ERWIN. June 10th, to Graham and Gillian Erwin of Elim Bible College, God's gift of a daughter, Beverley Joy.

LEE. On May 3rd at Northampton, to Jim and Janice Lee (nee Hayes), twin boys Steven and Matthew.

SPURLING. On June 10th, to Mr. and Mrs. Alan Spurling of Elim Pentecostal Church, Hadleigh, Essex. God's gift of a daughter, Heidi Alexandra, a brother for Benjamin.

DEDICATION

TATTESALL. On June 20th, Jonathan Mark, son of Carol and David Tattesall of our Woolwich church was dedicated to the Lord. Officiating minister: A.R.T. Whittall.

WITH CHRIST

COX. On June 16th, Mrs. Mary Cox, aged 68 years, faithful member of Oxford City Temple. Called to Higher Service. Officiating minister at funeral: John Hyde.

HOILE. On June 18th, Margaret (Maggie) Hoile, much loved foundation member, and for many years, caretaker of Elim Church, The Lanes, Brighton, called home by the Lord. Officiating minister at funeral: F.A. Hodge.

LLOYD-SMITH. On May 3rd, Betty Lloyd-Smith beloved wife of Rev Felix Lloyd Smith went to be with Christ. Officiating ministers at funeral: Leslie Wigglesworth and Robert Fairnie (A.o.G).

PAISLEY. On May 21st, after a short illness, Margaret Paisley, founder member of our Greenock church. Officating minister at funeral: John Seaman.

HOLIDAY CHURCHES

BEXHILL. Elim Pentecostal Church, Barrack Road. Sunday services at 11 and 6.30. Minister: N.G. Clark. Tel: 431592.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Sundays at 10.45 and 6.30. Tuesday, Bible Study, 7.30. Fridays at 7.30 for young people. Minister: Bob Clarke.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays at 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road (3 minutes from Railway Station). Sunday at 11 and 6.30. 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.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Sunday at 9.30, 11 and 6.30. Thursday at 7.15. Minister: P.T. Niblett. Tel: 86274.

GUERNSEY. Eldad Elim Church, Union Street (just off the Grange), St. Peter Port. Sunday services, 11 and 6.30. Minister: Robert Griffiths. Tel: 0482-56724. Visitors to the Island are warmly welcomed.

HASTINGS. Elim Pentecostal Church, Central Hall, Station Road. Sunday services at 11 and 6.30. Minister: Ivan Potts. Tel: 437661.

HEREFORD. Elim Pentecostal Church, Clive Street, off Elgin Street. Sunday at 11 and 6.30. Minister: Trevor Partington. Tel: 4824.

HOVE. Elim Pentecostal Church, Portland Road. Sunday at 11 and 6.30. Thursday at 7.30. Minister: Ron MacKenzie.

MALDON. Elim Pentecostal Church, Wantz Road. Sunday at 10, 11 and 6.30. Wednesday at 3 and 7.30. Minister: T.G.M. Hadlow.

MALVERN. Elim Pentecostal Church, Cowleigh Road (on the B4219). Sundays at 11 and 6.30. Leader: John M. Persijn.

OXFORD. City Temple, Botley Road, near Railway Station. Sunday at 11 and 6.30. Thursday at 6, Junior Club, 7.30; Bible Study; Thursday, 7.30. Minister: John Hyde. Tel: 63314.

PAIGNTON. Elim Pentecostal Church, New Street. Sunday at 11 and 6.30. Tuesdays at 7.30.

PORT TALBOT. Elim Pentecostal Church, Dolton Road, Sandfield. Sunday at 11 and 6.30; Tuesday at 7.15; Thursday, Youth meeting at 7.15.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sunday at 9.45, 11 and 6.30. Tuesday and Thursday at 7.30. Tel: Ryde 65408. Minister: N. Broomhead.

SALISBURY. Elim Pentecostal Church, Milford Street. Sunday at 9.45, 11.15 and 6.30. Wednesday and Friday at 7.30. Minister: Glyn Taylor.

SOUTHPORT. Evangel Temple, Manchester Road. Sundays at 10.45 and 6.30. Wednesday at 7.45. Thursday at 7.30. Minister: K.J. Cave. Tel: 37180.

TORQUAY. Elim Pentecostal Church, Princes Road. Sundays at 11 and 6.30. Thursday at 7.30. Bus No. 150 or 114.

WEST KIRBY. Elim Pentecostal Church, Grange Road, Wirral. Sunday at 11 and 6.30. Tuesday, Wednesday and Friday at 7.30. Minister: B. Grist.

WESTON-SUPER-MARE, Avon. Elim Pentecostal Church, Manilla Place, Birnbeck Road. Sunday at 11 and 6.30. Tuesdays and Thursdays, at 7.30. Minister: J.B.D. Ritchie. Tel: 24263.

COMING EVENTS

EDINBURGH. July 18. The City Temple, George IV Bridge. Sunday at 11 and 6.30. Preacher: Alan S. Brewster, U.S.A. August 1, Paul Dear, Ohio, U.S.A. at 11 and 6.30.

FINSBURY PARK. July 31. Elim Pentecostal Church, Lennox Road. In concert with Rufaro at 7.30. Convener: A.L. Hawkes.

WEST KIRBY. August 7-8, Elim Pentecostal Church, Grange Road. Saturday at 7.30. Sunday at 11 and 6.30. Visit of Rev and Mrs. P.J. Van Den Berg and Oliver Raper (South Africa). Musical ministry: "Rufaro". Inf: 051-625-1186.

WITNEY. July 21. Elim Pentecostal Church, West End. Induction service of Alistair Forrest at 7.30 p.m. Taking part: Trevor Partington and Lionel Currie.

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

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. Every Tuesday at 8.45 p.m, vernacular broadcast.

Guyana

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Land of the Antipodes.

by **Stephen Rextroat**

COLUMBUS, discoverer of the New World, was a religious man. Though he is famous for his discovery, he is also remembered for his devotion to his church.

Because the trip was a voyage of discovery, no priest accompanied the explorers. But Columbus took seriously his religious duties. Vespers were conducted on each of the ships every evening.

When Columbus and his men knelt on an island of the Bahamas and named it Holy Saviour (San Salvador), they immediately attempted to gain the friendship of the natives and win them to the faith.

Columbus was reaching out to beings who had been a source of debate and controversy within the councils of the church. These were the *antipodes,* the men dwelling on the other side of the earth.

Some had suggested that in the land of the antipodes the sun rose when it should be setting and the men walked with their feet opposite to ours.

Much has changed since the days of Columbus. Explorers have traversed this world; aquanauts have descended into the depths; and astronauts have ascended into the heavens.

We have an unbelievable wealth of information about our world, but one thing that hasn't changed since the days of Columbus: wherever we go we will encounter "antipodes". They live in a different world; their feet walk opposite to ours; and for them the sun is setting instead of rising.

They live in another world. They are not separated from us by miles or geographic barriers. They are separated from us by the sea of sin. They may live next door but they are in another world – the sin-benighted world of guilt and sorrow.

They don't speak our language or observe our customs. Our creed is as mysterious to them as their life-style is to us. Only by a patient reaching out in love can we ever hope to win them to Jesus Christ.

They walk with their feet oppostie to ours. Though Columbus found that these men walked just as he walked physically, he discovered that spiritually they did walk in the opposite direction.

The worldling does not walk in the paths of righteousness. The feet of the unrighteous run to mischief and carry the unprepared sinner to certain judgment. Therefore we must warn the sinner and call him to repentance. Those whose feet walk opposite to ours must be shown the right way.

Their sun is setting instead of rising. According to myths the sun, in the land of the antipodes, set when it should rise. This, of course, was untrue as Columbus discovered. But in a spiritual sense this is exactly what occurs in the world of the unconverted. The sun of hope is going down for the unbeliever while in the world of the believer the sun of hope is arising.

As we move closer to the day when the Son of God shall return to reign in righteousness, the children of God find their world getting brighter. But those who know not this hope watch in terror as darkness descends upon them.

The only way to change the hopeless situation on the antipode is to convert him and make him, by faith in Christ, a citizen of the bright new world.

Some complain that the frontiers are all gone and all excitement and adventure of exploration are over. But in the spiritual world there is still much ground to be claimed for our Sovereign.

God is still looking for and sending forth men who are willing to hazard life and limb to reach men who walk with their feet opposite to ours. And He offers a great reward for those who accept this great challenge.

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

JULY 24th, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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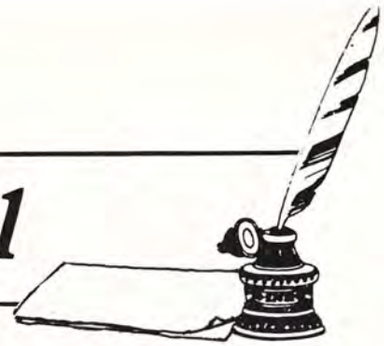
Editorial



OUR magazine last week had a drawing of a tap to illustrate the fact that at the present time our country is in the grip of a severe drought. At least that was true at the time of writing. I did receive an article in the post today which had on the words "not to be used if it rains"! In Bible times drought was often seen as an indication of God's displeasure with the nation of Israel. Today it is generally thought of as nothing more than a subject of conversation.

In this issue our Secretary-General asks the question "Where are the evangelists"?

It is a sad fact that there is a dearth of real and effective leadership in many branches of the Church of God today. This fact was brought home to me on a recent weekend when I glanced through someone's copy of a book by Alexander Gammie, *Preachers I have Heard,* which was written around 1939. There were such names as Alexander Whyte, Campbell Morgan, Dynsdale Young and Joseph Parker, to name but a few. I suspect that the author would be hard pressed to find enough names to fill a similar book today. The reasons for this dearth of real effective preachers today and the failure of the church to produce dynamic leadership in the latter half of the twentieth century would demand more space than I have available. I am sometimes haunted with the picture of the terrible situation of the farmers in Bangladesh, who were faced with a serious food shortage a few years ago. Some of them were so hungry that they were eating the seeds which should have been planted to ensure a good crop the following year. Sometimes the Church itself is guilty of equally short-sighted policies in preserving the status quo.

When a local assembly refuses to open a work in a nearby area for fear of losing a few of its members, or when a pastor does not encourage potential leaders in his own assembly because he is afraid of undermining his own position. Every church needs to have an ongoing programme in which members are trained in effective leadership so that over a period of time a body of mature and experienced people emerge who are able to be thrust out into needy areas. If, in the future expansion of our work we look exclusively to our colleges to train our future leaders then we shall fail. The real training must begin a lot earlier than this. Modern educationalists know only too well that however good the University becomes (and some of them are becoming too exclusive) they can only add the finishing touches to an education that needs to begin in the nursery school. Lack of proper provision at this early stage very often retards the development of those who could well have gone on to occupy the highest positions.

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The intercession of Christ

by **Gordon Hills**

An exposition of John 17: The Believer's Sanctification

AFTER He had prayed that the believers should not be taken out of the world, but kept from its evils, our Lord prays that they might be sanctified (v.17). Because these two things are mentioned separately, we are made to see that preservation from evil and sanctification, are not the same things. The word "sanctify" simply means to "set apart" and it carries with it the thought that people or things which are sanctified are consecrated to the service of God (Numbers 7:1; 8:5-17). To sanctify, does not mean to cleanse or purify as such, only inasmuch as both people and things which are sanctified are set apart from all that is evil and sinful. C.H. Spurgeon said: "Sanctified things were reserved for holy purposes and another use of them was strictly forbidden". That cleansing from defilement is not an essential part of this term is obvious when we note that our Lord prayed: *"I sanctify myself"* (v.19). We know that He could not be praying that He be made pure, for there was nothing impure about Him. He knew no sin (2 Corinthians 5:21); He did no sin (1 Peter 2:22); and in Him is no sin (1 John 3:5): but He could and did consecrate Himself, that by and through His atonement, we might be sanctified (v.19). Sanctification is therefore a positive term, it does not imply the negative idea of keeping from that which is wrong, but the positive thought of being employed in the service of God.

The reason. It is apparent from verse 18, that the reason for our sanctification, is to send us out into the world. As Christ was sent by the Father, so we are sent by the Son. The ground upon which our sanctification is made possible, is that we *"are not of the world"* (v.16). This is the second occasion in His prayer that our Lord uses this expression (see v.14), and it is important for us to understand what is meant by it, for there is a great deal of confusion existing in the whole realm of the believer and the world. Some Christians have real difficulty in knowing what their attitude ought to be *towards* the world, and how they ought to live *in* the world, without being *of* the world. They read the scripture that says: *"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him"* (1 John 2:15); and they are perplexed to know where to draw the line, so to speak. They hear sermons which exhort them not to become "worldly" and it is suggested to them that where they go, or what they do, or how they dress, determines whether they are worldly or spiritual! In general, people who speak like this believe that worldliness is associated with "things": but I am of the utmost conviction that one could live in the ascetic conditions of a monastery and yet be absolutely worldly. Therefore, it is essential that we know what is meant by being "of the world". If our theology is not right on these things, we can never hope to arrive at a correct understanding of what our relationship to the world should be.

A question. Our first concern is to establish what is meant, in the scripture, when it speaks of "the world". We shall bypass the obvious meanings of an orderly universe, or people in general who are living on this planet, for it is clear that we are all part of that world. It is a deeper meaning than this which we are looking for – a meaning which will help us to understand why the Christian is different, from the man who is "of" the world. Let us begin by looking at the way in which John describes the world we are *not* to love, in the chapter we have already cited. He writes: *"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world"* (1 John 2:16). He presents us with a picture of all that appeals to man's sinful nature; in sensuality, covetousness and vainglory: he sees the world as being the place where unregenerate man gratifies his basic godless desires, as if it existed for that purpose. Further on in his epistle he states: *"the whole world lieth in the evil one"* (5:19). His thought is that the world in its present condition is under the dominion of the devil. We find a similarity of thought in Paul's letter to the Ephesians, where he sees that those people whose lives are controlled "according to the course of this world", can also be described as being ruled by "the prince of the power of the air" (Satan). In the thinking of John and Paul, "the world" was "an inclusive term for all those who are in the kingdom of darkness and have not been born of God" (John Stott). When Jesus said that the disciples were "not of the world", He obviously meant that the Christian and the man who is not a Christian, belong to two distinctly different groups, they are members of two entirely different kingdoms. The world represents a system which is hostile to God. It is the kingdom of darkness, domineering the thinking and actions of the man who is without God. To be

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THE INTERCESSION OF CHRIST
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worldly, is to be influenced by the atheistic spirit of that kingdom, as opposed to being influenced by the Spirit of God. It is not possible, therefore, to confine worldliness to any specific *things* as though they could have a priority in this matter; for since it is an attitude of mind towards life which we are dealing with, it has a much wider application than to materialism as such.

Worldliness is by no means limited to secularism, it is to be found in the midst of religious activities and attempts at worship. The Colossian church had a very real problem in this direction, and the apostle Paul wrote to them, pointing out their error. He was trying to make them see that their approaches to worship were such, that they acted as if they *"were still part and parcel of this world-wide system"* (2:20-23 Phillips). They were being influenced by the world's thinking and these influences were being reflected in turn, on their religious life. Paul had to remind them that they were dead to the world, through Christ and that they ought not to be following the world's principles, on how a man should worship God. It is a matter of great tragedy that many professing Christians are unable to understand this: that a great deal which passes for worship, is nothing more than the incursion of the world's darkened thinking into Christian churches. Such worship cannot be considered "Christian" since it has its sources in worldly wisdom. We are living in days, when as never before, the wisdom of the world is almost suffocating the life of the Church, as her leaders strive to make her acceptable to the world.

How then do we counteract worldliness? Paul's words are particularly relevant here. *"And be not conformed to this world: but be ye transformed by the renewing of your mind* (Romans 12:2).

We need to be constantly on our guard to ensure that we are being influenced by the Holy Spirit, in all of our judgments and actions. Our Lord was. He went out into the world and lived out His life in the service of His Father. He was called the friend of publicans and sinners but He was never influenced by their thinking. He never compromised His position, He never became like them. He was sanctified unto His Father's will in all things. We too can know what it is to be sanctified unto God as we go forth into the same world; for God has given to us the means of our sanctification in His Word (v.17). God's Word is truth. As we receive it, as we walk in the light of it, we are enabled to yield ourselves unto the service of God, as those who are alive from the dead (Romans 6:13). As the Psalmist said: *"Thy word have I hid in mine heart, that I might not sin against thee"* (119:11); it kept him in a state whereby he was consecrated to God. No amount of responses to altar-calls can do this, but God's Word can and does. Therefore, *"Let the word of Christ dwell in you richly in all wisdom"* (Colossians 3:16).

We were pleased to receive two Hungarian visitors in our office recently, Csaba and Judit Berces.

News

Bibles for Rhodesia

THE BIBLE SOCIETY RESCUE BID to save £30,000 worth of Bibles blocked on their way to Rhodesia when the Mozambique border was closed in March has been successful.

News reached Bible House, in Blackfriars, London, this week, that the final shipment of 20 tonnes of Bibles has arrived in Salisbury, the capital of Rhodesia.

The Bibles – including 15,000 in the Rhodesian Shona language – were unloaded at South African ports and sent to Salisbury by rail.

Previously they were to be taken to the Mozambique port of Beira and sent by rail to Rhodesia.

The three month delay has been due to the fact that, although one load of Bibles was taken ashore in South Africa on the way to Beira, the remainder were inaccessible and could only be reached on the return leg of the voyage.

Famous men

THE revised calendar proposed for the Church of England which is expected to be published in the new Prayer Book planned for 1980, has added several names of famous Christian leaders to those who will be remembered on special days. This list includes the poet George Herbert (1593-1633) who is to be remembered on March 3rd, Thomas Cranmer (1489-1556) Archbishop and Martyr is to be remembered on March 21st, which was the day that he was burned at the stake in Oxford; John (1703-1791) and Charles Wesley (1707-1788) are remembered on Wesley Day, May 24th; as well as Richard Baxter (1615-1691) of Kidderminster who is remembered on June 14th. Also remembered are John Bunyan (1628-1688), author of *Pilgrims Progress* who is remembered on August 13th, and William Tyndale (1494-1536) Bible translator and Martyr who is remembered on October 6th.

Recording

CARDIFF CITY TEMPLE have just recorded for a BBC television series which will be broadcast later in the year under the title "Sing for Joy". The choir have also been asked to complete a thirteen week series of programmes of "Come Alive" on Radio 1 and 2 later in the year.

Forty years on

WHILST preaching at the 40th Anniversary services for the Aberdare Church, our Secretary-General, P.S. Brewster, who had conducted the pioneer crusade which had resulted in the founding of the church, asked how many present at the evening meeting were converted in the original crusade. Seventeen people raised their hands to indicate that they were converted in those meetings. This surely testifies to the permanent value of evangelistic outreach.

paper thin

by Michael Carr B.Sc.

THE community of Ocean Falls, British Columbia in Canada, some 325 air miles from Vancouver, is soon to become a ghost town. The giant American company, Crown Zellerbach Limited is proposing to close its paper mill which employs all the working population of the town except the school teachers. The dividing line between economic security and ruin has for a long time been paper thin, and now, due to rising costs, the whole township will be evacuated and their homes left to decay. With a 175 inch rain fall each year, the only thing that will be visible in the near future will be trees. The busy bustle of township life for all these families will be rudely stopped because their whole dependence was solely placed. They put all their eggs (or is it wood pulp) in the same basket and such short-sightedness has been amply rewarded. The gravity of this situation should sound a warning note for people to inspect their security and seek wisdom in the planning of their lives; but most of all it should wake us to the seriousness of building the confidence of life on foundations that are affected by the changing fortunes of business and the squeezing hand of providence.

The historic heritage of our land visibly shown in the beauty of skill of past architecture presents many problems because the foundations of these buildings were often built of timber which is a material that will succumb to the ruin of time and the rigours of multiple stress. Constant propping-up and sometimes even demolition is necessary because distress is acute. This is very much like life. So many people are irreversably sinking, showing visible signs of cracking apart, leaning past the centroid of stability soon to fall and founder in the despair of life. This need not be, there is an answer, that answer is Christ.

"For other foundation can no man lay than that is laid, which is Jesus Christ".

He is first a **laid foundation**. The incarnation was no accident. The Father purposed and the Spirit pursued until Christ was born of Mary. When a mason seeks to build he chooses wisely so that the materials will satisfy the demands that will be made upon them and they are therefore selected according to their performance. God knew that the only stone suitable for which erring mankind could build and hope to stand was His Son Jesus Christ. A "tried stone" rejected of men but "chosen of God". "The Rock" from eternity laid in time to carry the weight of a numberless throng through an endless age.

The Psalmist spoke thus: *"I have laid help upon one that is mighty I have exalted one chosen out of the people"* that was Jesus. He was "made flesh" that He might be "made sin". This was the whole purpose of God. In the "fulness of time" when the seconds had reached their peak, the Saviour came. Job said "I have found a ransom" but the certainty is that God found him; but more than that He also founded Him. The ransom and the foundation are one. Before we call, God has answered. The "wise man built upon the rock" but the rock was there before he was. Mankind is frantically searching for a new stability in an old world. That traditional and tried support, Bible-based, so hurridly thrown aside, has been replaced with paper-mache footings that are already sinking under the dripping of humanism and the floodtide of materialism. The platforms of men that promise so much, soon topple. They temporarily support the articulate sons of Satan and then become the stamping ground of tyranny. One system after another has sought to dominate and control, offering adequate and prolonged stability, but time merges one into another until confusion reigns and mens "hearts fail them for fear" Jesus is "The Rock", solid, sure and available for all to stand upon. Before God put down the foundations of the earth He laid "The Rock" beneath the universal scheme of creation so that life may have permanence.

Christ is also a **low foundation**. Common sense dictates that under normal conditions the deeper the foundation the better will be the bearing. Jesus said *"No man taketh my life from me I lay it down of myself"* but how deep did He lay it? at least past the depravity of man. To do this He was humiliated to a body and a manger. The author of Hebrews said: *"It became Him to become a man"*. Divinity was dressed in flesh! What mystery is this. He was bone of our bone that He might know the ache of life even unto the marrow. Clothed in weakness and plunging poverty He reached our depths. Only He who dwelt in the bosom of the Father could bring the heart of God into view. The cradle, the circumcision and the cross were all stages of His lowliness, and can only be measured by God's tears. Calvary is unimaginable, almost unbelievable and certainly unsurpassed. The greatness of God is measured against this meekness. To become flesh was base enough, but to be flailed by God's judgment shows the highest love. He was "made sin". A river of pollution was poured into the pure cup of His pure life until it was filled to the brim but He held it all and in emptying himself, drained His righteousness into repentant hearts like a sparkling medicine to a sick soul. Hallelujah! What a Saviour! Finally, He is a **lasting foundation**. Time cannot crumble Christ. "There is help laid upon one who is mighty" mighty to save and mighty to keep. The seismic quakes of rebellious nature shakes the confidence of men. They know that nothing can stand the forces God has made, but in temporary forgetfulness and proud disdain for His laws they think they have mastered Him and His creation. It is evident to any responsible man that God is beginning to set in motion His judgment of this world. The growing magnitude of physical catastrophies and their increasing occurance suggests that He is tiring of man's single pursuit of sin. Political, moral, religious and financial collapse is not far distant. The foundations of men will shift and sink–only Christ will remain.

by **Janet Bench**

AS a primary school teacher, I found it rather sad and depressing to read yet another article about education that speaks the truth but which distorts that truth (albeit unwittingly) considerably by not placing it in its context. (See "The Battle for the Children, Feb. 14th 1976).

Our schools *are* a battleground. Discipline *is* low. Many of the old methods of teaching a child to read and write, as well as learning mathematics tables, *are* by and large considered to be redundant. Child psychologists *do* abound, some times with disastrous consequences. The blame for these, and all of the other tragic facts mentioned in the article cannot, however, be laid directly at the door of those of us involved in education only, except in so far as we are adult members of society.

All schools are a microcosm of society. Standards accepted in society are quickly reflected in our classrooms. The blame for this belongs fairly and squarely, in my view, on the doorstep of every man and woman in modern society, myself included. When I was a child thirty years ago, it was a generally accepted principal of society that order and discipline are good things in themselves, having intrinsic value, both for the development of the individual and for the decent running of our country. It was accepted that disciplinary action should be taken against child or adult who wilfully disrupted the order that existed in those days. Punishment prevailed in those days for those who flatly refused to co-operate in our classrooms, and even greater punishment for adult criminals was regarded as being just and necessary, for the good of the community and, indeed for the good of the criminal himself.

Discipline. Today, order and discipline are regarded in so many sectors of society as a joke, or at the very least, just not necessary. Psychologists and sociologists, basing their beliefs on the falsehood that man is descended from the monkeys, often teach that self-control is not natural and can frustrate the development of the individual. These lies are given credence and authority by their repetition in books and and on the radio and television. Punishment becomes nothing more than primitive revenge to those who think in this way, and one natural consequence of this attitude in society is the abolition of the cane in our schools. Although this so-called instrument of torture existed in all of our state schools until recently, it was rarely used, certainly virtually never in our primary schools, and then only as a last resort. Its presence, and the children's knowledge of its presence, often acted as a deterrent enough in itself. Now there is no such punishment, or even threat of it, in London's primary schools, with the results that we who teach in them sometimes have to endure and even suffer. This is not a situation brought about by those directly involved in education, either as parents or as teachers. It came into being because of sociological pressurising and the blame for this belongs in society's lap. Present-day softness towards wilful and violent criminals is the logical development and extension of the relaxation of discipline in our schools. Adult criminals are, in turn treated by so many modern psychologists, as nothing more than overgrown children, who should not be made to answer for their actions, and certainly should not be punished for their often deliberate wrongdoings.

Pressure. In the classroom we are confronted by the many deviant influences bred by society. We do not create or cause them in the children given into our care. Those of us who teach (for often we can only *try* to teach) are far from perfect, but we are frequently subjected to situations and pressures that are completely beyond our control. Often these situations and pressures have political origins and political aims and are brought about by those who seek the breakdown of our society. They know that, by influencing that society into believing that law, order and discipline, and self-control, are Victorian and out-of-date, they can ensure the on-going breakdown of our way of life. Most parents do not want it, but they do nothing to prevent it happening. Most teachers do not want it either, but they do nothing to prevent it happening. This situation has been thrust upon us through Parliament, City Councils, and such like authorities, frequently by politically motivated men. Sometimes it is caused too by direct influence of satanic forces, brought about by the growth of occultism in this country, a growth encouraged by vast sales enjoyed by those newspapers and magazines that publish articles about spiritism, or do daily or weekly horoscopes. Those who are motivated by political aims are delighted to see this happening to our society. They learned the value to their cause of occultism, and its degenerative effects, from the example of Rasputin and his evil influence in the ruling circles in Russia before the revolution there.

Against the stream. In my two short years as a teacher, I have come to see myself as somebody who spends her working life trying to encourage her charges to "swim upstream" as it were, against the tides of society. I try to produce literate and numerate pupils by encouraging order, discipline and control, leading (I hope) one day to that self-discipline and self-control, without which nobody can ever learn anything of value. All of this is done by flying in the face so much that I was taught at college. I regard my role as

word "approved" means tested and without blame.

(2) **The lack of spiritual leadership in a church or executive committees or even a movement must be regarded as a fault from the highest level**

It must surely be the attitude of anyone who takes high office to give careful thought to the replacing of men as they retire, or die, and also, as the work of God grows and expands. Vacancies are bound to occur and it is folly for any Movement to be caught by surprise. This must be treated as a number one priority and nothing must be allowed to supersede it.

As new areas of the world are open for overseas missionary work, as well as ministry in the homeland, so earnest preparatory plans must be made to supply the personnel. Despair and frustration and relaxation into an easy-going method are fatal and must not be tolerated. There are men and women, both young and old, who are willing to dedicate their lives and abandon everything to the cause of Jesus Christ, and further, there must be an urgent training of our own converts and the sons and daughters of our own membership in readiness for what God is going to do in the future.

In the very early days of our Movement, the vast majority of our evangelists and pastors had little or no training at all, and yet they accomplished so much for God. They threw themselves upon God and in many cases they were self-taught in the Word of God and were impelled by the strength of their own passion and dedication. Those who have matured in church life today could still be thrust into the whitened harvest fields.

(3) **The training of spiritual leadership is one of desire, knowledge, spiritual sensitivity and careful long-term planning, supported by the will and ability to delegate authority**

To constantly hog the limelight, whether out of the love of position and pre-eminence, or even from the fear of competition, is not healthy or spiritual, but must be regarded as carnal.

It has been noted that certain so-called leaders have been so entrenched in their own positions, that they have literally kept down all potential leaders and have not lifted a finger to train or encourage or inspire younger leaders to mature. This is to be regarded as sad, and certainly unhealthy to the future of any growing Movement.

(4) **Spiritual leadership will surely go elsewhere if men are not allowed to develop and mature in the environment of their own Movement**

If leadership in a local church, or in a district or Movement or in fact in any fellowship, is constantly repressed and kept down by authority, either because of personal dislike or the fear of being displaced, then all potential leadership will migrate elsewhere. The calling to leadership is the gift of Christ to His Church, and if God calls any man to top leadership, then that person and those in authority should not in any way do anything to impede or stop their development. If they do so, it will be only at their own peril.

(5) **The elevation of self by constantly pulling down leadership is self-destroying**

Those who are so quick to criticise and constantly murmur, who are always seeking to pull down personalities whom they either dislike or are jealous of, or who, in some moment in the dim past consciously or unconsciously have built up a prejudice against their present leaders, do not destroy the person who is in leadership, but ultimately, they destroy themselves and their own spirituality and any position that God may have to offer to them. God will not tolerate this type of hypocrisy, not from anyone.

The principles, standards and character of God are clearly set out in Scriptures. God wants wholesome men and women, completely dedicated and above all, open and completely honest, both in character and activity.

(6) **Leadership must involve creative thinking and action**

This is an essential quality, and is a true sign of a God-given leadership. The spiritual leadership of Barnabas was in his recognition of Saul before he became the Apostle Paul. Barnabas played second-fiddle to a greater leadership. This is a high quality in any leadership, – to be able to submit and work with and under a stronger God-given personality and leadership than one's own.

(7) **A pastor is a natural leader to his flock. An apostle is a spiritual leader to his pastors. A teacher is a leader to his students**

Right through every department of life, leadership will surely show itself in every aspect. This even applies to family life, where the father becomes the spiritual leader in the home. What the children do is often the result of parental training – or the lack of it!

(8) **There is a dearth of, and an outcry for spiritual leadership**

Not only in the Church or in the mission field, or in the Evangelical world, but even in politics and business, there is a cry for strong men endowed with wisdom, courage and action. If a denomination lacks pastors, evangelists and administrators, there should immediately be with utmost priority, an in-depth research to seek the cause, with a sincere determination and endeavour to cure the weakness, no matter what the cost. The College training of any denomination, should firstly and basically be to train, equip and inspire younger leadership. There is a specialised training for the ministry and the call from God to a young man needs to be nurtured, encouraged and developed by senior brethren. If a teacher or a lecturer has not felt the urgency of pastoral life, or the love and passion for the souls of men, or a vision for the extension and expansion of the work of God in church life, then he will never succeed in giving inspiration or direction to a younger potential leader. A mere lecture, no matter how well thought out, could be cold, dry and lifeless and so unworthy and even soulless without the anointing of God's Holy Spirit and directional leading.

The pastor, teacher or lecturer holds a unique position, for he has under his charge and care, the future material for God's work. The Book of The Revelation describes all leaders as held in the right hand of God. The Bible ultimatum is "Touch not the Lord's anointed". Should the soul of a teacher never have burned deeply for the souls of men, or if he has never reached maturity and success in church life, he will not really be of any help to the young men he is endeavouring to instruct. The words of the Apostle

(continued overleaf)

INSPIRING SPIRITUAL LEADERSHIP

by **P.S. Brewster**

THERE never has been a day, as now, when there appears to be such a shortage of good candidates for the ministry and top spiritual leadership for the fulfilling of so many areas of God's work. This should not be. The lack is certainly not on God's side. It was Christ who said, "I will build My Church", and as the Head of the Church, He can surely take care of its future. Further, the Bible states that, God has set in the church, pastors and teachers, evangelists, administrators and helps (1 Corinthians 12:28; Ephesians 4:11). The shortage of good spiritual leaders is apparent in so many Movements today, and therefore, the blame, if I can use the term "blame", must be attached to the Movements themselves.

(1) Opportunities must be given to potential leadership, but not just as favours which would earn contempt for the donor

The work of God in fulfilling the Great Commission is unique and has no comparison in any other sphere of activity. In the Old Testament there was a school for the prophets. In the New Testament there was a conference held for the express purpose of rehearsing what God had done and to deal with the friction between the Gentile and Jewish converts. Two distinct movements, a Gentile Pentecostal church and a Jewish Pentecostal church could so easily have arisen out of this conflict.

The Early Church was now springing into life and activity and it was growing so rapidly that it needed statesmanlike wisdom to guide and control it. Three thousand souls were saved on the Day of Pentecost, and later on there is the record of 5,000 men and women being added. With such "multitudes" being added it was to be expected that problems would arise.

James, the chairman of the first church conference, displayed great courage and wisdom when he gave full recognition to the Gentile converts and he urged that no extra legal burden should be placed upon them than was absolutely necessary. For unity, harmony and the keeping of the divine principles of Scripture.

Jesus Himself took the twelve apostles to one side and taught and guided them; He also warned them of the great issues arising out of preaching the gospel. He took unlearned men from many different walks of life and made them responsible leaders. There were no false promises made and there were few earthly rewards given or promised, but rather, Jesus talked of taking up the cross and following Him; of leaving mother and father and following Him. Jesus gained loyalty from His disciples, by His character, compassion, compelling love and by His message and also by His utter devotion to them. They saw reality which meant more than earthly security.

So today, in calling, promoting, and giving openings to potential leaders in the work of God, there must be an openness and the absolutely pure motive of spiritual dedication. There is no security in the work of God, it is a life and walk of faith.

From all senior leadership the young potential leaders should expect to find complete and absolute honesty, purity of motive and steel-like character and undivided dedication to the cause of Jesus Christ.

I appeal to all Christian men and women everywhere to seriously consider the call to full-time ministry. It will mean making yourself available to God and then you will see what God will do.

In church life today, there are spiritual rebels. People who are against all authority, always fighting, in their homes, in their work and in their churches. There is also what could be termed spiritual anarchy, where people are a law unto themselves, they take off all the brakes, have no control and satisfy the flesh. The Bible describes them as "wells without water, and clouds that are carried with a tempest".

Then there are spiritual free-thinkers who build on their own experiences and claim that their revelations and words are equal to the Word of God. What a tragedy. There are spiritual imitators who have a form of Godliness but no power. They are involved in sorcery, magic and mysticism and a great deal of boasted human wisdom, but there is such a sad lack of the power of the Holy Spirit.

A spiritual leader is a man approved unto God and approved by man. The

Elim Church News

George Canty at Hadleigh, Essex.

THIS beautiful little church, quite close to much larger Elim Churches, normally gathers up to about twenty folk on Sundays. No pastor could be keener or have the work of God nearer to his heart than Mr. Ron Stripp, who despite the heart attack he suffered not so long ago, and the loss of his wife, has put everything into this church, making it the attractive, newly re-designed place it is.

At extremely short notice, the church grasped the opportunity of a four day visit from George Canty. They were able to put 3,000 leaflets round the doors and some thirty posters, and for each meeting the response was amazing. Many people came into the services for the first time, and a number each evening professed salvation, and some testified to healing. Attendances were three to four times greater than normal Sundays, and extra chairs were in use on the final Sunday.

Accrington Crusade

PASTOR IAN SMALE organised the Crusade and invited Adrian Hawkes to minister throughout the seven days. Leaflets were distributed, door to door visitation was carried out, and on the two Saturdays prior to the commencement of the Crusade the town centre was blitzed with invitations.

About 60 to 80 attended each night, which packed the small church to capacity; many people were saved and healed during the week. It was a particular thrill to see a family consisting of father, mother, and son who have never been to the church before, each get saved on different nights.

As for healings, one lady who had angina went to see a specialist on the day after she was prayed for and found that there is now nothing wrong with her heart. Others who were healed were people with diabetes, ulcers, failing sight, colitis, arthritis, and many other conditions.

The climax to the week came in a baptismal service, and after the meeting several more wanted to be baptised and we had to have another baptismal service during the following week.

We do praise God for Adrian's ministry; during the seven days we all learned so much from this Crusade.

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May Osman's Page

LAST WEEK I filled my automatic washing machine (I haven't had it very long) and set it merrily on its work load. When it came to the spin dry nothing happened. I thought the water had emptied out after the last swill so I switched off and opened the door and immediately water poured out and my kitchen floor was flooded. What a mess to clean up, and all those clothes to wring by hand. My article published the previous day was "Count your Blessings", so I had to take myself at my written word and get a grip on myself and I said "Well, thank you Lord for a nice sunny day, at least they can drip dry now".

I immediately phoned the Repairs and Servicing department and told them my tale of woe and asked when the man could come to fix it. "Not until Tuesday of next week" replied the young woman, quite glibly. "Do you mean to tell me I have to wait all that time?" I asked. "Oh yes" she replied, "we've got a lot of complaints on these new machines. Is it still under guarantee?" "Yes it is" I said. "Oh well, that's fortunate for you as we have had to put up our charges again for house calls – it's now £5 for the man just to come and look at the machine (if it is out of guarantee) and then the actual repair costs are on top of that". Fair enough, the man duly arrived on the Tuesday but finally he said, "I'm sorry madam, but I'm out of stock of that particular part. I'll call again in about ten days time". We work hard and save our money to get these machines and then they cost the earth to keep running.

I've read so many complaints in newspapers and magazines about faulty machines of all sorts, from central heating to toasters. My electric steam iron was at the repairers for five months before they got it working properly. When we were converted to natural gas I had to get the gas fitter back five times to see to my faulty oven (on a practically new stove) and did the man come at the time promised? Not at all. For an expected morning call, on the fifth occasion, I waited in all day and the fitter did not arrive until 5.15 p.m. just when I was cooking my evening meal. He said "I want all the gas supply turned off please". I refused, and I told him to come back the next morning and get it

SERVICE

fixed properly or I would ring up "Complaints Box" on television and report the Gas company for negligence. That seemed to do the trick for the foreman himself came the next day and soon got things working well.

Promises. Promises. Promises. We get them on every hand. It seems as though all the British service engineers are way behind with their schedules and never turn up at the appointed time. I could go on with a long list of complaints people have told me about, but space will not permit.

What I want to ask is what sort of service are we giving to our Lord and to our fellow men? Sometimes God tells us to do a certain thing and we say "Yes Lord, but not today, at some other convenient time I'll do it". As far as God is concerned "Now" is the acceptable time to obey His commands. There is no time for the Christian to waste, a soul might land up in a lost eternity if you delay in telling them the way of salvation. If God tells you plainly to do a certain thing then do it, even if you don't understand why you have to do it. Twice recently God has spoken to me and directed my actions and I'm glad He gave me courage to obey, for it brought one young lady to a full understanding of salvation; the other action supplied the need of a young mother when she was in desperate circumstances. God is never a day too early or a day too late in His plans. If He is keeping you waiting for an answer to your prayers, then take comfort from the thought that He knows the end from the beginning and He gives His angels charge concerning you; nothing happens to you without His foreknowledge; remember, God is silently planning in love for you. Scripture exhorts, "Be instant in season and out of season". "Let your yey be yey" and keep your promises. Let your services for God be instant and willing – God will see to it that your work will be worthwhile.

"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
loving hearts to preach.

We cannot all be martyrs and win a
deathless name
By some divine enablings some
ministry of flame;
But we can live for truth's sake, can
do for Christ and dare;
There's always faithful witness for
faithful hearts to bear".

The Family Altar

Scripture Union Portions

Notes by Lionel Currie

Monday, July 26th

NUMBERS 23:13-30

"God is not a man . . ." (v.19).

THIS IS one of the classic declarations of Scripture. The total inference is not just that of the immutability of God, but also of the mutability of man. Balak believed that the prophet would answer in a different way when the situation was altered, but not so. It was God who was in control, not the prophet, and with Him there is *"no variableness, neither shadow of turning"* (James 1:17). The application of this statement reaches far beyond this particular situation. It is one of the great truths concerning the character of God. It is eternal. And this God is our God. He is a sure foundation for a confident trust in Him and in His Word.

Tuesday, July 27th

NUMBERS 24:1-25

"The vision of the Almighty" (v.24).

WE need to constantly remind ourselves that "here have we no continuing city, but we seek one to come". Israel were in a waste land, but Oh the vision glorious. It's seeking to capture in our minds the vision possessed by He who knows the end from the beginning. The present, however dark, however bright, must be illuminated by the future.

"Then we shall be where we would be;
Then we shall be what we should be;
Things which are not now, nor could be,
Then shall be our own".

Wednesday, July 28th

NUMBERS 25:1-18

"And Phineas rose up from among the congregation" (v.7).

IT takes a brave man to act in such a manner, but bravery was not the motivator. *"He was zealous for my sake".* Fear of offending, fear of losing people, has resulted in certain fellowships living out a compromising type of Christianity. God needs people who are zealous for His sake, who will rise up and declare the fulness of truth. Compromising Christians are no testimony to the gospel. God desires a people who are holy and free – but freedom is not license, it is not an excuse to abuse. We are either "new creatures in Christ" or we are not. There is a need for a restoration of the principles of church authority and discipline according to God's Word and a subjection and obedience to them.

Thursday, July 29th

NUMBERS 27:1-11

"Moses brought their cause before the Lord" (v.5).

WOMEN'S lib.! An assertion of long held grievances? A test case against tradition? Whatever, Moses is to be commended on his action. Their request was contrary to accepted custom, but *"Moses brought their cause before the Lord".* It is wrong to allow grievances to build up within, for this will create a hostile and bitter spirit. God is always approachable. He cares, and is always willing for reasoned discussion. Every aspect of our lives are His concern and we can feel free to bring our case before Him. Here the answer was in the affirmative. It may not always be so. But God's Word must always be recognised as the final court of appeal, and His decision as absolute.

Friday, July 30th

NUMBERS 27:12-23

"Let the Lord . . . set a man over the congregation" (v.16).

AS with Aaron, so now Moses is told of his pending death. His reaction should be emulated by all. His thoughts were not for himself. There was no arguing against it. God had spoken the word and that was sufficient for Moses, even to an acceptance of the reason why he should not enter the promised land. His thoughts were for the Children of Israel. They needed a shepherd. And he prayed to that end that God would raise up "a man". There are times when positions in the church have to be relinquished, and here is the pattern to follow. Not a grumbling and a grudging acceptance of the fact, but with fervent prayer for a God-appointed successor.

Saturday, July 31st

NUMBERS 30:1-16

"If a man vow a vow unto the Lord" (v.2).

IT IS a serious matter to make a vow to or before the Lord. It is not something to be entered into lightly. The consequences can be drastic if there is lack of forethought, as for example, Jephthah. God, being ever true to His Word, has every right to expect the same of us. We cannot expect a double standard, ours being lower. It would seem that in this dispensation the measure of protection spoken of in relation to fathers and husbands is not applicable to the same degree, and all our dealings with God are as individuals. However, we can see here something of God's view of the divine order in family life, and in the light of present day changes, this order needs re-emphasising and recognition as being from God, and not male chauvinism.

Sunday, August 1st

NUMBERS 31:1-24

". . . avenge the Lord of Midian" (v.3).

WHAT to us seems displeasing and possibly even abhorrent must be seen in its true perspective. There must be a recognition that God is *"jealous for His holy name"* – that *"the Lord will take vengeance on His adversaries, and He reserveth wrath for His enemies".* The reason for such an onslaught is clearly given (v.16), and therefore it is justified. Had it been merely something personal to the Children of Israel questions may possibly have been asked. But it was God who was being avenged, not Israel. We need to recognise today that God is still *"jealous for His holy name"* and He will not allow His name to be associated with morality, ethics and behaviour which are not scriptural, even in the local church setting. And if no action is taken, He may well take it Himself.

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MARRIAGES

MCDONALD–ABBOTT. On June 26th, at Sheffield, Philip McDonald to Jacqueline Abbott. Officiating minister: Arnold Brooks.

WITH CHRIST

JENNINGS. On June 17th, Mrs. M. Jennings, aged 91 years, oldest member of our Erdington Church. Officiating minister at funeral: Ken Smith.

PATTERSON. On June 26th, Mrs. Jean Patterson, aged 61 years, dearly loved wife of Bill and member of our Whitehaven Church. Officiating minister at funeral: Bro. W. Tinnion.

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

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. Every Tuesday at 8.45 p.m. vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

HOLIDAY CHURCHES

BEXHILL. Elim Pentecostal Church, Barrack Road. Sunday services at 11 and 6.30. Minister: N.G. Clark. Tel: 431592.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Sundays at 10.45 and 6.30. Tuesday, Bible Study, 7.30. Fridays at 7.30 for young people. Minister: Bob Clarke.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays at 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road (3 minutes from Railway Station). Sunday at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: John Lancaster.

EXETER. Elim Providence Chapel, Northernhay Street, opposite Central Station. Sunday at 11 and 6.30. Minister: J.H. Sainsbury.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sunday at 11 and 6.30. Minister: Adrian Riley.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Sunday at 9.30 11 and 6.30. Thursday at 7.15. Minister: P.T. Niblett. Tel: 86274.

GUERNSEY. Eldad Elim Church, Union Street (just off the Grange), St. Peter Port. Sunday services, 11 and 6.30. Minister: Robert Griffiths. Tel: 0482-56724. Visitors to the island are warmly welcomed.

HASTINGS. Elim Pentecostal Church, Central Hall, Station Road. Sunday services at 11 and 6.30. Minister: Ivan Potts. Tel: 437661.

HEREFORD. Elim Pentecostal Church, Clive Street, off Elgin Street. Sunday at 11 and 6.30. Minister: Trevor Partington. Tel: 4842.

HOVE. Elim Pentecostal Church, Portland Road. Sunday at 11 and 6.30. Thursday at 7.30. Minister: Ron McKenzie.

MALDON. Elim Pentecostal Church, Wantz Road. Sunday at 10, 11 and 6.30. Wednesday at 3 and 7.30. Minister: T.G.M. Hadlow.

MALVERN. Elim Pentecostal Church, Cowleigh Road (on the B.4219). Sundays at 11 and 6.30. Leader: John M. Persijn.

OXFORD. City Temple, Botley Road, near Railway Station. Sunday at 11 and 6.30. Thursday at 6, Junior Club, 7.30; Bible Study; Thursday, 7.30. Minister: John Hyde. Tel: 63314.

PAIGNTON. Elim Pentecostal Church, New Street. Sunday at 11 and 6.30. Tuesdays at 7.30.

PORT TALBOT. Elim Pentecostal Church, Dolton Road, Sandfield. Sunday at 11 and 6.30; Tuesday at 7.15. Thursday, Youth meeting at 7.15.

RYDE. Isle of Wight. Elim Pentecostal Church, Albert Street. Sunday at 9.45, 11 and 6.30. Tuesday and Thursday at 7.30. Tel: Ryde 65408. Minister: N. Broomhead.

SALISBURY. Elim Pentecostal Church, Milford Street. Sunday at 9.45, 11.15 and 6.30. Wednesday and Friday at 7.30. Minister: Glyn Taylor.

SOUTHPORT. Evangel Temple, Manchester Road. Sundays at 10.45 and 6.30. Wednesday at 7.45. Thursday at 7.30. Minister: K.J. Cave Tel: 37180.

TORQUAY. Elim Pentecostal Church, Princes Road. Sundays at 11 and 6.30. Thursday at 7.30. Bus No. 150 or 114.

WEST KIRBY. Elim Pentecostal Church, Grange Road, Wirral. Sunday at 11 and 6.30. Tuesday, Wednesday and Friday at 7.30. Minister: B. Grist.

WESTON-SUPER-MARE, Avon. Elim Pentecostal Church, Manilla Place, Birnbeck Road. Sunday at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: J.B.D. Ritchie. Tel: 24263.

COMING EVENTS

EDINBURGH. August 1. The City Temple, George IV Bridge. Sunday at 11 and 6.30. Preacher: Paul Dear, Ohio, U.S.A.

FINSBURY PARK. July 31. Elim Pentecostal Church, Lennox Road. In concert with Rufaro at 7.30. Convener: A.L. Hawkes.

MALVERN. August 8. Elim Pentecostal Church, Cowleigh Road, (B.4219). Dutch-English Gospel Service. Sunday at 6.30. Preacher: Rene L. Persijn, Zevenaar, Holland. Translator: John M. Persijn. Musical items by Bill and Gerry Elliott (Gospel Folk Singers).

WEST KIRBY. August 7-8. Elim Pentecostal Church, Grange Road. Saturday at 7.30. Sunday at 11 and 6.30. Visit of Rev. and Mrs.

P.J. Van Den Berg and Oliver Raper (South Africa). Musical ministry: "Rufaro". Inf: 051-625-1186.

WITNEY. July 21. Elim Pentecostal Church, West End. Induction service of Alistair Forrest at 7.30 p.m. Taking part: Trevor Partington and Lionel Currie.

BANK HOLIDAY CONVENTIONS

HARROGATE. August 30. Wesley Chapel (kindly loaned), Oxford Street, at 3 and 6.30. Preacher: Ron Williams. Musical ministry by Lelle and Reka (Bradford). Cups of tea between the services.

HEREFORD. Elim Pentecostal Church, Clive Street (off Eign Road). August Annual Convention. Saturday at 7.30 and Sunday at 6.30. Monday at 3 and 6.30, (tea provided between services). Preachers: E.F. Cole and M.E. Sherwood.

ITINERARIES

The President (John H. MacInnes):
July 24, Broadstairs; 25, Rochester.

Olive Jarvis:
July 24, Bridgend; 25, Briton Ferry p.m.

London Crusader Choir, with Douglas B. Gray:
August 8, Maidstone a.m; Tunbridge Wells p.m; 22, Eastbourne.

George Canty in New Zealand:
July 19-27, Wellington; July 30-August 6, Blenehim; 7-13, Nelson; 15-20, Dunedin; 22-29, Christchurch.

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Going slow with God

DURING all of Christ's earthly ministry He never showed any signs of panic or undue haste. The quiet assurance of His Father's will and purpose pervaded all His actions. He worked long and hard, but never to the point of nervous exhaustion. How wonderful it would be if we could come to that place.

In the experiences of Moses we can see how he learnt the secret of going slow with God. When Moses saw the bondage and unhappiness of the Hebrews his heart went out to them, for he loved his people. He could have ignored them and continued to enjoy the privileges of royalty, but he prefered to champion their cause (Hebrews 11:24-27). He had faith in God and believed He would deliver the Hebrews from the power of Egypt. Moses knew it was God's will for them to be set free. He was prepared to risk his life, and in Exodus 2:11-15 we read how he set out to meet the need. However, everything seemed to go wrong, and Moses ended up running for his life. Where did Moses go wrong? He had the right motives, and he believed it was God's will, and he was prepared to risk his own life, but . . . **Moses ran ahead of God.** He was already forty years old, and perhaps he thought "If I fail to act now it will soon be too late". His heart was right but his timing was wrong; it was not God's time to deliver the Hebrews.

When I first came to Luton, I tried to think of all the schemes and programmes to get the church going. My predecessor was a man of dynamic personality and a very hard worker; what, I thought, could I do that he had not already tried? Surely I had to do something – some grand enterprise to meet the need of the town. Then the Lord spoke to me and said "I don't want you to do anything. Let Me do it". So all I did was continue with the regular church meetings and wait to see how God would direct us. It sounds easy, but in fact it proved very difficult. It is so hard to wait upon the Lord. We see the needs around us and want to act now, but we fail to realise that we are often blunt tools in the Master's hands. God wants to sharpen us so He can accomplish His task quickly and efficiently when the time is right. We need to go slow with God and walk at His pace.

The first disciples spent over three years with Jesus before entering into the fulness of God's promises on the Day of Pentecost. During those years, they had one burning issue on their minds: "Is it now time for Jesus to take over the kingdom of Israel? How much longer must we tread the dusty roads of Judea, and how many more nights must we spend shivering under the stars? When will the Lord enter into the fulness of His kingdom? When will we rule with Him and live in palaces?"

They did not realize that the promised Pentecost, not a palace, was the promised land. It took three years under the personal training and teaching of the Master Himself before they were ready for the power. Before they could enter into this pentecostal experience they had to witness the agony of the cross. It slowly dawned on me why I failed to get revival during my past ministry. It was because I was immature and ill prepared for any great spiritual power. The Lord blessed my ministry according to my capacity.

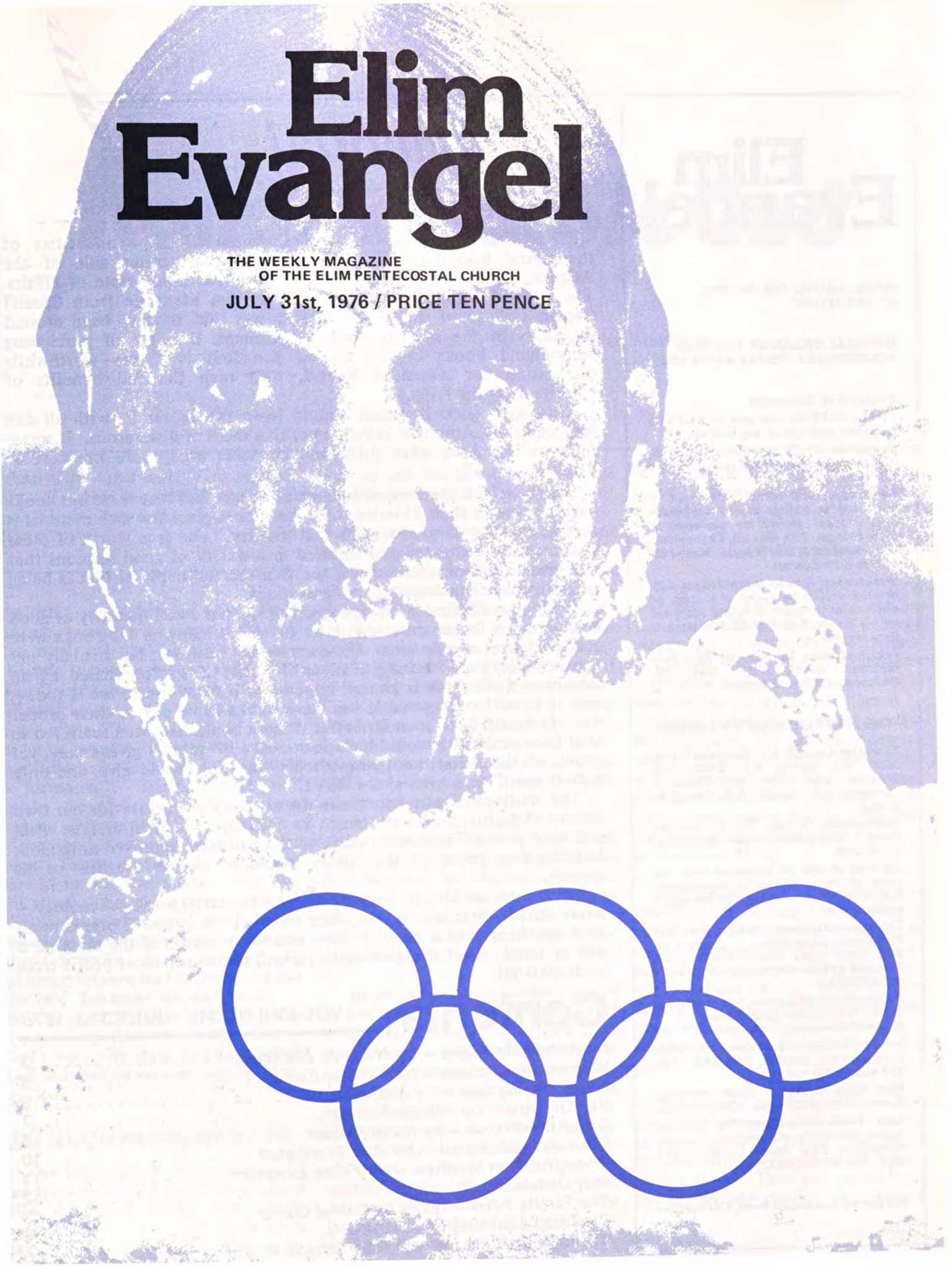
The Lord is prepared to increase our power and effectiveness only as we are able to take it. Many pray for God to work in them and through them, they think that the measure of their surrender is adequate, but it is not. Our personalities are so complex, and the spirit of rebellion so deeply ingrained, that it takes time for the Master to disciple us. The moment the disciples went ahead of Christ they lost sight of Him; they had to walk by His side or directly behind Him to be able to watch Him and listen to His voice. Let us walk with the Lord at His pace.

by **John Bristow**

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

JULY 31st, 1976 / PRICE TEN PENCE



Elim Evangel

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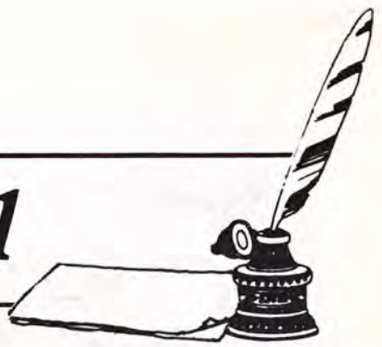
Editorial



TWO RECENT reports on the shipment of large quantities of theological books from these shores to the other side of the Atlantic, draws our attention to the very disturbing state of affairs. The cost of shipping the library of puritan literature from Cardiff Baptist College to the United States was said to have been around £6,000. In the current economic climate, the cost of purchasing secondhand books in the United Kingdom is a very worthwhile occupation for American buyers, who reap the full benefits of the effects of the falling £.

That such good literature should leave the shores is (with all due respect to our American cousins) nothing short of disasterous. If something is not done soon there will be some even more irretrievable losses.

If some of the theological colleges no longer feel that these old books have a place in their libraries then the proper place for such material is in the libraries of ministers in this country. The true worth of these books can be extracted and distilled in a wealth of good sermons that will give extra body to some of the thin sermon material that is being offered to some unfortunate congregations.

During his lifetime, C.H. Spurgeon dissipated a vast quantity of good books to his fellow ministers; after his death many of his books were scattered over a wide area. His own library however, lay virtually untouched for many a long year, until finally it was purchased by an American College; it is almost impossible for anyone to see it today, and it is no longer possible for these books to be put to their proper use. It would have been far better if these books had been scattered so that their real value would have increased. "One man gives freely, yet grows all the richer; another witholds what he should give, and only suffers want" (Proverbs 11:24 RSV).

The writings of other men should not be a substitute for our own serious thoughts; books are meant to challenge and to stimulate. Paul exhorted young Timothy to study to show himself approved unto God, but the true profit of that study would be seen in the lives of his hearers.

Some men are always wanting to read the latest book in theology – never mind whether it is true, they only ask "is it new"? others never read anything that is new. It does not really matter if the material is old or new. Read the best and you will derive the most profit from such material.

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Standing before God

The essential mark of the man of God by **Philip N. MacInnes**

"I am Gabriel that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings" (Luke 1:19).

GABRIEL means "man of God". He is one who "stands in the presence of God". Our minds are filled with the necessity to stand before men; the Holy Spirit would emphasise to our hearts the need to stand before God. The late Alan M. Stibbs wrote, "'To stand before' a person, or 'in his presence', is in Hebrew a phrase used to describe the relation of a servant to his master'". "Standing before God" speaks of our relationship with the Lord and our service to Him.

Notice the order of priority in the verse. Gabriel first stood, then he was sent to speak. This is God's order; first the standing then the speaking. There is the necessity of silence before that of speaking. In creation, there was silence, then God spoke. Again, after 400 years of silence between the Old Testament and the New Testament we read *"God . . . hath in these last days spoken unto us by his Son"* (Hebrews 1:62). This is God's way. We stand in silence before God and then we are sent forth speaking by God.

The need for standing before God

Our God needs it. He appointed and set apart the tribe of Levi to stand before Him to minister to Him. We rightly consider our personal needs and the needs of those around. Do we remember the need of our heavenly Father? Do we stand to minister to Him?

Our bodies need it. Following the triumph on mount Carmel, Elijah was depressed. Even God's miraculous provision of food did not remove his discouragement. God brought him out of his problem by calling him to the place he had known so often in the past, the place of standing before God. These are days of worry and stress. We can learn from Elijah's experience. When we stand before God we are leaving many of the tensions of life outside; we are in the presence of Him who is all calm. In God's presence we see things from His perspective. Here is peace!

Our souls need it. It is as we stand before God that we have our spiritual lives deepened and enriched. Our eyes are upon Him. Our ears are open to Him. Our mouths are shut. Our feet are still. Our thoughts are on Him. Our lives are under His sway. Here is growth!

The lost need it. Gabriel was effective in bringing glad tidings because he first stood before God. The Devil cares naught about any work born from human activity. However, he takes note of any work which issues from people standing before their God. Ministry to God, however, is not the alternative to ministry to the lost. Scripture shows that when His people minister to the Lord, He ministers to the lost through His people. As those in Antioch ministered to the Lord (Acts 13), the Holy Spirit set apart Saul and Barnabas for the work that we now know as Paul's first missionary journey. Ministry to the Lord does touch the lost!

The place of standing before God

Honour. To be permitted to be in the presence of a king was a great honour. The Queen of Sheba said to Solomon *"happy are . . . thy servants, which stand continually before thee"* (1 Chronicles 9:7). How much more is it an honour to stand before the Lord. Yet this is no incidental aspect of our salvation. It is the very kernel, the purpose of our salvation. Hezekiah called the Levites before Him and said *"My sons, be not now negligent; for the Lord hath chosen you to stand before Him, to serve Him, that ye should minister unto him . . ."* (2 Chronicles 29:11).

Intercession. In Genesis we are told how God sent messengers to Abraham to tell him that Sodom was to be destroyed. As the messengers went on to Sodom we read *"but Abraham stood yet before the Lord"* (Genesis 18:22). There he interceeded with God to withold judgement from Sodom. Effective intercession is found in the place of standing before God.

Victory. In 2 Chronicles 20 we have the story of the invasion of Judah by Moab, Ammon and Edom. The people of Judah effectively prepared for the oncoming battle. They did not sit down and let fear take control. They did not

(continued overleaf)

STANDING BEFORE GOD
(continued from overleaf)

rush around trusting the arm of flesh to save them. In v.13 we read *"and all Judah stood before the Lord"*. Then came God's Word *"ye shall not need to fight in this battle: set yourselves, stand ye still and see the salvation of the Lord with you"*. God's promise was "the battle is not yours but God's". The next day God sent ambushments against the enemy and they were utterly routed. Through standing before God, Judah experienced victory. What preparation. What victory! Dare we seek to fight without having first stood?

Knowledge. Elijah said *"As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word"* (1 Kings 17:1). This might at first appear presumptious. No rain according to Elijah's word! Does He rule the heavens? But Elijah could say this because he had a knowledge of God's will; God's Word became Elijah's word. This knowledge came through standing before God.

Ministry. We noticed earlier that the Levites ministered to God in the place of standing before Him. To minister to man the same position is required. Moses said to the people *"I stood between the Lord and you at that time, to show you the word of the Lord . . ."* (Deuteronomy 5:5). In standing before God, we hear His Word for those outside.

Commission. Gabriel had to stand before he could be sent. Have we ever tried to go out for God, without having first been sent? On one occasion God said *"I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from their evil doings"* (Jeremiah 23:21, 22). What an indictment! Men speaking God's Word, having not received it. Men going for God, without having been sent by Him. Men running to speak, not having first stood to listen.

The prevention to standing before God

Sin. Ezra, referring to the trespasses of the people, said to God *"We cannot stand before thee because of this"* (9:15). The Psalmist tells us that those who ascend the hill of the Lord must have clean hands and a pure heart. David's picture is different from Ezra's, but his principle is the same.

Distance. We cannot follow afar off and at the same time seek to stand before God. *"Therefore thus saith the Lord, If you return, then will I bring thee again, and thou shalt stand before me"* (Jeremiah 15:19).

Activity. Abraham rose early to stand before God. Whatever time of the day we seek to stand before God, discipline is needed to ensure that we do stand before God. There is nothing like a busy day crowded with activity to prevent us standing before God.

God is looking for people to first stand before Him

Leaders. On two occasions, God asked through Jeremiah *"Where is the shepherd who will stand before me?"* The people had many leaders. God sought for one to stand before Him.

Priests. Hezekiah said to the priests: *"God hath chosen you to stand before Him"*. The task of the priests was to stand to minister unto the Lord. God still looks for those who will fulfil their ministry to Him.

Anyone. Through the prophet Ezekiel the Lord said, *"I sought for a man among them, that should . . . stand in the gap before me . . ."* (22:30). We can almost feel the disappointment in the heart of God when He concludes *"and I found none"*. Not one man would stand before his God.

Would we be the leaders that God wants us to be? Would we fulfil the function of our priesthood? Would we be men or women of God? We must first stand before Him. The apostle John tells us that heaven is filled with a multitude that no man could number. Where are they? Standing before the throne and before the Lamb (Revelation 7:9). We often pray *"Thy will be done on earth as it is in heaven"*. We can fulfil that prayer by standing to minister before the Lord NOW.

Book reviews

At Break of Day, *by Fred Mitchell, published by Marshall, Morgan and Scott Ltd., 116 Baker Street, London W1M 2BB, price £3.25, postage and packing 30p extra.*

THIS is the eighth impression of a very attractively produced book of daily devotional readings. The author, Fred Mitchell, who served so long in the China Inland Mission (now Overseas Missionary Fellowship) is known as one who deeply loved the Lord. Some of the fragrance of his close communion with God is imparted in the pages of this book. Each day's reading is based on the central theme taken from the morning selection of verses in *Daily Light*. The two books can very profitably be used together. The brief meditations are easy to read and are full of valuable truths and wise counsel concerning the Christian's daily walk with God. Those who read are sure to be blessed. It would make an ideal gift book, not too expensive, and equally suitable to give to those just at the outset of their Christian experience as well as to the more mature believer.

O. GARBUTT

Gwen Murray in Cornwall.

GWEN MURRAY will be taking part in meetings in Cornwall in August. The dates are: August 2, Looe; 3, Newquay; 4, Truro; 5, St. Ives; 6, Porthleven.

Wednesbury Crusade

WEDNESBURY Town Hall was filled to capacity on the opening Sunday of Alexander Tee's Evangelistic and Divine Healing Crusade.

It was a good start to the Crusade, and when the workers saw their goal achieved they must have felt a sense of personal satisfaction and joy. Large numbers of non-Christians attended nightly, some hearing the foursquare gospel message for the first time. Over two hundred people indicated a desire to receive Christ in the first three weeks and many were healed. In particular, a boy of fourteen with a severe speech impediment was able to say "Jesus" clearly after prayer and he was able to read aloud. A woman was healed of asthma after sixteen years suffering. Another man was healed of arthritis which had locked both his arms. He demonstrated to an excited audience by swinging both arms above his head.

Singing was a special feature of the Crusade. Though the range of ministry varied in style, there was something to suit all tastes of musical appreciation. The quality and presentation was excellent, and the spiritual content of the songs came over to the congregations leaving them refreshed and thoughtful. Altogether six different choirs participated, including the eighty strong Cardiff "Come Alive Choir" who recently made fourteen broadcasts over BBC Radio to three-and-a-half million people!

David Carr and his group blended in beautiful close harmony, and their arrangement of Len Magee's song "Mary Mary" was a pleasure to hear. Wise use was made of the lady lead-singer's voice which was first class. The double bass musician could really play his instrument!

From Sheffield the two ex-opera singers, the Snowdens, hushed the audience with powerful yet sincere singing. "Thirty Pieces of Silver" was sung in anointed harmony.

Our resident soloist was Bill Plowright; his rich baritone voice and warm personality contributed much to the good will and spiritual atmosphere of every service which prepared the people for the message.

Alex Tee was his usual energetic self, which meant no crusade service lapsed into formality or boredom. Both preaching and platform conducting were quite dynamic and this fitted the crusade chorus "Jesus is Alive Today!"

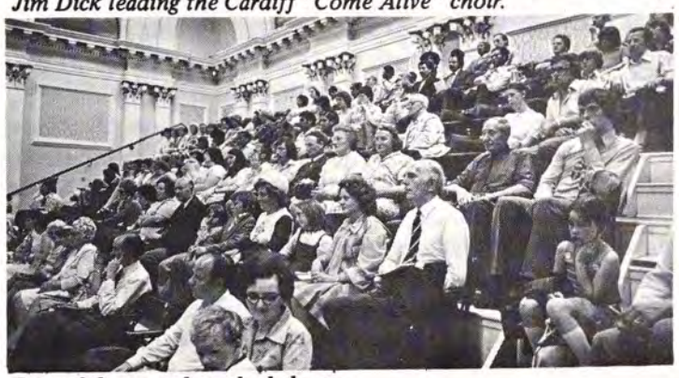
We would like to express our sincere thanks to the Birmingham churches for their support and co-operation, especially West Bromwich and Smethwick pastored by John Glass and Tony Leavesley.

Since returning to Aberdeen I have heard that forty attended the first communion service and there were fifty at the 6.30 meeting. These are encouraging indications that this effort in pioneer evangelism is developing into the growth of another new Elim Pentecostal Church.

Please continue to pray earnestly for this new fellowship and for the man called to assume the responsibility of its follow-up and oversight.

THOMAS BURNS

Jim Dick leading the Cardiff "Come Alive" choir.



Part of the crowd on the balcony.

Alex Tee preaching.

IT'S GARDENING TIME

by **Michael Carr B.Sc.**

SPRING pulsates with incomparable power. It is the force of life, the birth of promise and a prospect of the supernal. Soil-scented winds displace the fading trace of winter's death. The dawn chorus seems Pentecostal as joy permeates. It was in such a time as this that Adam was created and placed in a garden with God's command to "subdue" "dress" and "keep" it. Even when Adam was cast out from the garden he was forced to focus his attention on the wild country outside Eden and turn it into a paradise he had so quickly lost.

This situation typifies the nation, the church and the individual. All three are like a garden that needs to be brought under the improving power of another force, for each one, like nature, run rampant without a controlling influence. Society can so easily become a jungle with bedraggled disorder. The clean lines of purity, the soft hues of mercy and the abounding fruit of grace are liable to become overgrown by the ravaging creepers of carnality. Vigilence is a constant spur to good horticulture. Casual attention intermittently given will result in failure. Likewise we need to subdue, dress and keep our lives so that they may become things of beauty, fragrant with the rich scents of God.

When God set Adam in the garden His first instruction was to "subdue" it, not the whole of Asia, or even the world, but just a garden. To deal with this small pocket of land was possible in terms of human ability. Let him deal with this situation first then perhaps he could extend the principles which he learned to wider horizons and greater tracts of land. God always sets the task to the individual not more than is possible lest discouragement ensues. Sufficient is the commission that its reality can be grasped with a will to achieve and not so daunting that it crushes the spirit ere the work is commenced.

To subdue is a war-word. When Zechariah (9:15) declares that Israel would "devour and subdue with sling stones", he conveys the same thought as that spoken to Adam. This suggests a skillful, determined and courageous approach. If Adam needed to subdue the land before God cursed it, how much more now? The unfortunate history of Israel was that they failed to completely subdue the land and were consequently tormented with hostile intruders that vexed their temper and turned their heart to idolatory. Let us take note of this valuable lesson and see the whole parcel of land we call our life held in check to the furthest boundary. God has left on record the history of man from Adam through to this present time to teach us the necessity of waging perpetual battle with the rebellious soil of our souls. We must never think that the weeds of weakness are not there, they lie dormant beneath the surface waiting for the right climatic conditions. They will spring into life shaded by the undergrowth of some indiscreet corner of our lives. God expected Adam to be faced with a struggle. He was not to kick his heels or play all day in simple amusement but he was to use his hands in combat.

This subduing work is done behind Eden's fence in the sweat and toil of a working day. David felled Goliath flat in the sight of Israel's army because he had first killed a lion and a bear before the audience of rocks and trees and an open sky. The private power of a pursuing soul is made manifest with the open authority before men. The creed for our public credence must be the unobserved labour of victory.

Adam was next ordered to "dress" the land. This means to till or plough; to dig deep furrows across the stubborn sod and turn the clods to feel the massage of the seasons. Such is the strife amongst families and nations today that it seems as if many children are born with a sword in their hands. It would be better if they were to beat the weapon into a ploughshare and turn up the rough ground of their hearts. Whilst people are snarling and cutting one another the only harvest produced will be weeds; if this is the sole product of their lives then it were better if the ploughman were to overtake the reaper.

The sharp blade of the Spirit will cut deep furrows exposing the sub-soil of our heart to the influence of God's judgment that falls upon us like the cyclic affect of the seasons. Half a furrow is insufficient; we must be willing to work until all is done. With our hands on the plough we must identify ourselves to its purpose of slicing through the barrenness of our lives by the trenching action of the Spirit.

This together with the hoe of affliction will reduce the rough ground to a fine tilth so that the good seed of God's promise can drop safely into the drill and dying bring forth a rich harvest. The tilth must be fine lest it crush the seed.

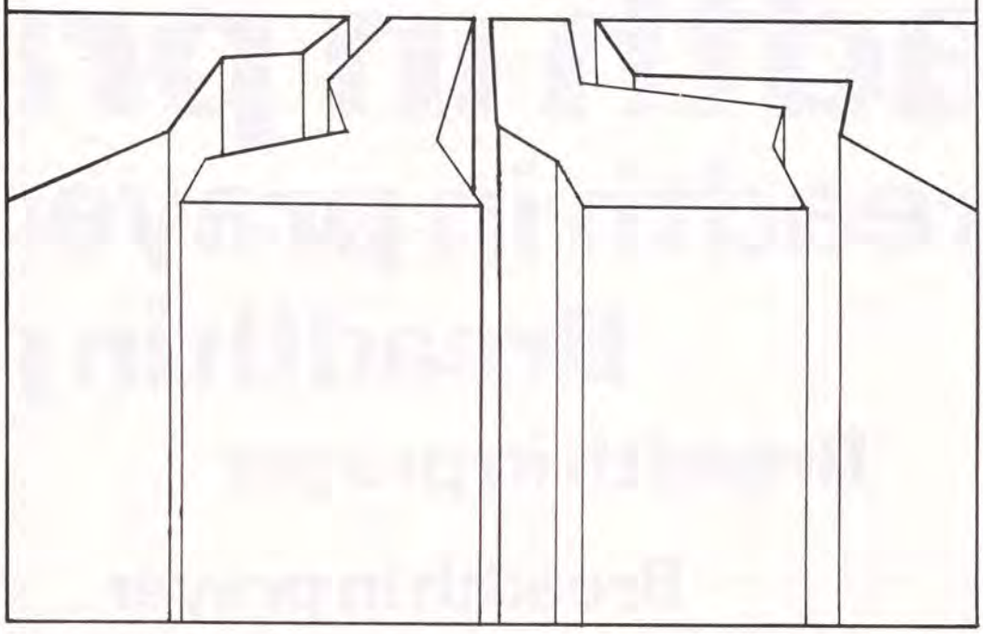
Although the seed of God's word has fallen into our subdued and dressed

hearts, it sometimes produces a poor yield. This disappointment of fruit failure daunts our aspirations and drains our labour of progressive energy. We come to a point where we decide to dig one more furrow. We will make it our last and best. Straight, true and deep. This then will be the end. "Hope deferred maketh the heart sick" and our heart is very sick, our body is weary, our conscience torn with a split dedication. We remember about putting a hand to the plough and turning back, but the heat and the toil of thankless seasons has robbed us of continuing power; and we bend our shoulders to the task. As we start our final dig there descends behind us over the barren plain a small rain cloud, harbinger of revival. It hovers low over mountain peaks suggesting that their ragged sharpness will pierce the mist and bring the rain splashing down. We complete the drill and turn to view the finished field and spy the cloud, the one we have waited for, for so long. It has come at last, and with this realisation, tears start to well in our eyes, and coursing down our dust-scarred cheeks fall on the seed. The cloud is not necessary for the tears have done the job; God bends low and wispers from heaven – "If only you had wept sooner". It makes good sense to cry over the "precious seed" for *"they that sow in tears shall reap in singing"*. (Psalm 126:5 margin).

Lastly, God tells Adam to "keep" the garden. This means to watch it with vigilant vision. Seeing is a developing faculty. In the spiritual realm sight does not deteriorate with age, but rather improves with use. To the sinner it is said "having eyes to see they see not" but how often is that true of us? There are blind spots in our perception so that weeds grow and mildew spreads but we only see the rich riot of colour. Jesus said to the inner three *"could you not watch with me one hour"* (Matthew 26:40)? and if we are honest, one hour is almost as long as eternity when it is a duty. It is said of God "His eyelids try the children of men" this is because they never close. We must adopt the same position. If a garden has been subdued and dressed then it must be kept lest an insidious alien growth penetrates the shaded boughs of blossom, and blights the future fruit. Let us look, and in looking see, and in seeing percieve, that we may rightly recognise the good and bad and stay the silent enemy.

THE DROUGHT

by **Alistair Forrest**



A LOT of plants are dying. Animals and fish too. People are finding it very difficult living in drought conditions in a country that is used to abundant rainfall.

I heard someone say recently that we should be praying for rain, and that started me thinking quite seriously about the situation. Having lived in the Arabian desert for a number of years and seen a much more severe scarcity of water, I naturally did not feel quite such a sense of urgency.

On the golf-course the other day, I was surprised to see the ground staff using water sprinklers on the greens for hours on end. Naturally it helps the game, just as crieket squares have to be well watered, but is the shortage as bad as it is being made out to be?

When you have seen British people waste water the way they do – car washing with a hose pipe, lawn sprinkling and so on – you wonder whether the whole purpose of the drought is perhaps to make us appreciate more one of God's most taken-for-granted gifts.

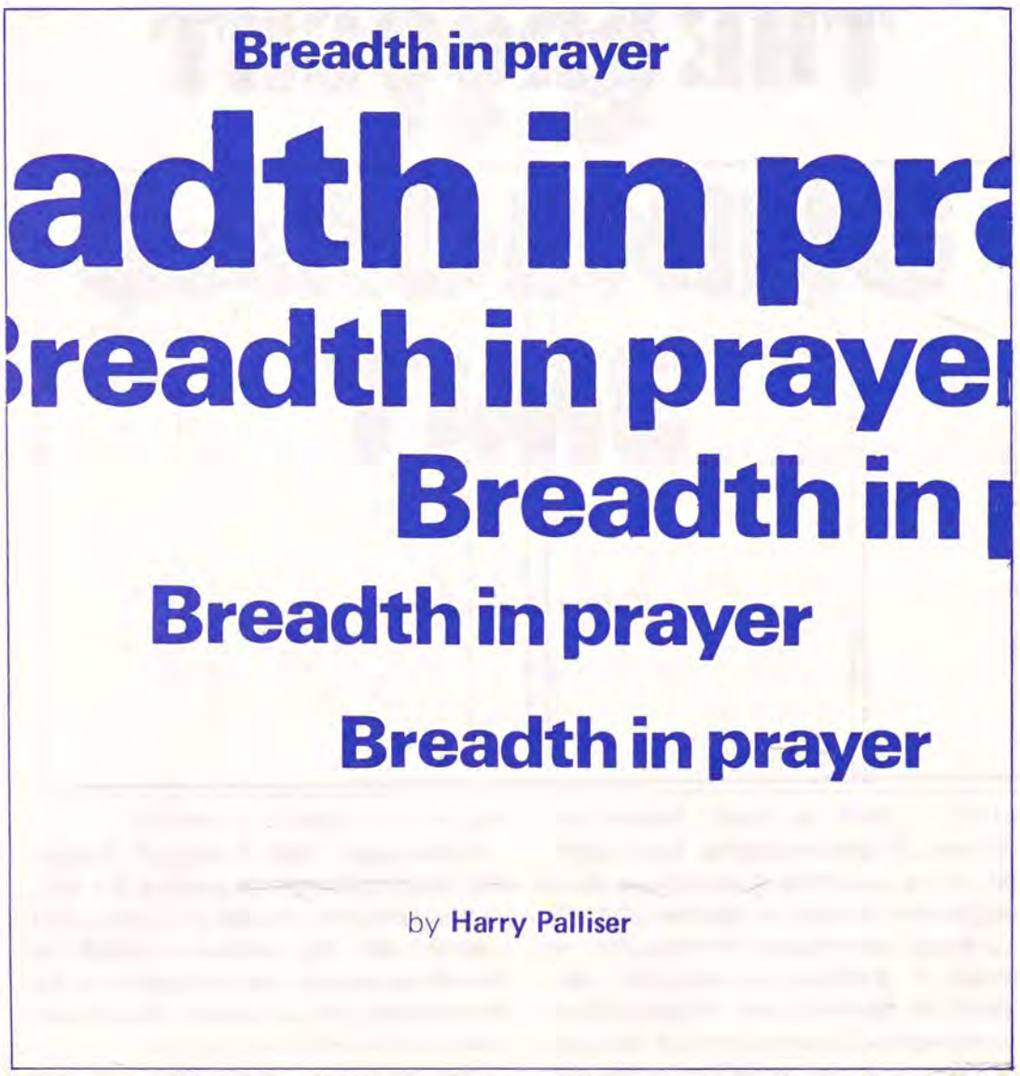
I was chatting to a vicar's wife as she carefully rationed her potato plants in her garden, and she mentioned the point that in the Old Testament so often drought was a form of judgment. "I wonder if this drought is judgment on our country", she remarked. Judgment? Most people would find that quite amusing, but it is a distinct possibility.

If the vicar's wife is right, it is quite clear we should not be praying for rain, at any rate not for the H_2O that falls from the sky. No, instead we should be chanelling our energies into praying for the spiritual rain, the latter rain, the revival rain that will flood us again.

The people of Israel, after they had been set free from bondage in Egypt, were led through the desert and at times must have been quite thirsty. But when God had supplied their physical needs they soon forgot all about Him (Hosea 13:4,5). But perhaps more and more people will cry to God to meet their needs and realise from this situation that He is the One who cares for His creation and hears the cry of people in need.

But whether it is praying for physical rain or spiritual rain, we have a lesson to learn. After years of drought Elijah went to Mount Carmel and prayed for rain, not just a casual request, but real intercessory prayer. He put his head between his knees and eight times in all prayed for rain before it came (1 Kings 18:42-45). It is this sort of praying that God is looking for, and if the purpose of the drought is to make God's people pray like this then may it continue. If God's got a purpose in it all – and He usually has a purpose in things like this – then let's praise Him for it.

Breadth in prayer



by **Harry Palliser**

WITH 2 Thessalonians 3:1-2 as the basis for our consideration, let us now proceed to think of breadth of prayer in relation to the Word of God and its ministry. The whole basis of the gospel which we preach, the faith we profess, and the revelation of divine truth God has given is contained in Scripture.

First, let us remind ourselves of one or two matters with which most of us are already acquainted.

The Word – what, and Whose it is. There was an occasion when the great Bible teacher, Dr. G. Campbell Morgan, was being introduced to a congregation in America by a rather flippant young minister who was becoming well known for some of the "way-out" titles given to his sermons. He announced that on the following Sunday his subject would be "A Kiss in the Dark" and added, "I may say our speaker tonight will not be the preacher then". He then asked Dr. Morgan to take over the rest of the service. Without any further ado, the Doctor opened the pulpit Bible and said, "Let us hear the Word of God". That was all, but how it cut and how it challenged! Notice the emphasis – "The Word of *God*".

The majestic opening of the Epistle to the Hebrews comes to mind:

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son".

"The *Word* . . . God *spake*". Think on the fact that in the Old Testament there are over 2,500 occurrences of such expressions as, "Thus saith the Lord", and, "As the Lord said unto . . .", or, "The word of the Lord came unto . . ." When we move into the New Testament we read such statements as these: "We also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of man, but as what it really is, the word of God" (1 Thesslaonians 2:13 RSV). Call to mind also the well known words of Paul, *"All scripture is given by inspiration of God"* (2 Timothy 3:16) and of Peter, *"Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost".* (2 Peter 1:21).

Watchword. "The Bible is the Word of God" has been the watchword of the faithful people of God down the ages. In the various Confessions of Faith which emerged as a result of the Reformation this was emphasised, as, e.g., in The Westminster Confession: "The authority of holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God" (chapter 1,IV).

The free course of the Word

The point we are making is this: it is as we think of the Word in this way, and as we remember that it is the communication of the Almighty God to "a world of sinners lost and ruined by the Fall", that we begin to appreciate the urgency of Paul's request. The expression "free course" is interesting and demands some consideration. For example, Godfrey Robinson and Stephen Winward in their commentary on 1 and 2 Thessalonians observe, "Paul sees the Word of God as dynamic and active, as did the writer of Psalm 147:15: 'His word runs swiftly'. Perhaps in his mind was the picture of the athletic contest, where the eager runner is pressing forward swiftly to win the crown". Then, the Rev. G. Philip: "The spiritual potency of the phrase "run free" is seen if we compare pushing a barrow along a *prepared* path with pushing the same load along a muddy path where the wheel sinks to the axle, and makes progress virtually impossible". But still nearer to the heart of it is Dr. James Denney: "Hardly anything in the New Testament gives us a more characteristic look of the Apostle's soul than his desire that the word of the Lord should *run* . . . the constraint of Christ's love was upon his heart, the constraint of men's sin and

misery; and he could not pass swiftly enough from city to city to proclaim the reconciling grace of God . . . Hence it is that he asks the Thessalonians to pray that the word of the Lord may run". (Commentary on 1 and 2 Thessalonians p.360).

Or one might use yet another metaphor, and think of a well-oiled machine. In which case, (and with oil as a symbol of the Holy Spirit), we have to think of all the cog wheels of a congregation – minister and members – working smoothly together so that the Word may have its free course in spite of all the opposition of the powers of darkness. Which leads us to the matter of

Prayer for the ministers of the Word

It is the Word which is important, but we cannot pray for the Word without also praying for the channel through which it flows; and so Paul says, "Pray for us". It seems to me that prayer for ministers involves two crucial matters.

First, that they may be guided in their studying of the Word. In recent years Paul's words in 1 Corinthians 2 have had an increasing fascination for me. I seem to see Paul as a man taking his courage in both hands as he asks the Holy Spirit to lead him up the dizzy heights, and down into the unfathomable depths of the Word, and all to the end that he may preach "the whole counsel of God". How his prayers were answered is made clear in his epistles.

Do we pray for ministers in their studies? I call to mind a congregation in the Lochaber area of the Scottish Highlands. They sensed that their minister was under the tension of seeking on the one hand to faithfully discharge his preaching ministry, and at the same time attend to the pastoral work of visitation through a widely scattered congregation. The elders met, discussed the matter, and then they called him aside after a service. "Minister, we sense you are under pressure because of your preaching and pastoral demands. Here is our advice, from ourselves and the congregation – concentrate on your pulpit work, even if the pastoral side of things has to suffer, because your ministry to us on Sunday means so much to us all through the week". What a Session, and what a congregation!

Secondly, the need to pray that he may be empowered in preaching. Going back to 1 Corinthians 2 again, it is noticeable that alongside Paul's reference to the Spirit enlightening the mind to the meaning of the Word is also the mention of the manner of his preaching – it was *"in demonstration of the Spirit and in power"*. It has been my privilege to preach in churches (and I have met fellow ministers who have spoken to the same effect) where I have been conscious of the undergirding, the enabling of the Spirit. Why? Because prayer was going up during the preaching (and had been going up prior to the service). Over against that may be placed an incident in the life of Dr Alexander Whyte. He told a student who had preached in a certain church and had found the atmosphere "cold", "I'm not surprised. I preached there two years ago, and the cold has not yet got out of my bones"!

But let us take this matter of praying for ministers a step further, and in doing so be prepared to jump over the denominational walls. In this way for example: do we ever remember in prayer those preachers whom we have heard at conventions or when we have been on holiday? When we learn that a godly man has been called to a church which may not have had full-blooded Bible ministry for many a long year, do we lift up such a man to God in prayer? I am thinking as I write of a minister who went to such a church (it was his first charge), and when he left after ten years, three young men had gone from that congregation into the ministry – the first to do so in fifty years! "Pray for us!" is the cry of Christ's ambassadors.

Prayer for the hearers of the word

I mentioned Dr Alexander Whyte just now. He wrote to a young minister about to be inducted into his first charge. With typical fervour he urged him to soak the sermon in prayer prior to its delivery; but he went on, "and pray after the preaching of it". Once the sermon has been preached, the burden of responsibility passes from preacher to hearer. We often pray that the speaker may have "anointed lips" but ought we not to pray also (and maybe even more) for the listeners to have "anointed ears". Is it not written, "He that hath ears to hear, let him hear"? Here again there are two crucial matters to have in mind.

First, prayer that the word might be *received*. In the Epistle to the Hebrews there is a sad reference to people whose dulness of hearing makes exposition of the Word very difficult, and our Lord spoke of some who listened to Him that they *"had ears, but they heard not"*. Prayer concerning the reception of the Word must necessarily cover a number of matters. It must mean prayer for the unconverted in the congregation that the Word will lead to conviction of sin and salvation. It should also mean prayer to the end that the backslidden, the apathetic, and the careless Christians will he made aware of their real condition. And equally certainly there should be prayer that the whole congregation will have receptivity of mind, with eyes anointed to see *"wondrous things in thy law"*, and anointed ears to *"hear what the Spirit saith to the churches"*.

Then, secondly, prayer that the Word might be **obeyed**. One of the features in the writings of men such as Calvin, Knox, Rutherford, McCheyne, and other such "deep divines" is their insistence upon the absolute need for the Word to be received into the heart, *and then lived out in the life.* Time and again I have come across this expression in their works, "The Bible sets forth a *practical* doctrine". Mention of this matter of the effect of the Word upon daily conduct means that we have come full circle, and are back again to the power of the Word of God. In this *Short History of the English People,* J. Richard Green wrote of the Puritan era: "No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the Long Parliament. England became the people of a book, and that book was the Bible . . . Far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large". This being so, how great the need for us to pray that today, in our land, the Word of God may have free course and be glorified. And how great the need for us to pray for those who minister the Word, and for all who listen to it.

50 years in Liverpool

by **A.R.T. Whittall**

DURING the Spring of 1926, George Jeffreys came to Liverpool to conduct the crusade which lead to the founding of the Elim Church. The following quotations are taken from the late E.C.W. Boulton's book, *George Jeffreys – A Ministry of the Miraculous.*

Fifty Years ago

"The scene of action is now transferred from the south-west to the north-west, and we next find the party in Liverpool, Lancashire's great seaport, which in a short time we learn had been powerfully moved by the wonderful Revival Campaign in the large Boxing Stadium.

"As usual, the commencement of the campaign was small, but quickly grew from a few hundred to thousands. Again the record of results was large – over 800 souls surrendered to God. Many cases of remarkable healing were also included in the results of the campaign. The *Daily Despatch* and the *Liverpool Post and Mercury* gave the following account of the last meeting:

Pastor in the Ring

Boxing Stadium as setting for revival service

"Using the roped enclosure of the boxing ring as his pulpit, Pastor George Jeffreys, whose revival and healing campaign has been attracting immense crowds at Liverpool recently conducted two immense services in the Liverpool Boxing Stadium yesterday.

"The evening service was attended by close on 3,000 people, and the same enthusiasm which has marked the services in the chapel in Windsor Street, where many remarkable 'cures' have been claimed, was manifest last night. Over 100 men, women, and children spoke of their individual 'cures' ".

Testimonies then followed of remarkable cases of healing during the fortnight campaign in the Church in Windsor Street finishing in the Boxing Stadium.

"Some few months after this, Pastor George Jeffreys paid Liverpool a further visit, this time, holding his meetings under canvas. The large tent was packed with people at such services".

During this visit to Liverpool, over eighty people were baptised in water at the Elim Tabernacle, Windsor Street. We have a sister in the assembly today who recalls the memory of that service fifty years ago.

The Elim witness continued thirty years in the Tabernacle in Windsor Street. The various pastors included: J. Lees, James McAvoy, Gowan Bishop, J.R. Knight, H. Haith, J.H. MacInnes, W. Farrow, D. Rees, E.J. Thompson, F.A. Hodge, J. Frame, A.H.C. Newman, L.D.V. Tiller and E.J. Thomas.

During these formative years, young men and women of the assembly, entered the ministry at home and abroad. Among these were David and Lilian Lewis, Joe Grisdale and Ron Jones, who has conducted the famous Liverpool Chorale for many years and whose ministry is still blessed of God on Merseyside and district.

Twenty years ago. In July, 1955 we moved into the present building in Jubilee Drive. This event proved to be a real landmark in the history of the local church, with great crowds attending the accompanying Crusade conducted by Alex Tee, the local minister Jack Tetchner was song leader. At the conclusion of this crusade, a great queue of people was formed along the pavement in Jubilee Drive to await the official opening of the spacious building which was to provide a meeting place for the assembly during the next twenty years.

Today. During recent years, the testimony of our Sunday school has spread, and there are now branch schools operating in various parts of Liverpool. The church members, and particularly the Crusader group, are very active in their witness to the district, participating in a regular weekly outreach. Jubilee Year has commenced with the blessing of God resting upon the assembly; families and individuals are finding Christ every week; miracles of healing are becoming a regular occurence in the assembly. Of recent note is a case of a sister, a young convert, whose crippled right leg was five inches short, her body twisted, and with a severe impediment of speech, who has been miraculously healed through prayer and the laying on of hands. She no longer has a twisted body or impediment of speech; her leg has grown in answer to prayer. She has discarded her caliper and built-up shoe and she is now wearing normal shoes for the first time in thirty-five years. This notable miracle has stirred many in the city and is resulting in increasing numbers in the congregation.

Among our Jubilee celebrations was a special Jubilee Convention over the Spring Bank Holiday, when our Secretary-General, P.S. Brewster was the preacher. Our President, John H. MacInnes, who pastored in Liverpool in pre-war years was also with us on this occasion.

Pray for us that many more will find their personal Jubilee (release) during the year as we celebrate to the glory of God.

Elim Tabernacle, Windsor Street, about 1928.

New church at Redditch, formerly a Christian Science meeting room.

Thoughts from the Gospel of Matthew

by Frank Lavender

35 Experience and the Word of God
Matthew 17:5

I find that this message from heaven is very significant: *"This is my beloved Son in whom I am well pleased;* hear ye him". The disciples might have responded: "Of course He is the Son of God! What we have just seen is far too wonderful for us ever to forget who He is". They had actually seen Him transfigured before their eyes; they had seen and heard Him talking to Moses the lawgiver and Elijah the restorer of the Law. Yet the words of Peter show that the disciples had misunderstood the experience completely. Instead of worshipping Christ they had simply equated Him with these other greats men; they wanted to build booths for Moses, Elijah and Christ. They had even missed the point of their conversation, for Moses and Elijah had talked with Him of His exodus, His passing through death into resurrection to open the way to God. The disciples were also ready to forget the dying world in their desire to stay on the Mount. God, in saying: "Hear ye Him", was declaring that the words of the Lord Jesus were more reliable than their experience, for His Word would explain the meaning of that experience.

It is interesting to read Peter's exposition of that experience which he wrote many years later (2 Peter 1:16-21). He spoke with reverence of witnessing the glory of the Lord in the Mount; what he had seen remained precious and vivid even after the passing of many years. But Peter then declared: "We have a more sure word of prophecy". Experiences, though they may be from God, can be wrongly interpreted; but not so the Word of God. Holy men were moved and borne along by the Holy Spirit as they gave the Word; they spoke exactly what He gave to them, His Word not their own, even when they did not always understand what they wrote (1 Peter 1:10-12). The Word of God not man's interpretation of events is supreme.

I was born again of the Spirit, by the Word of God (John 3:5; 1 Peter 1:23-25) nearly forty years ago. That was the first of many experiences of the grace and power of God and, thank God, this past year these experiences have been richer, fuller and more precious than ever. Yet the direction of my life is determined by the Word of God, and I love that Word with an ever-increasing passion. Let us rejoice in our experiences which God in His grace sends to us, but let us always judge those experiences by His Word. It is by the Word of God that the Holy Spirit will make plain to us the lessons which He intends those experiences to teach us.

May Osman's Page

TRAIN DISASTERS

MY attention was caught by reading about four train disasters in three days, and I felt my heart go out in sympathy to those concerned, and to all their loved ones. There was the day the Tube Train got stuck in London's underground for 90 sweltering minutes. Temperatures were in the 90's above ground, so what it was like down there I can only imagine. "Women and children screamed, beat against the doors and fainted. Men shouted themselves hoarse, yelling for help, and they shattered the windows with their feet and briefcases so that they could breathe". It must have been an awful sensation to be trapped in such heat.

"At least 20 died and 45 people were injured when the Amsterdam to Paris express, packed with holiday makers, jumped the track in Southern Belgium. Seven of the twelve coaches leapt the line at 70 m.p.h. – an even bigger disaster was averted by a signalman who managed to halt an express running in the opposite direction, only yards from the crashed coaches. The police said it was likely that a line had buckled due to heat, 97 F. It was one of the worst train disasters in Belgian history". How some of those poor people must have suffered.

The television news the same day reported yet another train crash in Helsborg, Sweden, in which 25 people were killed and 45 injured. I hope there were some Christians at the scene who were able to give help and comfort to those who were injured and dying. Sometimes

we expect God to keep us from all harm and accident, but it may be necessary for us to be present at the time of a disaster so that we can give the saving knowledge of the Lord Jesus Christ to men and women in need. Even unbelievers at times like this will cry out "God help me". I believe that God will save those who turn to Him in their hour of difficulty and suffering.

In contrast to this, there was news of the Polish workers on strike, who ripped up railway lines outside Warsaw and halted trains in a protest against rising train fares. Surely they could have stopped the trains without tearing up the rails. The Bible clearly states "Be ye angry and sin not". There is a difference between righteous indignation and anger which overcomes our sensibilities.

These people set off on their journeys, bought their tickets, settled back comfortably and expected to reach their destination, but they did not do so; some of them died. *"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth"* Proverbs 27:1. Tomorrow you may be at the scene of an accident and would you be able to bring spiritual comfort to those in need? If you were God's only representative there would you know enough about your Bible to point a soul to Christ in such an emergency? I've faced up to this question myself and I always carry a marked New Testament everywhere with me, and I have found it to be remarkably useful at times.

I too am on a train journey. Jesus has paid the price of my ticket and I know that my ultimate destination will be Heaven. The children's chorus goes "I'm on the glory train" and if you are saved by Jesus blood then you are too. If you have not started on this journey, then "Get on board" and travel safely with us to the Gloryland. The train is running by God's timetable and none of us knows how near we are to journey's end. Now is the time to get saved!

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.

"Behold now is the day of salvation" (2 Corinthians 6:2).

The Family Altar

Scripture Union Portions

Notes by Lionel Currie

Monday, August 2nd

NUMBERS 32:1-15

"Ye shall destroy all this people" (v.15).

THE danger of the "I'm all right Jack" attitude is ever prevalent within a company of the Lord's people. Personal advancement and betterment in whatever sphere must never become the excuse for failure to accept the responsibility that we have towards other members of the Body. There is always an immediate responsibility to one's own family but that does not necessitate selfishness to the detrement of others. "All things are lawful for me, but all things are not expedient". Our actions must always be governed by the New Testament principles concerning "offending" our brothers and being the cause of their "stumbling". To act improperly and irresponsibly makes us in turn responsible for the results.

Tuesday, August 3rd

NUMBERS 32:16-32

"We will pass over . . . that the possession . . . on this side . . . may be ours" (v.32).

CALLOUS criticism is not productive of good. Constructive criticism is. The end was still to be achieved but the way to it was changed. Our approach need not be condemning. A logically worded explanation is often all that is needed to cause the right way to be seen. A satisfactory solution can usually be found, but this is so often not forthcoming because of stubborness and self-interest on the one hand and a stance of superiority on the other. To "speak the truth in love" is an injunction greatly to be adhered to, though regrettably, such an attitude is much lacking in practice. May God grant His people the needed grace for its fulfillment.

Wednesday, August 4th

NUMBERS 35:9-34

"Defile not therefore the land" (v.34).

SOME would wish to relegate such teaching solely to the Old Testament. Such teaching may be considered somewhat controversial. Nevertheless, the clarity of it cannot be disputed. Does this law bear relevance to Genesis 9:6? What is its commentary, if any on Romans 13:4? It is wrong to ingore such truths. Ours is to relate such laws to our society, and if we believe strongly in a case, for or against, to express our feelings, and fulfil our role as Christian citizens. Where the Word of God has something to say on a matter it is the duty of the Christian to make that truth known and not to stand by and allow those void of the truth to legislate without challenge.

Thursday, August 5th

1 CORINTHIANS 1:1-9

"With all that in every place. . ." (v.2).

THE vision of the local church ever needs to be large in its concept. Insular Christianity results in holy huddles and Christian clubs.

"Elect from every nation,
Yet one oe'r all the earth".

Such recognition is an antidote to the despondency that can arise over the "faithful few" who meet week by week, and in the other extreme, to the wrong attitude of absolute independence because of large numbers making for self-sufficiency. Here is where our "brand names" are dispensed with and "the tie that binds", draws us together "around one common mercy seat". And what of "the general assembly and the church of the firstborn, which are written in heaven"? What a day it will be:

"Every kindred, tongue and nation,
Worthy the Lamb;
Join to sing the great salvation,
Worthy the Lamb".

Friday, August 6th

1 CORINTHIANS 1:10-25

"I am of . . ." (v.12).

A necessary warning to the present-day Church when the projection of the personality cult that dominates so much of the world's activities has made deep inroads into the Church. The prayer that "the preacher be hid behind the cross" can easily become of non-effect if he is not willing to be hid or if the people will not allow him to be hid. The cross is made of "none effect" when the personality preaching hides the Person preached. There is a rightful place for the acknowledging of those "given" to the Church, but their relation to the Head must also be acknowledged by others and by themselves. – "Sir, we would see Jesus".

Saturday, August 7th

1 CORINTHIANS 1:26-2:5

"That your faith should stand . . . in the power of God" (v.5).

THANK God that there is encouragement for all God's people in this passage in respect to witnessing and testifying and preaching. In the final analysis it is "the power of God" that does the work, the lasting work. Our clever words may convince, but another may come with the same approach and through their "excellency of speech" convince to the contrary. But, we in the preaching of the cross, have "the power of God" which does more than convince – He convicts. Here is a power no human force can match up to or excel, and it is within the orbit of this power that we move when we declare "Christ crufified". "Weakness", "fear", "trembling" maybe – but through such a one flows "the power of God".

Sunday, August 8th

1 CORINTHIANS 2:6-16

"The Holy Ghost teacheth" (v.13).

AGAIN our absolute reliance upon the Teacher is emphasised. The communicating of the gospel does not of necessity involve the use of the modern idiom. At times the terminology used makes the gospel sound like an alternative to the present way of life. It is not. It is the only way. For lasting results there must be content in our communication of the gospel, and that can only come to the extent that we allow the Holy Ghost to teach us. When the Church recognises her commission as that of making disciples and not merely a calling for decisions, then she will realise how dependent upon the Holy Ghost she really is.

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BIRTHS

DREW. On July 12th, to Mark and Hazel Drew of Newquay. God's gift of a daughter, Natasha Amy.

WITH CHRIST

BAKER. On June 14th, Mrs. Violet L. Baker, aged 75 years, a faithful member of our Leigh-on-Sea Church. Officiating minister at funeral: Derek E. Edmonds.

CHATE. On June 29th, Mrs. Winifred E. Chate, aged 82 years. Officiating minister at funeral: D.E. Edmonds.

GREENWOOD. On July 1st, Constance Greenwood, faithful member of our Southport Church and formerly of Blackburn, went home to be with the Lord. Officiating minister at funeral: K.J. Cave.

MALTBY. On July 5th, Mrs. Ada Maltby, aged 80 years, a faithful member of our Leigh-on-Sea Church. Officiating minister at funeral: D.E. Edmonds.

PICKERING. On June 20th, Mrs. Henrietta Pickering, aged 88 years. Officiating minister at funeral: D.E. Edmonds.

THOMPSON. On June 14th, Mrs. Jessie Thompson, aged 92 years, esteemed member of our Barnsley Church. Officiating minister at funeral: G. Harpin.

YEOMANS. On April 26th, Miss Alice Yeomans, aged 63 years, beloved member of our Barnsley Church. Officiating minister at funeral: G. Harpin.

HOLIDAY CHURCHES

BEXHILL. Elim Pentecostal Church, Barrack Road. Sunday services at 11 and 6.30. Minister: N.G. Clark. Tel: 431592.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Sundays at 10.45 and 6.30. Tuesday, Bible Study, 7.30. Fridays at 7.30 for young people. Minister: Bob Clarke.

CARDIFF. The City Temple, Cowbridge Road (opposite Sophia Gardens). Sunday services at 11 (Communion), 3 (Sunday School) and 6.30 (Revival Service). Singing by the City Temple Crusader Choir as featured on the B.B.C. "Come Alive". Tuesday at 7.30 (Prayer and Divine healing service). Wednesday at 7.30, Youth Meeting. Thursday at 7.30 Bible Study. Saturday at 7. Ministers: R. Hunston and D.G. Holmes.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road. Sundays at 11 and 6.30. Wednesday at 7.45. Minister: A.V. Gorton. Tel: 0202-511818.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays at 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road (3 minutes from Railway Station). Sunday at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: John Lancaster.

EXETER. Elim Providence Chapel, Northernhay Street, opposite Central Station. Sunday at 11 and 6.30. Minister: J.H. Sainsbury.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sunday at 11 and 6.30. Minister: Adrian Riley.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Sunday at 9.30 11 and 6.30. Thursday at 7.15. Minister: P.T. Niblett. Tel: 86274.

GUERNSEY. Eldad Elim Church, Union Street (just off the Grange), St. Peter Port. Sunday services, 11 and 6.30. Minister: Robert Griffiths. Tel: 0482-56724. Visitors to the island are warmly welcomed.

HASTINGS. Elim Pentecostal Church, Central Hall, Station Road. Sunday services at 11 and 6.30. Minister: Ivan Potts. Tel: 437661.

HEREFORD. Elim Pentecostal Church, Clive Street, off Eign Road. Sunday at 11 and 6.30. Minister: Trevor Partington. Tel: 4842.

HOLYHEAD. Elim Pentecostal Church, Brynhyfryd Chapel, Mount Pleasant. Sunday services at 11 and 6.30. Minister: F.G. Evans.

HOVE. Elim Pentecostal Church, Portland Road. Sunday at 11 and 6.30. Thursday at 7.30. Minister: Ron McKenzie.

MALDON. Elim Pentecostal Church, Wantz Road. Sunday at 10, 11 and 6.30. Wednesday at 3 and 7.30. Minister: T.G.M. Hadlow.

MALVERN. Elim Pentecostal Church, Cowleigh Road (on the B.4219). Sundays at 11 and 6.30. Leader: John M. Persijn.

OXFORD. City Temple, Botley Road, near Railway Station. Sunday at 11 and 6.30. Thursday at 6, Junior Club, 7.30; Bible Study; Thursday, 7.30. Minister: John Hyde. Tel: 63314.

PAIGNTON. Elim Pentecostal Church, New Street. Sunday at 11 and 6.30. Tuesdays at 7.30.

PORT TALBOT. Elim Pentecostal Church, Dolton Road, Sandfield. Sunday at 11 and 6.30; Tuesday at 7.15. Thursday, Youth meeting at 7.15.

RYDE. Isle of Wight. Elim Pentecostal Church, Albert Street. Sunday at 9.45, 11 and 6.30. Tuesday and Thursday at 7.30. Tel: Ryde 65408. Minister: N. Broomhead.

SALISBURY. Elim Pentecostal Church, Milford Street. Sunday at 9.45, 11.15 and 6.30. Wednesday and Friday at 7.30. Minister: Glyn Taylor.

SOUTHPORT. Evangel Temple, Manchester Road. Sundays at 10.45 and 6.30. Wednesday at 7.45. Thursday at 7.30. Minister: K.J. Cave Tel: 37180

TORQUAY. Elim Pentecostal Church, Princes Road. Sundays at 11 and 6.30. Thursday at 7.30. Bus No. 150 or 114.

WEST KIRBY. Elim Pentecostal Church, Grange Road, Wirral. Sunday at 11 and 6.30. Tuesday, Wednesday and Friday at 7.30. Minister: B. Grist.

WESTON-SUPER-MARE, Avon. Elim Pentecostal Church, Manilla Place, Birnbeck Road. Sunday at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: J.B.D. Ritchie. Tel: 24263.

WEYMOUTH. Elim Pentecostal Church, Belle Vue, (near Ferry Terminal). Sundays at 11 and 6.30. Tuesday Bible Study at 7.30. Wednesday Divine Healing service at 3. Thursday, Prayer Meetings at 12.30 and 7. Open Air at 8. Friday, Adventure Club for the boys and girls at 6.30, Youth Focus at 8. Minister: Eric Gaudion, tel: 74634.

COMING EVENTS

EDINBURGH. August 1. The City Temple, George IV Bridge. Sunday at 11 and 6.30. Preacher: Paul Dear, Ohio, U.S.A. August 21-26. EDINBURGH FESTIVAL BIBLE WEEK. Speakers: George Tarleton (London), and David Tomlinson (Middlesborough). Saturday at 7. Sunday at 11, 6.30 and 8.15. Monday through Thursday at 7.30. Morning Bible Studies on Monday, Tuesday and Wednesday at 11. Ministry from the "Chord of Love" Youth Choir on Saturday and Wednesday.

CAERPHILLY. August 5-22. Elim Pentecostal Church, St. Fagan's Street. Bible Crusade. Thursdays and Sundays. Special services conducted by L.W. Green.

FINSBURY PARK. July 31. Elim Pentecostal Church, Lennox Road. In concert with Rufaro at 7.30. Convener: A.L. Hawkes.

MALVERN. August 8. Elim Pentecostal Church, Cowleigh Road, (B.4219). Dutch-English Gospel Service. Sunday at 6.30. Preacher: Rene L. Persijn, Zevenaar, Holland. Translator: John M. Persijn. Musical items by Bill and Gerry Elliott (Gospel Folk Singers).

WEST KIRBY. August 7-8, Elim Pentecostal Church, Grange Road. Saturday at 7.30. Sunday at 11 and 6.30. Visit of Rev. and Mrs. P.J. Van Den Berg and Oliver Raper (South Africa). Musical ministry: "Rufaro". Inf: 051-625-1186.

YEOVIL. Elim Pentecostal Church, Larkhill Road. Pioneer Venture in Yeovil. September 3rd at 7.30. Welcome Service. Branch church to be opened for full services on expanding Larkhill Estate. Preachers: Ron Jones, W.J. Maybin and Ray Hughes.

BANK HOLIDAY CONVENTIONS

HARROGATE. August 30. Wesley Chapel (kindly loaned), Oxford Street, at 3 and 6.30. Preacher: Ron Williams. Musical ministry by Lelle and Reka (Bradford). Cups of tea between the services.

HEREFORD. Elim Pentecostal Church, Clive Street (off Eign Road). August Annual Convention. Saturday at 7.30 and Sunday at 6.30. Monday at 3 and 6.30, (tea provided between services). Preachers: E.F. Cole and M.E. Sherwood.

SOUTHPORT. August 28-30. Elim Pentecostal Church, Evangel Temple, Manchester Road. August Convention. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30, (tea provided). Speakers: Eric Dando and Tom Walker.

WESTCLIFF-ON-SEA. August 28-30. Elim Pentecostal Church, Electric Avenue, off the A13 to Southend. Bank Holiday Convention. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: Laurie Lambert. Singing items from the Westcliff Male Voice Choir — Marie Hamilton and Elaine Burley.

ITINERARIES

George Canty in New Zealand:
July 30-August 6, Blenheim; 7-13, Nelson; 15-20, Dunedin; 22-29, Christchurch.

London Crusader Choir, with Douglas B. Gray:
August 8, Maidstone a.m; Tunbridge Wells p.m; 22, Eastbourne.

Sunday Half-Hour — B.B.C. 2
August 8th, at 8.30 p.m.
from Elim Pentecostal Church, Neath

The 1976
ORDINATION SERVICE
will be in
WESTMINSTER CHAPEL,
BUCKINGHAM GATE,
LONDON

on 30th OCTOBER, 1976
at 6.30 p.m.

Preacher: J.H. SAINSBURY
Chairman: THE PRESIDENT
Singing by the
ELIM BIBLE
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Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

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. Every Tuesday at 8.45 p.m. vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

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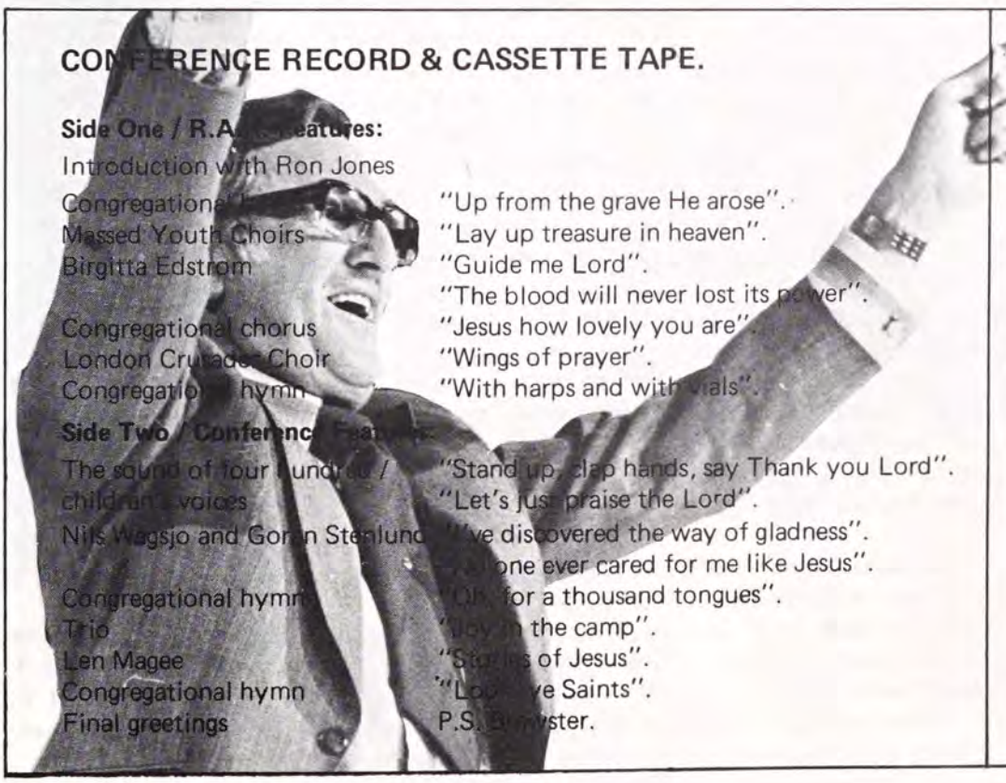

Side One / R.A[illegible] Features:
Introduction with Ron Jones
Congregational [illegible]
Massed Youth Choirs — "Up from the grave He arose".
Birgitta Edstrom — "Lay up treasure in heaven".
"Guide me Lord".
"The blood will never lost its power".
Congregational chorus — "Jesus how lovely you are".
London Crusader Choir — "Wings of prayer".
Congregational hymn — "With harps and with viols".

Side Two / Conference Features:
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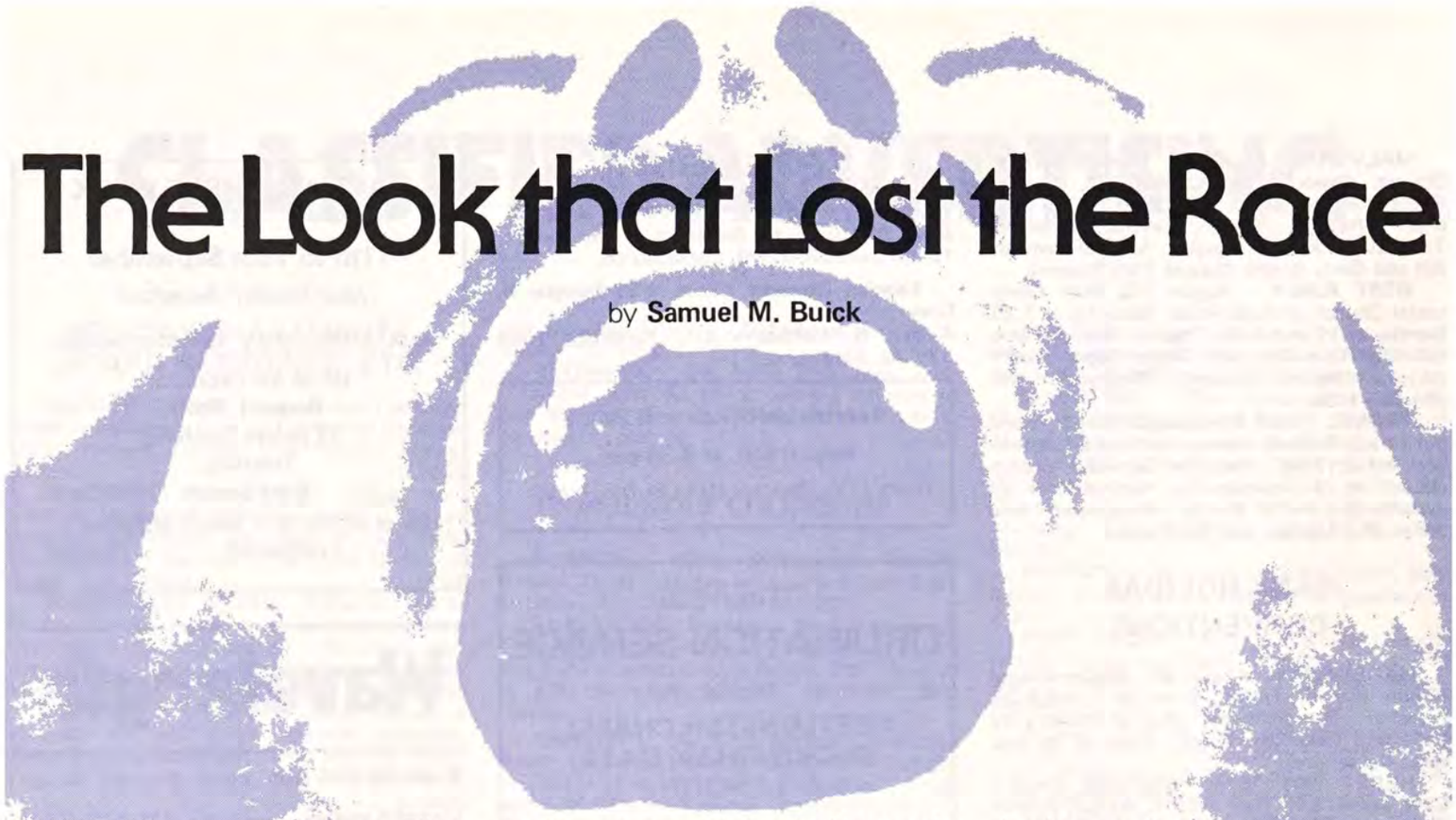
The Look that Lost the Race

by **Samuel M. Buick**



BANNISTER, Landy, Ibbotson, Elliot. These are the names of four men who did it!

They were the first humans to run the mile in less than four minutes.

Sensational Records. That may not strike you as sensational today. But twenty years ago breaking the four minutes for the mile seemed as remote as flying to the moon.

It was an opinion generally held that no man could run the mile within that limit.

In fact, "there developed a belief that there was an invisible barrier to prevent runners from performing the feat", writes Frank G. Menke in the Encyclopedia of Sports.

Roger Bannister proved that belief to be a myth, when on May 6, 1954, he ran the distance in 3 minutes 59.4 seconds, at Oxford, England.

When John Landy of Australia beat Bannister's record by 1.4 seconds the following month, it was only natural that these outstanding performers should meet on the track.

The historic race took place on August 7, 1954, at Vancouver, British Columbia.

Waiting for the crack of the pistol, a number of men crouched at the line.

The eyes of the world were focused on only two – Landy and Bannister.

Prize Possible. Coming into the last lap, the other competitors were dragging their feet. Landy brought the crowd to its feet as he surged ahead of his worthy rival. Victory was within his grasp. A few more strides and the prize would be his!

History records, however, that it was Bannister, not Landy, who broke the tape.

Interviewed after the race, the disappointed athlete explained why he lost the race. He could not resist the temptation to look back and see where Bannister was.

"The look that lost a race", was how one journalist described Landy's bitter experience.

The Bible teaches that life is a race, and that each of us is out there running for the finishing line.

The losers are those who allow themselves to be distracted by matters of secondary importance.

Some people falter because they are looking to see how other people are running. Landy could tell you just how costly that can be!

Others have let their vision become so filled with the seeming importance of material possessions. Was this not why the rich young ruler walked sorrowfully down the road from Jesus?

Pacemaker's Priorities. The pacemaker is a man with priorities. Jesus spoke about priorities too! He said: *"Seek ye first the kingdom of God . . . and all these things shall be added unto you".*

Chinese wisdom reminds us that "the journey of a thousand miles begins with the first step". It is possible to begin immediately by trusting in Christ as personal Saviour!

How to start is important: the direction in which to run is equally so.

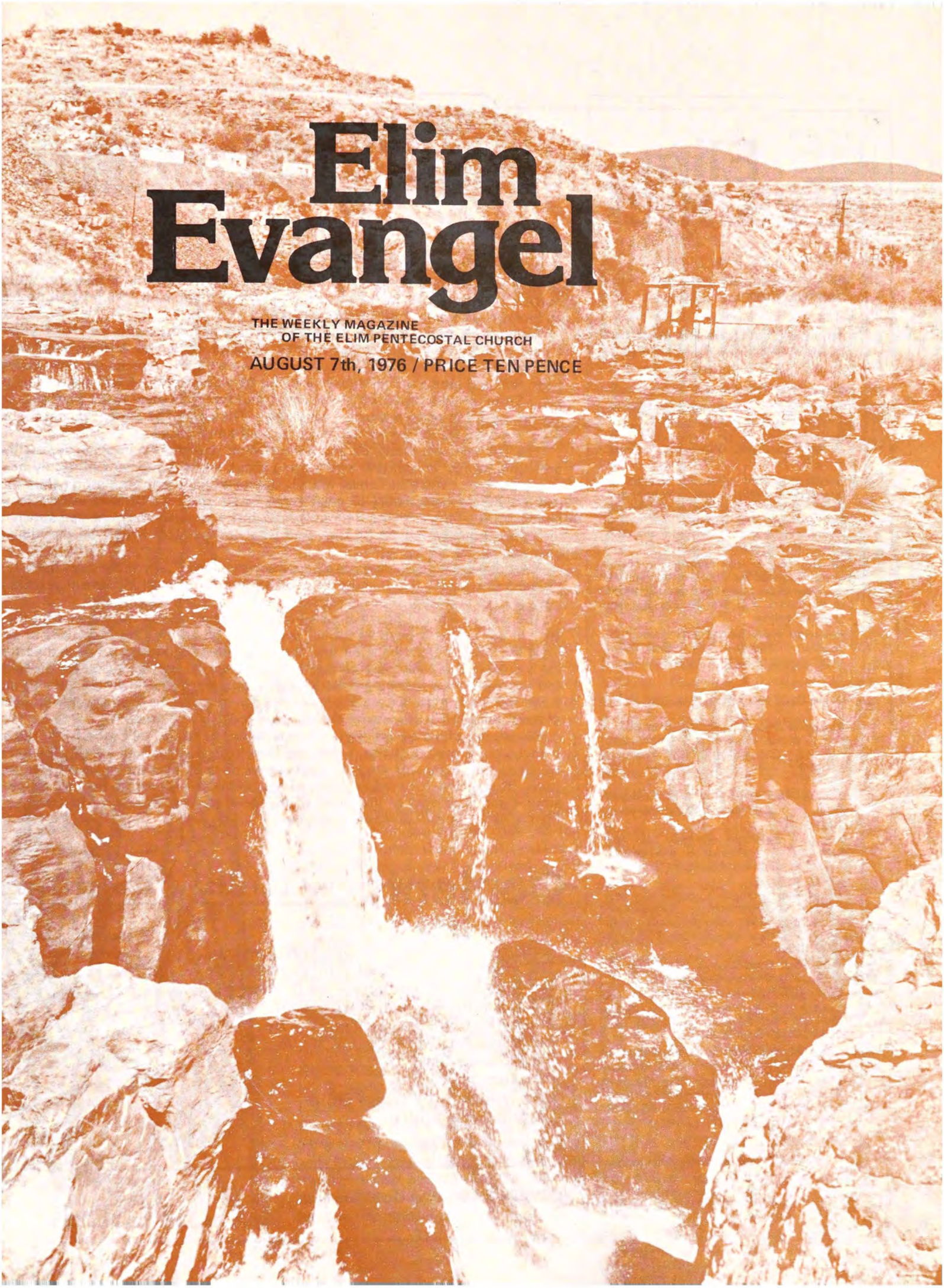
Advice from a Champion. Listen to this advice from a champion of the arena of faith. Paul says: *"Since we have such a huge crowd of men of faith watching us from the grandstands, let us strip off anything that slows us down or holds us and especially those sins that wrap themselves so tightly around our feet and trip us up; and let us run with patience the particular race that God has set before us. Keep your eyes on Jesus, our leader and instructor"* (Hebrews 12:1, 2 *Living Letters).*

Vince Lombardi speaking about success in the field of sport made this statement: "Winning is not a sometime thing; it's an all-the-time thing". The same philosophy applies to the game of life.

And who would say that Dr. Hershel was wrong when he commented "The world remembers a winner but forgets a loser"?

Samuel M. Buick is pastor of the Dublin Street Pentecostal Church in Peterborough, Ontario.

The Olympic Games will take place in Montreal, Canada, July 18 – August 1. Special meetings are being arranged by the Pentecostal Assemblies of Canada during this time.



Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

AUGUST 7th, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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Editorial

THE recent pronouncement of Don Cupitt on the Pentecostal Movement, subsequently published in the *Listener* (which I have not yet read), will no doubt prove an interesting debating point for a short time.

Pentecostals have been the subject of debate and discussion for many years. I have recently read a collection of press cuttings of George Jeffreys' campaigns during the '20s. Many of the magazines that were then in circulation, *John Blunt, John Bull* and even the *Freethinker* and the *New Statesman,* all had a good deal to say. Some of their statements were so strong that they were really libellous. Of course we live in more tolerant times today. Though at the present time it is possible to be equally misrepresented but in a more subtle way.

The talk was well presented and well delivered, but there were some devastating criticisms, which, if admitted would bring about the abandonment of deeply held convictions. I was glad to hear that Os Guinness and Martin Robinson (who both had a better understanding of what Pentecostals really do believe) were able to answer a lot of the criticism. When Don Cupitt was asked where he had obtained his information he replied "I have read what the standard writers on the subject have said".

Now there is no such thing as a "typical pentecostal" any more than there is a "typical Christian", but it must be said that the Pentecostal Movement reaches a cross section of society almost as broad in its scope as any other group.

The task to which Christ has called us to is to go to "all" no matter who they are. In our desire to be more socially acceptable, let us not water down any of our basic doctrines, but at the same time let us be honest enough to admit that yesterday's presentation looks very strange in today's world. We thank God for the faith and courage of our founding fathers, they were men of their own age. If this old world has many more years to run, we wonder what future generations will make of the pathetic state of many of the churches today.

We are not afraid of criticism – it may be better to be "evil spoken of" rather than to be ignored, but this is not the time for one section of the Church to be trying to pull planks of wood or even specks of dust from the eyes of other sections. It is a time for everyone who names the name of Christ to buckle on God's armour and seize hold of the sword of the Spirit and get on with fighting the good fight of faith against our common enemy.

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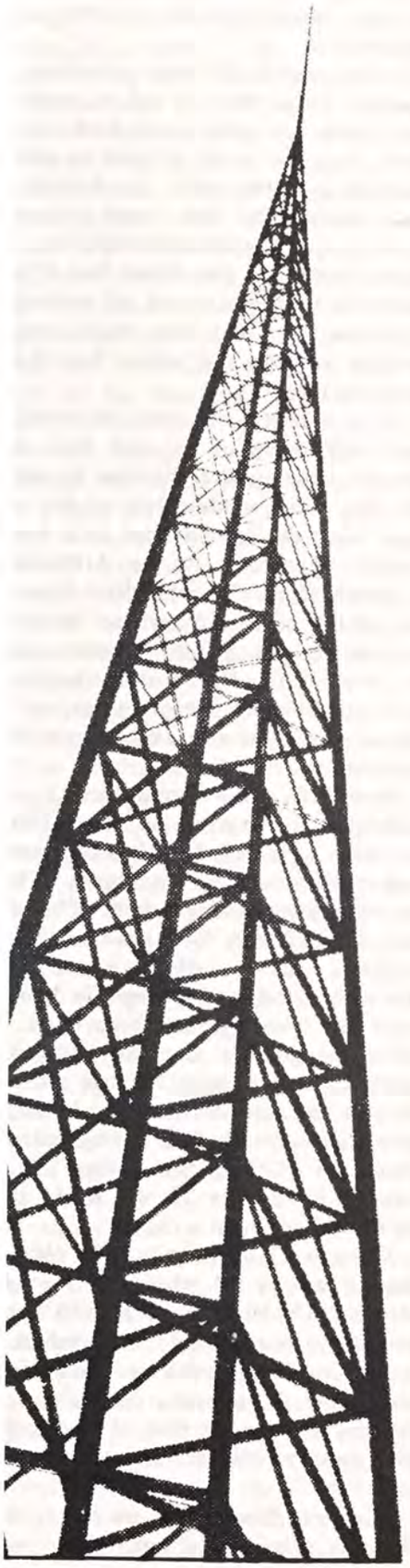
Something Precious



by **Gerald Ladlow,**
Accra, Ghana.

WE have just completed our first quarter's radio broadcasts in the Twi language. I took on the task of organising the vernacular programmes with some trepidation and although it has not been an easy task, it has been a very rewarding one, and I do give thanks to God for His blessing. The words in the title of this article come from a letter from a listener in a small village some two hundred miles from Accra. He is the teacher in the village school and writes "I have taken delight in your weekly programme and any time that I have missed it I have felt that I have really lost something precious". This is typical of scores of letters that arrive daily at my office. As Radio Pastor it is my responsibility to answer all correspondence, and people have written to me from all parts of the country seeking spiritual help and guidance. We have rejoiced to know that many have come to the Saviour through the messages preached and many have received enlightenment.

A member of our radio team recently visited friends in a village and was privileged to see their reaction as they all gathered round the radio to hear the programme. He received a blessing himself just from seeing how eagerly they listened to the message and how delighted they were to hear the spirited singing of their own African choruses. The following are typical of some of the letters I have received. "I am a man of 29 years of age and have never been inside a church since I finished school twelve years ago. I was busy in my room when your programme came on the radio and I was arrested by the singing and could not help but listen, by the end of the broadcast I knew that I needed the Saviour. Please help me".

"I am a schoolboy of seventeen years of age and through your programme I have found Christ. My father is a worshipper of heathen gods and is very annoyed with me and he is trying to prevent me being a Christian. Will you pray for me?".

"For many years I served as a lay pastor in the Catholic Church but fell into temptation and lost my position. I now don't know where I stand with regard to Christianity. Can you help me?".

"I am a great sinner, and so are the other men who work with me, but we all gathered round to hear your broadcast. I want to be different but every time I try to change my ways I seem to fall into worse sin. What can I do?".

"I have given up my gods to follow Jesus but I still am disturbed by fear of them at times. It is a sorry story to tell".

"I was filling in my Lotto coupon when I heard your programme. Before it was finished I had to tear it up. I want to be a Christian".

Schoolboys. Today I received letters from six boys from a school away up country. They told how they had heard the broadcast on the school radio and decided to accept the Saviour. "We are only twelve years of age and have no Bibles and no Christian books to help us. We have no money to buy any; can you send us some booklets or papers that will show us how to be true Christians?". Similar requests are found in almost every letter I receive. There is a dearth of reading matter of any kind at the present time. The bookshops are almost empty as imports have been restricted because of the lack of foreign exchange. I send them our Elim "Why" leaflets and have been pleased to have had a parcel of booklets from the Scripture Gift Mission, paid for by one of our Elim Sunday schools, but my stock is getting very low. The most frequent request is for booklets that can help with Bible reading, daily notes etc. As for children's requests, I am desperately in need of booklets, tracts and papers suitable for children; there is nothing available here at the present time. I thank readers who have sent practical help for this ministry and all who have been praying for us. Keep up the good work. God answers prayer.

The intercession of Christ

by **Gordon Hills**

An exposition of John 17: The Believer and Unity

DURING the past decade the historic churches have been preoccupied with the pursuit of unity. Some denominations have made evident progress towards this goal, while others who have worked equally hard, have been unable, as yet, to arrive at a position where a merger with another body has become possible. Though obstacles of no small magnitude confront those who are on the road to unity, these are not proving to be detrimental to the vision of a united and universal church. The question which arises from all this is: why is it that there is so much interest among the churches, to find a common ground upon which they can come together in one organisation? There may be several legitimate answers to this question, but among them must be the following.

1. This quest for a visible unity by these churches, must be seen as a natural development of their membership of the World Council of Churches. Their association with that body is already an expression of their desire for unity, over and above truth: for they have agreed to unite on a basis of faith which is unacceptable to conservative evangelicals.

2. Since the Second Vatican Council (which closed its sessions just over ten years ago), many Protestant observers have been influenced by the general structure of Roman Catholicism in its uniformity and universality. Having seen that people of different nations and cultures (some even holding to different points in theology) can work together in one organisation, they have been made more fully aware of the fragmentation of the Protestant church and its inability to compete with Catholicism, as a Christian voice in the world.

3. The theological trends of recent times have influenced great numbers away from the position that one can define with certainty, what a man should and must believe. Gone are the days of adhering to a stated creed which was presented in definable terms and defended with a sense of urgency. The revelation of God in His word has been replaced by subjectivism (i.e. "God is what I believe Him to be – truth is what I experience in myself"), and this in turn has led to a change in attitude towards those things which once divided denominations. In the "light" of modern thinking, many of the old doctrinal differences are thought to be of little consequence.

4. We would do these churches an injustice if we were to fail to mention that there is a great conviction among them, that the word of God is calling them to a visible unity. In defence of their ecumenicity they make reference to the prayer of Christ in John 17:21, on which they base their belief that Christ desired the unification of all professing Christians, so that the world might see their oneness and believe that Christ has come from God.

It is certainly true that the world is now well aware of the fact that the greatest issue in the churches is unity. We have been made aware of this yet again with the appointment of a noted Catholic ecumenist, to be Archbishop of Westminster. His immediate move to the citadel of Anglicanism to "rectify" a situation which has obtained since the time of the Reformation, leaves us in no doubt as to his intentions, nor of the reception he may expect from that quarter.

Meanwhile the evangelicals, not wishing to be exposed as the odd men out, have apparently had their conscience awakened through all this activity! They too have been seeking a sense of belonging. Consequently there has been a new emphasis upon the fact that we are members of one body and attempts to demonstrate this publicly have been made, to offset the possible aloofness which the world may have seen in their attitude towards the idea of uniting. It would seem fair to state that throughout the whole of Christendom, there is a concern to declare to the world that the Church of Christ is one.

When our Lord prayed *"That they all may be one"* (v.21), what exactly was He desiring? Did He long that all who would profess His Name would be members of one world-wide organization? In order to understand the meaning of this part of His prayer, we must first of all discover who these people are, whom He desires to be "one".

The first thing which we see is that Christ is praying for a particular com-

pany of people. He describes them as "them which (the Father) hast given Me" (v.9). He is concerned about a people, who in the real sense are His, and they are His as a result of the action of the Father. This then is a specific company who have been brought into a unique relationship to Christ, by a work of God. The second thing to note is that these poeple are not of the world (v.16). They are different from the people who are in the world to the extent that they are rejected by the world, because of their relationship to Christ (v.14). The third thing which we are told about these people is that they have consciously done two things: they had believed on Christ and they had received the word of God (vv.8, 25). They had personally exercised faith in Christ as the One who had come from God and they have believed the word which He brought to them from God. Although our Lord included others in this prayer, these people are no different from those already mentioned: they too will personally believe on Christ, through the word that was to be brought to them; that word would eventually be incorporated into the New Testament writings (v.20).

Having thus defined who these people are who are the object of Christ's prayer, we can see that they by no stretch of the imagination can they be made to resemble the average present-day member of those denominations on the road to unity. For the great majority of them would be of the opinion that they were Christians because of their attendance at a church, or because they had undergone a form of baptism, or because they hold to the moral principles of the Ten Commandments or the ethics of the Sermon on the Mount. We know that where people have not believed on Christ (Acts 16:31), and the Word of God (James 1:21), they cannot be Christians. It is sad to say that there are many denominations who no longer hold to the inerrancy of Scripture and that the Christ which they preach is often "another Jesus" (2 Corinthians 11:4).

As we look at this petition in the total context of John 17, it becomes apparent that "Jesus is not requesting that some day all denominations may become one mammoth denomination. When He offered this prayer there were no denominations" (W. Hendriksen). Furthermore, it must be emphasised that our Lord was **not asking the disciples to do anything**, He was asking His *Father* to do something! He had already spent a considerable time, immediately prior to this, telling the disciples all He had wanted to tell them – unlike a great many of His followers, our Lord did not use prayer as a cloak for speaking to other people!

Earlier, in this prayer, Christ had already made a request that the disciples might be "one".

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given Me, that they may be one, as we are" (v.11).

Since our Lord was shortly to leave the disciples and they would be left in the world, in an environment which was not conducive to their spiritual development, He asked the Father to *keep them in the spiritual union which they already had,* and which was parallel to the union which He had with His Father. This same thought and request is found in verse 21. *"That they all may be one; as thou, Father, art in me, and I in thee, that they also might be one in us".* Someone may well be asking "How is such a union possible?" The answer to this is that it is part of the great work of the Holy Spirit (John 14:20), the miracle of the new birth (John 3:6), when we are made partakers of the divine nature (2 Peter 1:14). It is then that we are brought into a living union with the blessed Trinity and with all others who are children of God through faith in Christ Jesus. The New Testament writings constantly affirm the oneness which exists among all those who are in Christ (1 Corinthians 10:17; 12:12; Colossians 3:15).

Although this unity is essentially a spiritual one, evidences of its existence should be seen in the relationship between those who profess to belong to this one body. The watching world will believe that Christ has been sent by God when they see this oneness among those who are Christ's.

Jesus said: *"By this, shall all men know that ye are my disciples, if ye have love, one to another"* (John 13:35). Or, as Campbell Morgan put it: "Not by the creed you recite. Not by the livery you wear. Not by the hymns you sing. Not by the ritual you observe. But by the fact that you love one another". What does the world see when it looks at us?

A GREAT NATIONAL EVENT

THE last few years have seen ever-increasing interest in our national Ordination Service. We have had the great pleasure of seeing our Clapham Church full to overflowing and the blessing on the meetings has been outstanding. Those who have shared in these services must agree that they have been noble, exciting and yet deeply spiritual occasions.

Because of the enormously increasing interest we are moving this year to Westminster Chapel, Buckingham Gate, London. Our Clapham Church have hosted this great event with distinction and it is only now because we cannot accommodate the crowds who attend that we are having to move to a larger venue.

Westminster Chapel is a very famous church indeed. Among its ministers have been Doctor Campbell Morgan and Doctor Martyn Lloyd-Jones. It has been a renowned and much-appreciated centre of Bible preaching and we are privileged to have the use of this famous house of God on Saturday, 30th October, 1976, for our Ordination Service. We will commence at 6.30 p.m. The preacher is John H. Sainsbury, the energetic minister of our Exeter Church. His forthright exposition of the Bible is well known among us and we can expect that the ministry will uphold the very high standard which has been set in these eagerly-anticipated services. Our President, John H. MacInnes, will be the Chairman and singing will be provided by Elim Bible College Choir. Geoff Cooper will preside at the organ.

All seats, and they number over 2,000, are free and unreserved. We expect that about sixteen men will be being ordained to the Elim Ministry. They come from widely scattered areas of the United Kingdom and we are expecting support from their home churches as well as from the ones in which they currently minister.

Elim Bible College Students will be present in force, as will be the members of our Executive Council who will actually take part in the Ordination of the brethren concerned. It is no exaggeration to say that our Ordination Service is an eagerly-awaited happening. Elim friends everywhere will be praying very much that the 1976 Ordination Service will see a real outpouring of the Holy Spirit.

T.W. WALKER

PENTECOSTAL RESPONSIBILITY.

G. Wesley Gilpin discusses the responsibility of the Elim Pentecostal Church to the Church of today and tomorrow.

Notes of an address given to the Representative Session of the Elim Pentecostal Church at Butlin's Camp, Clacton-on-Sea, May 1976.

I WELCOME this assignment because it is a topic that is ever with me and one on which I often reflect. I was born a Methodist, but cradled and brought up in Elim, serving first of all as a Sunday school teacher and then as a Superintendent and for forty-one years in its full-time ministry. All my life I have believed it, talked it, praised it, and proselytized to it. In my early years I knew nothing else and was suspicious of anything that I did. Over the last twenty-five years a growing awareness has come to me of the wider context of the Church and my contacts in inter-church affairs and councils has made me aware of how small the total Pentecostal church is in this country of fifty million people. Out of the total of sixty thousand, I find it hard to believe that if Britain is to be saved, Elim's sixteen thousand *alone* must do it. On the other hand, because of our message and the particular aggressiveness of our methods we Pentecostal people wield an influence out of all proportion to our numerical strength. But, no right-thinking Pentecostal group will think of itself as the only medium of evangelism or indeed doing anything more than tinkling a tiny cow-bell amid the great clangings of evangelistic warnings.

So, what is the responsibility of the Elim Pentecostal Church to the church of today and tomorrow?

1. Denominationally, to see ourselves in relation to the whole church throughout these islands and universally, as part of the World Pentecostal movement in relation to the world Church and *that is very significant.* It is important to identify "the Body" in all its parts and places.

2. To maintain an openness to the unfolding purpose of God, which relates to history, as history unfolds. In the history of the world, from earliest times, the Church has been a consequential factor, sometimes more, sometimes less, but always important, socially, spiritually and politically. This emerges in a study of the State Church and the Free Churches (particularly the Presbyterian and Methdoist). The world cannot write its history without writing the history of the Church. It is significant in American Politics today to note both the strength and effectiveness of Evangelicalism. In our own country the influence of the incumbents of Norwich, York and Canterbury cannot be ignored.

It is important, however that like Rip Van Winkel, we do not go to sleep while God is at work!

3. To consider the history, emphasis and place in Eschatology of the ministry of the Spirit. The end-time history of the church is the account of the movement of the Spirit. The two are inseparable and thus, to consider what Elim (as our particular group) has to say and offer (albeit it approximates to other Pentecostal groups) and its *raison d'etre* is important.

I plead that we do not ignore or write off what God is doing at large throughout his Church: it is an abiding miracle. But a short time ago we were exultant but one can detect a change of mood and unkind criticism today. Let us stop and reflect and seek constructively to play our part in our generation, in studying, correcting, encouraging and co-operating, so that the perfect will of God may be done. *"Charity never faileth . . but whether there be tongues they shall cease, whether there be prophecy it shall vanish away . . . . . ".*

4. **To dilineate and define doctrine.** The somewhat overpowering activity of the Spirit has resulted in some situations, in confusion of thought and abandonment to an experiential interpretation of Scripture. There is new need to "rightly divide the word of truth", and from there to go out and say "Thy Word is a lamp unto my feet and a light unto my path". There is an unhealthy interest in the Bible as a recipe book which prescribes "4 ozs of this" and "6 ozs of that", or as an A.A. Route map: it is neither. The Bible is a book of principles which, when applied to life and its problems, hold the key to every situation and puts the onus back on the seeking Christian to "walk in the light". Particularising is alien to the teaching of Jesus who while warning against coveteousness, refused to become an arbiter: *"Man, who made me a judge or divider over you?"* (Luke 12:14).

5. **To defend against deviations and distortions.** In the context of what we have just said, there is much too frequent appeal to allegory and analogy when interpreting Scripture. For some, Paul is interpreted by Solomon and judgmental attitudes are take up on the symbolic; Old Testaments quotations are taken out of context. If we compare Scripture with Scripture and interpret Biblical concepts

by historical records of their application we shall be saved from some of the excesses that threaten the whole new thing that God is doing today. There are words like "submission", "shepherding" "house", "body" and "love" that should not be written with capitals and have only the restricted meaning that a balanced analysis of the Word will allow them to have. Of bandwaggons there are not a few and many there are who jump on them! Mushrooms grow in damp, ill-ventilated situations: let us throw open the windows, exercise ourselves rather unto Godliness and the great preoccupation of evangelism.

Some of our contemporaries in the Pentecostal world sixty years ago turned inwards in their use and exercise of charismata, and despite warnings have destroyed themselves and crippled the work of God. We stand in real danger of this happening again in the world of "spiritual renewal". The Montanists of the second century were both correctionists and reactionaries but they lost the day on fanaticism. The Catholic Apostolic Church of the nineteenth century suffered a similar fate. The appeal of Donald Gee to "balance" was both timely and prophetic and maybe we Elim people could exercise a ministry of enthusiasm directed by experience and understanding.

6. **To diffuse the truth** as we understand it to be an integral part of the Full Gospel. We need to guard against the particularising practice of which we accuse others: let us stick to the broad principles of Bible teaching. I am happy about the Elim Fundamentals as they apply to the doctrine of the Spirit if a little unhappy that our "founding fathers" saw it necessary to particularise so narrowly in other directions in the dilineation of our doctrines.

In all, I see myself as having a part to play and our movement as having a continuing mission. Evangelism is always timely and church planting is of the essence of New Testament teaching. If no sectarian narrowness excludes an understanding of the wider purpose of God we shall not be cut off from the mainstream of divine history but as the Church in Acts 9:31 we shall "hold on our way" in the fear of the Lord and the comfort of the Holy Spirit and accordingly, be multiplied.

LIVING SOUND

ALMOST 500 young folk crammed into Graham Street Church, Birmingham recently on a hot, sticky evening to welcome the American group Living Sound. There was plenty of sound and plenty of life.

Living Sound is a group of full-time musicians currently touring the UK and Europe. There are nineteen of them, and they are all highly skilled musicians. Backed by an ensemble of brass, rhythm and drums, the front line up of six singers presents a very effective and professional sound indeed. They compare well with commercial bands and are obviously completely dedicated to their ministry. British groups would do well to emulate their polished technique and performance.

The group is made up of young people from all over the USA, each person commits themselves to a year at a time with the group. Most of this time is spent in travelling. Their burden is for missionary-evangelism and in particular for eastern Europe where this summer they are touring in Poland, Yugoslavia, Hungary and Rumania. On their trip last year literally hundreds of people came to the Lord in eastern Europe.

There are in fact two groups called Living Sound. One group tours extensively in the USA in order to raise funds for the second group to evangelise in Europe.

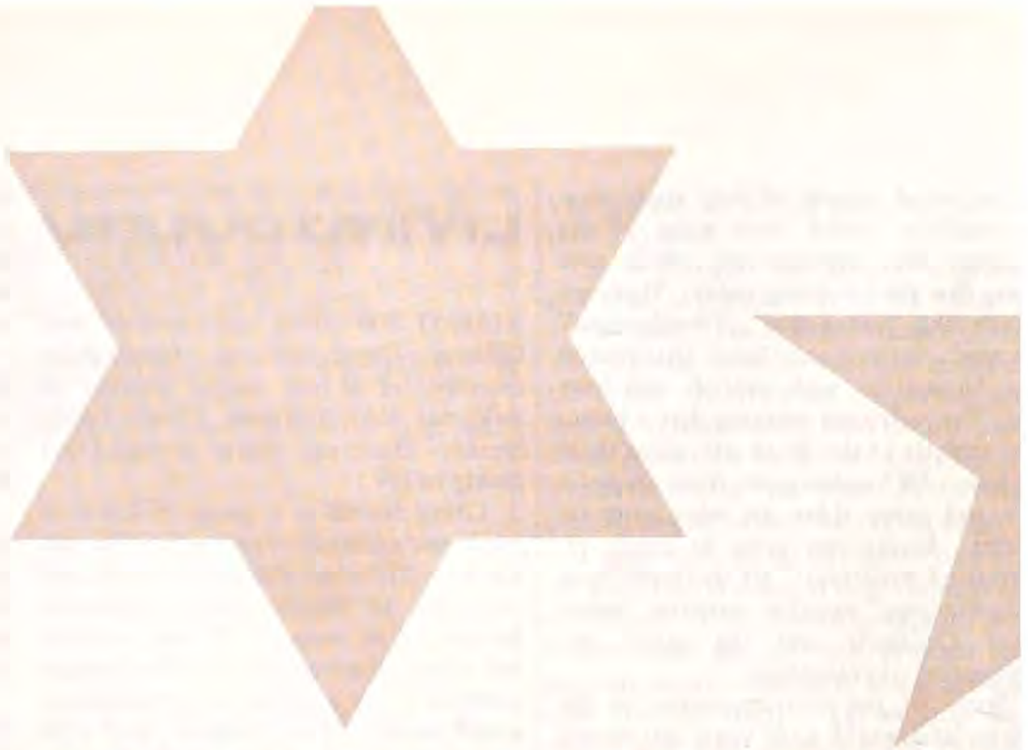
Their performance, though technically brilliant was also enhanced by the obvious presence and power of the Holy Spirit upon their music. They are a group of young people moving in the realm of faith and the miraculous.

The climax of the evening was the showing of a short film of their trip to eastern Europe last year. To see thousands of people in Cathedral and in open air listening to the gospel in a communist land was both uplifting and challenging to say the least.

A number of young people were counselled at the close of the evening to a deeper commitment of themselves to the work of the Lord. Living Sound present a fine formula for sound living.

DAVID WOODFIELD

Above: Living Sound at Graham Street.
Below: Graham Street Church, packed with young people for service.



by **W.J.Maybin**

IS RUSSIA IN GOD'S PROPH

WE have all been aware of Mrs. Thatcher's recent remarks concerning Russia, in Parliamentary debate. She pointed out, to quote The *Daily Express* on the 27th January, 1976 "That the so-called detente with the Soviet Union is phoney. The Russians are still bent on world domination".

Her plain speaking caused quite a stir in Moscow, and the Soviet media referred to her as the "Iron lady". Her courage was applauded by many, and others have joined the fray. According to The *Daily Telegraph* 2nd February 1976, Dr. James R. Schlesinger, who has been sacked as American Defence Secretary, has given a warning that the military balance between America and Russia is becoming unfavourable to America. According to *Fortune* magazine, Schlesinger has stated: "At no point since the 1930s has the Western world faced so formidable a threat to its survival. As then, the military balance is deteriorating, but the trend in large measures goes unnoticed". How near is Mrs. Thatcher to the truth? Can we doubt the findings of Dr. Schlesinger; That is what we set ourselves to consider in this brief article.

Is Russia in Bible prophecy? Has the Bible anything to say about this great world power? If so, where, and what is her future?

Now it seems clear from such passages as Ezekiel 38 and 39, and Daniel 11, that in the end time there would be the emergence of a formidable power designated in the Bible as "the king of the north", which I hope to identify as Russia. The Bible also forecasts a North African power, styled "the king of the south", forming a confederacy of considerable ability (Daniel 11:40-43). And of course there is the predicted rise of a western alliance or Federated States of Europe. The trend towards unification in Europe today, comments Hal Lindsey, "may well be the beginning of the ten-kingdom confederacy predicted by Daniel and the Revelation". This will be "the king of the west" – the powerful ruler who will head this western confederacy. Nor can we overlook the Oriental Confederacy, or "the kings of the east" (Revelation 16:12). One of the momentous events of this twentieth century has been the tremendous awakening in the Orient. One writer avers. "Asia, which was still sleeping a half a century ago, has known a formidable awakening and marches with giant steps".

Russia and God's prophetic programme. Our first line of investigation concerns the identification of Russia as the power referred to by Ezekiel and Daniel.

Realising the dangers of human speculation, I want to invite you to examine Ezekiel's picture carefully and see what the names given in that ancient prophecy mean.

There are some Bible teachers who disparage any reference to Russia in these chapters. One whose material reaches me, despises the fact that "the Russian tale still prevails". But allow me to state that some of the finest Biblical scholars tell us that these ancient names, Gog, Magog, Mesceh and Tubal, have their modern equivalents. We are fully aware of the arguments put forward against the pre-millennial view here, but we are not impressed. It would seem that the evidence points to an individual called Gog and designated as "the prince of Rosh – Russia".

Louis Bauman, a gifted writer in the prophetic field, avers that if modern lexicographers (dictionary compilers) are consulted as to what nation now represents "Rosh" nearly all of them, together with most Bible expositors, say Russia. One of the most renowned in his field, Gesenius, argues that this is a proper identification.

If we compare the place names in Ezekiel 38 with Genesis 10:2, we find that they are all the sons of Japheth, one of the sons of Noah. These are listed as Gomer, Magog, Madai, Javan, Tubal and Meshech, and ethnologists, those whose job it is to study the science of the races, tell us that the sons of Japheth, following the Flood, migrated from Asia Minor, northwards, beyond the Caspian and Black Seas, to the area of Rosh, known today as modern Russia.

Location. But of course, beyond any ethnological evidence that we may have, we have the geographical location. In both Daniel 11:40 and Ezekiel 38:15 and 39:2, this power is depicted as coming

C PLAN?

from the north, and we believe that Russia and her allies can be the only logical power to answer to this description, Moscow being almost due north of Jerusalem, and Russia extending some six thousand miles in breadth and some some three thousand in depth.

To these arguments we can add the theological. This latter-day power was to be characterised by godlessness. Karl Marx declared that religion was "the opium of the people" and although the present-day attitude tends, on the surface, to be more tolerant, the Russian State is still atheistic and anti-God. In 1924 Zinoviev declared: "We will grapple with the Lord God in due season. We will vanquish Him in His highest heaven". Of a confrontation between God and Russia, the Bible assures us, and it is equally emphatic as to the outcome when God intervenes to set up His benificent and long-looked for kingdom.

Intention. Another line of investigation that must be examined is the intention of Russia with a view to the Middle East.

During a flare-up in the Middle East in the autumn of 1973, David Floyd, correspondent of The *Daily Telegraph* wrote an article entitled, **Russia Encouraged Arab – Israeli Differences**, and stated: "Russia's extensive military aid to Egypt, Syria and Iraq is only part of a long-term policy aimed at Soviet penetration and eventual domination of the Middle East". Indeed, Israel is under no illusions as to where the real threat lies, and in 1968 Moshe Dayan said: "The next war will not be with the Arabs but with Russia". It is true that the Arabs have stirred up trouble, but one day Israel will face invasion from Russia.

Two intentions on the part of Russia stand out very clearly:

First, a commanding position in the Mediterranean. It has been said that the nation which controls the Mediterranean, controls the civilized world. Russia has got a base at Alexandria, and according to official sources the Russian fleet in the Mediterranean is now larger than at any time in history. But Russia is motivated by a second intention, the control of the Middle East oil. One of the interesting attractions of the Middle East is its vast oil deposits. It is estimated that more than two-thirds of the world's oil reserves is located in this area. Dr. Tatford says: "Oil is a major sinew of war, and if Russia was contemplating an armed conflict with other power, her most probable first step would be to move the oil-producing countries and take control of them". Is it not significant that God interprets the mind of this latter-day power, making it known centuries in advance: *"I will go up . . . to take a spoil"* (Ezekiel 38:11, 12)?

Invasion. That brings us to a consideration of the invasion of Palestine by the latter-day power.

The actual invasion is described in Ezekiel 38:8-16, and the more we examine this passage, the more we are convinced that present day events closely resemble the situation here described. It appears to my understanding of the prophetic scriptures, that there are certain stages of unfolding which we must not only classify, but clarify. First, the divine pledge to re-gather exiled Israel to their own land. That pledge or promise was part of the Palestinian covenant made with Abraham. It is already being fulfilled before our eyes since Israel is now a State within Palestine. Secondly, the meticulously defined limits of that land – a land not chosen by them, but for them. This land is *His* Land, and theirs by inalienable right. Dr. Skevington Wood observes: "This is no accident of history. It is part of the divine programme".

But this divine pledge to re-gather the exiled Jews to a land, the exact boundaries of which have been outlined millenniums in advance, is given side by side with another factor, that Israel will return to Palestine without having returned to God, as a forerunner of national conversion. They are going back in unbelief, and they will be submitted to the rigors of final tribulation. Canon Gordon M. Guiness writes: "Today, we see for the first time a nation with the motive and the power to launch just such an attack as Ezekiel described". At no time in history have the events of Ezekiel's words been fulfilled, therefore this holocaust is still ahead of Israel, and the events of today are certain indicators that the actors are in the wings and soon play will commence. Today the nations seem to be breathing hard with unrest and excitement. Armageddon could be just round the corner. This is not just the conclusion of Bible prophecy, but the politicians and leaders of the day. The end is in sight. Professor Walvoord states: "The future invasion from the north obviously fits into our contemporary scene and adds its important evidence that time is running out".

Intervention. Finally, let us look at the intervention of God on that day resulting in the complete and utter destruction of Russian Communism.

God cannot, indeed will not stand by and see this people, His people, crushed and broken. God will halt the invasion from the air. *"I will rain upon him, and his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone"* (Ezekiel 38:22). Actually the prophet's picture does not make pleasant reading. This invading force will be destroyed on the mountains of Israel, like Sennacherib of Assyria, an earlier king of the north. Five-sixths of his army will be destroyed, and so great will be the slaughter that it will take seven months to bury the dead (39:12).

That is the picture as I see it in the Bible. When this power from the north will attack Palestine, we are not sure. But for Christians, we are to look up, not around! The next great event for the Christian is the Rapture. Are you ready? There is yet time, but come without delay, resting on the promise, *". . . him that cometh to me I will in no wise cast out"* (John 6:37).

ECONOMIC ANALYSIS

by Professor **J.N. Wolfe**

IN September 1973 the Church of Scotland made a grant to the department of Economics at the University of Edinburgh to undertake an economic survey of the Church. The research team has just produced an Interim Report which was presented to the General Assembly of the Church of Scotland in May.

The Church of Scotland is a Presbyterian Church and is the established Church in Scotland. It has just over one million members out of a Scottish population of 5.2 million.

The Church is organised territorially, covering the whole of Scotland with about 1,750 parishes, each with its own minister. Every congregation has its own church building and governing body (the Kirk Session). In 1974 the total income of the Church was just under £15 million, of which 70 per cent was raised by the congregations, largely from the liberality of members. The remaining 30 per cent of income was collected centrally in the form of bequests, donations and grants, investment income, etc. Approximately 82 per cent of income in 1974 was spent by and on behalf of the congregations, and the remaining 18 per cent was devoted to the extra-parochial Mission and Service work (i.e. social services, education, work overseas, etc.).

A part of our Report is devoted to forecasting the income and expenditure of the Church over the years up to 2001. Statistical analysis suggests that the total "real" income of the Church is determined largely by two factors: the level of "real" personal disposable income per capita, and the number of church members. In recent years the positive effect of increases in per capita incomes has been offset by the negative effect of the decline in membership, so that "real" church income has remained fairly static. Over the next decade the growth of per capita income should lead to a gradual rise in the "real" income of the Church, but in the long run the anticipated fall in membership should cause a downturn in that income. A rather striking finding is that contrary to the fears of many people, inflation does not appear to have an important influence on church income.

It was found that the greatest danger to the financial position of the church was increasing costs. The church is, by its nature, a labour intensive organisation, and "real" labour costs are likely to increase steadily in future years. This is not so serious while "real" income continues to rise, but in the long run when "real" income starts to fall, the church is likely to run into a large deficit if it attempts to maintain the present range of activities. The Parish Ministry will be less badly hit than the Mission and Service work, since it is able to cut its costs by reducing the number of charges and ministers to be supported.

The Report suggests a number of measures to improve the financial position of the church:

1. It is very important that the church makes every effort to slow down or reverse the downward trend in membership. Between 1956 and 1973 the membership of the Church of Scotland fell by about 18 per cent, largely as a result of a fall in the intake of new members.

2. The income of the Church could be increased substantially from the Income Tax recovered on Deeds of Covenant if congregations could persuade members to channel a larger proportion of their contributions through Covenants. It is estimated that in 1973 the Church could have obtained an extra £1 million from this source, or nearly 8 per cent of total income.

3. The expenditure of the church could be substantially reduced by an acceleration in the rate of readjustment of charges in line with the forecast fall in the number of ministers. The average annual saving on each readjustment is estimated at about £1,200 (at 1973 prices). Over the ten year period 1976 – 1985 the number of charges is expected to fall by about 370. By 1985 the annual savings from Unions and Linkings should be about £350,000. The total savings for the ten year period might amount to about £3 million.

4. Considerable savings should arise from the sale of manses made redundant by the amalgamation of parishes. The total proceeds of such sale for the ten year period might amount to £4½ million.

The total cash benefits arising from (2), (3) and (4) for the period 1976 – 1985 in 1975 prices might be about £25 million.

Elim Church News

DAGENHAM

Pastor: James McBurney

WE recall with much gratitude to God, the events leading up to the baptism of Mr. and Mrs. Read and Mrs. Sprought and we are reminded of the words of the Psalmist: *"Who remembereth us in our low estate, for his mercy endureth forever"* (Psalm 136:23).

The church first heard of Mr. and Mrs. Read over a year ago when prayers were requested for Mr. Read who was seriously ill in one hospital, and their 15 year old daughter Pauline who was then in another hospital after twenty previous admissions. Mrs. Read who has been suffering from agrophobia for a number of years, attended a Sunday evening service and soon afterwards accepted Christ as her Saviour. When Mr. Read and Pauline were discharged from hospital their youngest daughter Susan accepted Christ as Saviour. Their desire to serve the Lord is very apparent and in spite of her many fears, including a deep fear of water, Mrs. Read was determined to be baptized. Mr. Read, in spite of his own daughter's continued illness devotes most of his time caring for the mentally handicapped at a Home many miles away.

Mrs. Sprought also came to the church some months ago in order to ask for prayer for a relative. Shortly after she accepted the Lord as her Saviour, and she too, in spite of this great need in her family is endeavouring to serve the Lord faithfully and cheerfully.

We are very confident that *"He which has begun a good work will perform it until the day of Jesus Christ"* (Philippians 1:6).

J.E. MANN

HARLOW

Pastor: J. Bradbury

THE Harlow Elim Church celebrated their 10th Anniversary with a visit from Pastor Eric Dainton who was the first speaker when the church commenced. He ministered the Word at both the morning and evening meeting.

The morning service was led by Mr. W. Holmes one of our founder members.

The Family Service at 6.30 was in the capable hands of Mr. R. Muzzened, also a founder member. There were items by our Sunday school scholars and our Girls Brigade Timbrel Group. We do praise and thank our Heavenly Father for the growth of our Sunday school and youth meetings; all of which have been a great blessing to the fellowship.

Pastor Dainton gave a very powerful word in the evening on the power of the blood of Christ.

We pray for the Lord's guidance over our fellowship, which is under the leadership of Pastor John Bradbury, and it is our prayerful desire that the church will increase as we go into our eleventh year. Please pray for us as we step out into the coming year that souls will be won for our Lord.

ALFRED V. HART

BOURNE ST., HULL

Pastor: P. Daw

"The Lord hath done great things for us; whereof we are glad" (Psalm 126:3).

Section of the congregation at the opening ceremony.

AFTER waiting for many years, it was a great joy to see our new building opened to the glory of God. It was good to see the church full to capacity with people having to stand for the opening service. After a short service outside the building at which we sang "To God be the Glory" and our pastor led us in prayer, the building was officially opened by the architect Mr. Bernard Blanchard who is a local lay-preacher.

The guest preacher for the day was T.W. Walker – how God blessed his ministry to our hearts. We were reminded that no matter how beautiful the building looked, it is the people and not the building that make up the true Church. The most important thing is to know that God is with us. We had dedicated the building to His Service – now we prayed that God would come and fill the place with His glory.

Just a few weeks before the opening, we had celebrated our Golden Jubilee in Mason Street. It is good to see God's blessing resting upon the work in such a marvellous way. At the first Sunday in the new church it was a thrill to welcome fourteen new members into fellowship. At a recent baptismal service, ten candidates followed the Lord through the waters of baptism. We are experiencing growth and blessing in all our meetings, and we have seen people healed, filled with God's Spirit and souls saved to the glory of God.

We thank God for all He has done in the past, and we know that He has even greater things in store for us in the days ahead.

KEITH BACHE

Editor's note: We have two churches in Hull, Bourne Street (formerly Mason Street) and the City Temple. The City Temple bought a new communion set which they presented to their neighbours on the occasion of the opening of their new building.

HADLEIGH

Pastor: Stephen Potter

THE church and the surrounding area resounded to the singing of a capacity crowd of 160 people praising God at a gathering to say farewell to Pastor Ron Stripp, who, after forty-five years association with the church, of which almost twenty years have been spent as Honorary Pastor. At a tea earlier in the day, and during the evening meeting, many tributes were paid in respect of his unstinting work for the Lord. A Teasmade was presented on behalf of members and friends, together with a cheque from the Eastern Presbytery and pictures from our two Sunday schools.

The meeting, which was ably led by Pastor W.R. West of Rayleigh, was climaxed with a soul-stirring message from Pastor Charles Kingston who called upon all Christians to separate themselves to the gospel and redouble their efforts to reach the unsaved, and not to leave the responsibility to ministers alone.

Pastor Stripp has now entered full-time ministry at Epsom, and our prayers go with him. We simply turn a page in the history of our church as we continue our efforts to spread the good news.

RUSS REID

May Osman's Page

Scourge of the Poor

SO reads the headline in our newspaper in relation to Bingo. "A great deal of family hardship is caused by bingo addicts playing the night away, police chiefs said yesterday. They believe the public has the wrong image of such gambling – harmless pastime participated in by working class people who spend only a few shillings a week to brighten their lives".

The attack comes in evidence being submitted by the Police Superintendents' Association of England and Wales to the Royal Commission on Gambling. The association calls for a major review of the law's attitude to Bingo and urges the commission to give the matter special attention. Gamblers Anonymous are supporting the police view. They say, "It is not uncommon for some women to spend £10 to £15 a week in bingo halls and inevitably their families suffer. They see it as a hobby – until they see they have lost all their housekeeping money".

Open sore. I believe that bingo has become one of the open sores which is sapping our nation's strength. When the craze started several years ago it seemed so harmless to most people. Just another way of socialising and spending a few hours relaxation. But it has escalated out of all proportion and bingo halls are mushrooming up all over the place, and there are now about 2000 such places in Britain.

I have been amazed in a beautiful seaside town like Bournemouth, to see queues of people outside bingo halls on a beautiful sunny afternoon; they could have been enjoying God's good fresh air on the beach or in the cool shadiness of the New Forest. They can't leave it alone even on holiday.

This particular sin (for I believe it to be a sin to gamble) started in such a small way, but it appealed to people's cupidity, and the desire to risk small amounts of money to gain more. It has become like a fever in the blood of those who have become its victims, and to my way of thinking, it is a mind destroying pastime. Just crossing off numbers on a card as they are shouted out by the Caller. How can these mothers risk their children's well being by gambling away the money which should buy their children's food? I believe that it is time that the churches took a stand against bingo, and God have mercy on those churches who permit it to be carried out in their church halls. If the police are protesting against this corrupt business, then it is certainly time that we, as Christians, backed them up and made our stand against this scourge. What can you do? Write to your M.P. and ask him to make representations against it to the Royal Commission on Gambling.

Speak out. I once helped to turn a nominal Christian into an active witnessing Christian by speaking out against gambling. It happened in an office where I was supervisor, when six auditors used my cup to shake a dice in a gambling game, and I protested against their use of my cup. The head auditor said "What's wrong with a little gamble?" and I replied "As my Lord was hanging on the cross, as the blood dripped from his hands and feet and as He suffered such agonies the soldiers gambled at the foot of the cross; and I loathe and abominate gambling in any shape or form". His face turned like a flint and I thought "May! You've made a fool of yourself", and my insides churned over. But after lunch a young auditor who had been sitting nearby reading a newspaper came to me and said, "Mrs. Osman. I want you to know that you have brought me out in my true colours at last. I was saved at the Eric Hutchings Crusade in the Bingley Hall fifteen months ago and I've never had the courage to tell these fellows. But after you had left the room and they started criticising you I found myself saying 'I believe exactly the same as she does'". So I praised God and said to him "You *will* keep on witnessing now that you have started won't you?" and he replied, "I certainly will", and the secret disciple became a living witness. The next time I saw him was at a Youth Rally at Graham Street Church and he was wearing a Scripture Union badge in his lapel. He had nailed his colours to the mast so to speak.

So, my friends, I encourage you to speak out against gambling wherever you may find it.

The Family Altar

Scripture Union Portions

Notes by Lionel Currie

Monday, August 9th

1 CORINTHIANS 3:1-17

"There is among you . . . " (v.3).

WHAT is there? Few would acknowledge such traits as listed here. Few would be willing to apply this teaching personally although they may be quick to see its necessity in the lives of others. "But all things are naked and opened unto the eyes of Him with whom we have to do". And "every man's work shall be made manifest". Self-assertion is at the root of the problem. The fact of "coming behind in no gift" was commendable, but this had been turned into the object of pride. Relationships within the Body are more than words and surface deep actions. The spirit of the law goes far deeper than the practice of the letter of the law; and even if the Corinthian problem is not openly evident the question has still to be asked in the area of thought and hidden feeling – what is there among you?

Tuesday, August 10th

1 CORINTHIANS 3:18-4:5

"Let no man glory in men" (v.21).

THE hard facts are expressed. Their glorying, our glorying, in our "heroes" is often misplaced. The platform will only become a pedestal when the people in the pews make it thus. "Power belongeth unto God" and any praise for its manifestation also belongs to Him, and only Him. We are all "men under authority" and none more so than the "minister of Christ". The ability of men to judge is of no value for "He that judgeth is the Lord". Our estimation is weak – that is why in the end the exalted shall be abased and the abased will be exalted.

Wednesday, August 11th

1 CORINTHIANS 4:6-21

"I will come to you shortly" (v.19).

To us it is not Paul but Jesus. And the measure of judgment differs little. It is not simply words but power. "Our Gospel came out unto you in word only, but also in power . . .". Power is not just the sensational. "Many will say . . . then will I profess . . . I never knew you". There is a quality of life to be experienced that is Christlike – hence, "be ye followers of me". Ours, in the light of Christ's near return is to allow the power of His life to be operational through us, and in the day of our visitation we will not be found wanting.

Thursday, August 12th

1 CORINTHIANS 5:1-13

"In the name of our Lord Jesus Christ" (v.4).

IN these days of adherence to the new morality, days of the preaching of tolerance in all things, the Church has a duty to her Head. It is His Name and His teaching that suffers more than the individuals concerned in such matters. To turn a blind eye and manifest so-called charity may be the easy way out, but as a result of no action being taken there is a distinct lack of that godly fear such as was evident in the Early Church. The Church possesses an inherited authority – "in the name of our Lord Jesus Christ" – and she must be prepared to use it, for His name's sake.

Friday, August 13th

1 CORINTHIANS 6:1-11

"Such were some of you" (v.11).

THE inference is that the new life in Christ should be manifest in every area of our lives. Many areas of the Christian's life and the life of the Church can be ordered from within. Many matters of disagreement, which Paul accepted would happen, can be settled without turning for help to the secular powers and people outside the Church. To act in a contrary manner is a reversal to what we were and a failure to live out what we are. There needs to be a willingness to accept authority and discipline – and that is where the real problem lies.

Saturday, August 14th

1 CORINTHIANS 6:12-20

"Ye are not your own" (v.19).

PAUL'S teaching on the body culminates with this factual truth that is the test of Christ's Lordship in our lives. To accept this truth will at times cause a conflict between selfish desires and His desires for us. Here is the measure of our surrender and committment. But here also is the expression of our security. In belonging to Christ there is a sense of responsibility that is His alone in relation to ourselves. There is much that is required on our part, but Christ also has committed Himself to us as the purchaser. There is a great wealth of meaning when we can confidently sing "I am glad I belong to Jesus".

Sunday, August 15th

1 CORINTHIANS 7:1-11

"Every man hath his proper gift of God" (v.7).

THE insistence on celibacy by some, and the condemnation of this as an unnatural attitude by others is a failure to apply this teaching given here. Celibacy is a gift of God, and so also is marriage. What is important is to discover God's will for one's own life. There is in this matter no such thing as one law for all. And in our teaching in the home and in the church, neither current trends or personal views must be emphasised to the exclusion of scriptural teaching.

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WITH CHRIST

GROVES. On July 5th, Florence Eliza, aged 97 years. Mother of Len Groves, secretary of our Ealing Church for 38 years, and mother-in-law of Pastor Jack Way. Officiating ministers at funeral: R. Mackenzie and T. Thompson.

WOODS. On May 24th, Gladys May Woods, aged 81 years, member of our Winton Church, "With Christ — far better". Officiating ministers at funeral: J.H. Hunt and G.N. Backhouse.

COMING EVENTS

BRISTOL. August 13. The City Temple, Jamaica Street, off Stokes Croft. Meetings at 11, 3 and 6.30. Childrens' Convention picnic at 2.30. Preachers: Gerald Chamberlain (A.o.G), Jack Osman, Duncan Franklyn. Conveners: Ron Jones and A.P. Johnston. Singing by New Creation Singers. Light Refreshments between meetings.

CAERPHILLY. August 8-22. Elim Pentecostal Church, St. Fagan's Street. Bible Crusade. Thursdays and Sundays. Special services conducted by L.W. Green.

CREWE. August 29. Elim Pentecostal Church, St. Paul's Street. Sunday school Promotion Day at 11 and 6.30. Preacher: J. Bristow.

EASTBOURNE. August 22. Elim Pentecostal Church, Hartfield Road. Annual visit of London Crusader Choir (conductor: Douglas B. Gray) at 2.30. Fellowship in Song with Eastbourne Citadel Salvation Army Band at 6. Festival of Praise. Preachers: Major F. Ockleston and John Lancaster.

EDINBURGH. August 21-26, The City Temple, George IV Bridge. EDINBURGH FESTIVAL BIBLE WEEK. Speakers: George Tarleton (London), and David Tomlinson (Middlesborough). Saturday at 7. Sunday at 11, 6.30 and 8.15. Monday through Thursday at 7.30. Morning Bible Studies on Monday, Tuesday and Wednesday at 11. Ministry from the "Chord of Love" Youth Choir on Saturday and Wednesday.

MALVERN. August 8. Elim Pentecostal Church, Cowleigh Road, (B.4219). Dutch-English Gospel Service. Sunday at 6.30. Preacher: Rene L. Persijn, Zevenaar, Holland. Translator: John M. Persijn. Musical items by Bill and Gerry Elliott (Gospel Folk Singers).

ROMSEY. August 10. Elim Pentecostal Church, Middlebridge Street, Christian Challenge Rally at 7.30. Preacher: Ray Hughes.

WEST KIRBY. August 7-8, Elim Pentecostal Church, Grange Road. Saturday at 7.30. Sunday at 11 and 6.30. Visit of Rev and Mrs. P.J. Van Den Berg and Oliver Raper (South Africa). Musical ministry: "Rufaro". Inf: 051-625-1186.

YEOVIL. September 3. Elim Pentecostal Church, Larkhill Road. Pioneer Venture in Yeovil. Welcome Service at 7.30. Branch church to be opened for full services on expanding Larkhill Estate. Preachers: Ron Jones, W.J. Maybin and Ray Hughes.

HOLIDAY CHURCHES

BEXHILL. Elim Pentecostal Church, Barrack Road. Sunday services at 11 and 6.30. Minister: N.G. Clark. Tel: 431592.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Sundays at 10.45 and 6.30. Tuesday, Bible Study at 7.30. Fridays at 7.30 for young people. Minister: Bob Clarke

BOURNEMOUTH. Lower Pleasure Gardens, between the Square and the Pier. Summer Christian Bandstand Open Air meetings. Wednesdays at 7.45. Sundays at 8.

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. Children's Church during Sunday Morning service. Minister: J. Osman. Tel: 34497.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, St. Peter's Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: J. Hunt. Tel: 58091.

BRIGHTON. Elim Pentecostal Church, The Lanes. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: F.A. Hodge.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30.

CARDIFF. The City Temple, Cowbridge Road (opposite Sophia Gardens). Sunday services at 11 (Communion), 3 (Sunday School) and 6.30 (Revival Service). Singing by the City Temple Crusader Choir as featured on the B.B.C. "Come Alive". Tuesday at 7.30 (Prayer and Divine healing service). Wednesday at 7.30, Saturday at 7. Ministers: R. Hunston and D.G. Holmes.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road. Sundays at 11 and 6.30. Wednesday at 7.45. Minister: A.V. Gorton. Tel: 0202-511818.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays at 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road (3 miles from Railway Station). Sunday at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: John Lancaster.

EVESHAM. Masonic Buildings, Swan Lane. Sunday 11 and 6.30. Tuesday at 7.30. Minister: T. Wilson. Tel: 2041.

EXETER. Elim Providence Chapel, Northernhay Street, opposite Central Station. Sunday at 11 and 6.30. Minister: J.H. Sainsbury.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sunday at 11 and 6.30. Minister: Adrian Riley.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Sunday at 9.30, 11 and 6.30. Thursday at 7.15. Minister: P.T. Niblett. Tel: 86274.

GUERNSEY. Eldad Elim Church, Union Street (just off the Grange), St. Peter Port. Sunday services, 11 and 6.30. Minister: Robert Griffiths. Tel: 0482-56724. Visitors to the island are warmly welcomed.

HASTINGS. Elim Pentecostal Church, Central Hall, Station Road. Sunday services at 11 and 6.30. Minister: Ivan Potts. Tel: 437661.

HEREFORD. Elim Pentecostal Church, Clive Street, off Eign Road. Sunday at 11 and 6.30. Minister: Trevor Partington. Tel: 4842.

HOLYHEAD. Elim Pentecostal Church, Brynhyfryd Chapel, Mount Pleasant. Sunday services at 11 and 6.30. Minister: F.G. Evans.

HOVE. Elim Pentecostal Church, Portland Road. Sunday at 11 and 6.30. Thursday at 7.30. Minister: Ron McKenzie.

MALDON. Elim Pentecostal Church, Wantz Road. Sunday at 10, 11 and 6.30. Wednesday at 3 and 7.30. Minister: T.G.M. Hadlow.

MALVERN. Elim Pentecostal Church, Cowleigh Road (on the B.4219). Sundays at 11 and 6.30. Leader: John M. Persijn.

OXFORD. City Temple, Botley Road, near Railway Station. Sunday at 11 and 6.30. Thursday at 6. Junior Club, 7.30; Bible Study; Thursday, 7.30. Minister: John Hyde. Tel: 63314.

PAIGNTON. Elim Pentecostal Church, New Street. Sunday at 11 and 6.30. Tuesdays at 7.30.

PORTH, Rhondda. Elim Pentecostal Church, Pontypridd Road. Sunday at 11, 3 and 6.30. Tuesday at 7.30, Bible Study. Thursday at 7.30, Prayer. Minister: Raymond Jones. Tel: Porth 4405.

PORT TALBOT. Elim Pentecostal Church, Dalton Road, Sandfield. Sunday at 10.30 and 6.30; Tuesday at 7.15. Thursday, Youth meeting at 7.15. Minister: A.J. Taylor.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sunday at 9.45, 11 and 6.30. Tuesday and Thursday at 7.30. Tel: Ryde 65408. Minister: N. Broomhead.

SALISBURY. Elim Pentecostal Church, Milford Street. Sunday at 9.45, 11.15 and 6.30. Wednesday and Friday at 7.30. Minister: Glyn Taylor.

SOUTHPORT. Evangel Temple, Manchester Road. Sundays at 10.45 and 6.30. Wednesday at 7.45. Thursday at 7.30. Minister: K.J. Cave. Tel: 37180.

SWANSEA and GOWER. The City Temple, Dyfatty Street, Swansea. Sundays at 11 and 6.30. Weeknights, Tuesday and Thursday at 7.15. Minister: Edward J. Jarvis.

TORQUAY. Elim Pentecostal Church, Princes Road. Sundays at 11 and 6.30. Thursday at 7.30. Bus No. 150 or 114.

WEST KIRBY. Elim Pentecostal Church, Grange Road, Wirral. Sunday at 11 and 6.30. Tuesday, Wednesday and Friday at 7.30. Minister: B. Grist.

WESTON-SUPER-MARE, Avon. Elim Pentecostal Church, Manilla Place, Birnbeck Road. Sunday at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: J.B.D. Ritchie. Tel: 24263.

WEYMOUTH. Elim Pentecostal Church, Belle Vue, (near Ferry Terminal). Sundays at 11 and 6.30. Tuesday, Bible Study at 7.30. Wednesday, Divine Healing Service at 3. Thursday, Prayer Meetings at 12.30 and 7. Open Air at 8. Friday, Adventure Club for the boys and girls at 6.30. Youth Focus at 8. Minister: Eric Gaudion. Tel: 74634.

BANK HOLIDAY CONVENTIONS

BIRKENHEAD. August 28-30. Assembly of God, Willmer Road. Saturday at 7. Sunday at 6.30. Monday at 3 and 6.30. Preacher: Hans Koornstra (Principal of the Flemish Full Gospel Training Centre). Light refreshments between meetings on Monday.

HARROGATE. August 30. Wesley Chapel (kindly loaned), Oxford Street, at 3 and 6.30. Preacher: Ron Williams. Musical ministry by Lelle and Reka (Bradford). Cups of tea between the services.

HEREFORD. Elim Pentecostal Church, Clive Street (off Eign Road). August Annual Convention. Saturday at 7.30 and Sunday at 6.30. Monday at 3 and 6.30, (tea provided between services). Preachers: E.F. Cole and M.E. Sherwood.

ROMSEY. August 28 to 30. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Sunday at 11.15 and 6.30. Monday at 3 and 7 (tea provided between meetings). Venue on **Monday only** the Baptist Church, Bell Street. Preacher: L.P. Cowdery.

SOUTHPORT. August 28-30. Elim Pentecostal Church, Evangel Temple, Manchester Road. August Convention. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (tea provided). Speakers: Eric Dando and Tom Walker.

WESTCLIFF-ON-SEA. August 28-30. Elim Pentecostal Church, Electric Avenue, off the A13 to Southend. Bank Holiday Convention. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: Laurie Lambert. Singing items from the Westcliff Male Voice Choir — Marie Hamilton and Elaine Burley.

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United Kingdom

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I went to Him with such urgency.
"The people are dying of thirst", I cried,
"And here am I carrying little cups of water
To and fro –
I need to turn the rivers, Lord".

God answered very graciously,
"You are only a little man", He said,
"A busy little man, maybe,
But only a little man,
A very little man:
You were not made to move the oceans,
Or rivers, or streams,
Not even little brooks,
Just cups of water –
To and fro".

I was astonished at what God said –
Very astonished.
"But they need rivers, Lord,
Rivers", I cried
Vehemently.
"I know", said God, "I have always known.
Have you forgotten
Calvary?"

I hung my head in shame.
How thoughtless and foolish had been my prayer!
I spoke as though God didn't care.

"Here's a bigger cup", said God,
"Keep running to and fro.
If everybody does his part,
Soon the rivers will flow!"

Gordon Wright

PIONEER VENTURE IN YEOVIL

Pray for Derek & Shirley Hams

Branch church to be opened for full services on expanding Larkhill Estate.

Welcome Service: **Fri. Sept. 3rd at 7.30 p.m. with Ron Jones, W.J. Maybin and Ray Hughes.**

D.5213

JUST TO REMIND YOU . . .

MONDAY, AUGUST 30th

(11 – 3 – 6.30)

CONVENTION TIME

at THE CITY TEMPLE, BRISTOL

with Gerald Chamberlain and Jack Osman

Plan to be present. D.5210

ITINERARIES

George Canty in New Zealand:
August 7-13, Nelson; 15-20, Dunedin; 22-29, Christchurch.

London Crusader Choir, with Douglas B. Gray:
August 8, Maidstone a.m; Tunbridge Wells p.m; 22, Eastbourne.

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ORDINATION SERVICE

will be in

WESTMINSTER CHAPEL, BUCKINGHAM GATE, LONDON

on 30th OCTOBER, 1976

at 6.30 p.m.

Preacher: J.H. SAINSBURY

Chairman: THE PRESIDENT

Singing by the ELIM BIBLE COLLEGE CHOIR

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Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

AUGUST 14th, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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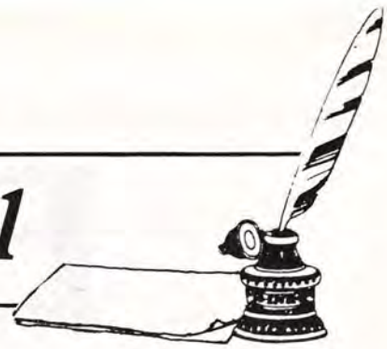
Editorial



IT HAS always been a mystery to understand why none of the great thinkers of the early history of our civilisation was able to discover that the world was round. Even up to the time of Galileo (1564-1642) the old Copernican system prevailed; even today the few members of the Flat Earth Society do not believe that the world is round.

When we read the New Testament account of the life of the Early Church and compare this with what we know of the history of the Church over the past thousand years or so, then a similar mystery presents itself. The life of the first generation of Christians was free, dynamic and contagious *"these that have turned the world upside down are come hither also"* (Acts 17:6). Several centuries later the life and fire had gone out and the Church was to be in chains for a thousand years.

The Reformation brought new liberty, but even the Reformed church could not rid itself of its inherited traditions; the Anabaptists were fiercely persecuted, and any form of "enthusiasm" was quickly put down. In the frigid climate of those times it is very doubtful if a pentecostal outpouring could have been sustained even if one had begun. It was difficult enough in the first quarter of the 19th century; the modern pentecostal outpouring began just at the beginning of the 20th century. Far from being extinguished however it has not merely continued its existence but has spread to all corners of the world.

The Christian religion rests upon a historic and solid foundation; all believers need to look back to their roots, which are not only fixed in history but are written in a Book. However contemporary we wish to be, we have to face the fact that the standard for both faith and conduct is still "what is written?".

It is now clearly evident that being pentecostal and accepting the gifts of the Spirit for the whole Church is not some strange doctrinal quirk. After more than seventy years the pentecostal position has at last achieved academic respectability, but herein lies a particular danger. A man is not pentecostal simply because he assents to some formal and doctrinal statement on the pentecostal position. A pentecostal church is one in which the presence of the Spirit is felt in such a way that when outsiders come in they will "fall on (their) face and . . . worship God and report that God is in you of a truth" (1 Corinthians 14:25).

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The dawn of World History

by **Charles J.E. Kingston**

1. THE BEGINNING OF THINGS

THE BIBLE opens with the sublime statement: *"In the beginning God created the heaven and the earth"* (Genesis 1:1). Before creation, God was there, uncreated, self-existent, all-loving. The Bible accepts God's pre-existence without question. *"Is there a God beside me? Yea, there is no God; I know not any"* (Isaiah 44:8). Finite minds cannot hope to understand God anymore than can an earth-worm understand the man who walks over its hole in the ground.

This beginning was in the dim past. The many millenniums demanded by the rock strata, the laying down of the coal measures, the deposits of chalk, salt, etc., on the earth would pre-suppose a very long time ago for this beginning.

1. How did the writer of Genesis know what happened "in the beginning"? There were no human reporters there, because man had not yet been created. Obviously, the great facts of creation must have been imparted by the revelation of the Holy Spirit. God confided to men some of His secrets. *"Holy men spake as they were moved,* (borne along, like a sailing ship, before the wind), *by the Holy Spirit"* (2 Peter 1:21).

If we compare the unaided imaginations of pagan minds with the simple, sublime, statement of Scripture it can be realised that the writers of Scripture must have been informed supernaturally. The Germanic account of creation suggests the world was made out of the corpse of the giant Ymir; the sea from his blood; the heavens of his skull and the clouds from his brains. But Ymir was murdered by his brother Odin. Thus the world was made out of curse-ridden matter. When men sin, hate, and murder, they feel they cannot help being what they are since they have been made from accursed matter. The Babylonian creation story is similar. The monster, Tiamat, the mother of the gods, conceived a hatred for them and was finally slain by Marduk, who cleft her body in two and from the two halves formed the heavens and the earth. Thus again the origin of matter is conceived as evil.

The modern evolution theory (and it is still only a theory that attempts to account for the universe) contains a similar assumption. The Evolutionist assumes an impersonal beginning, with man evolving from the beasts. When wars break out, murders and lust erupt, hate and envy taint man's relationship with his fellow, it is simply the beast in man, rising up to display its origins. This Is the way man is made, they say; he is not to be blamed for the genes and chromosomes that go into his make-up!

The only reasonable alternative to the unsatisfactory theory of evolution is that the universe had a beginning in the thought of a personal God. Before the heavens and the earth were created, God was there, in love planning the whole of creation word, *"it was very good"* (Genesis 1:31). Thus mankind had a good start. How evil developed in God's good world will be discussed later.

2. Who is God? What does He say about Himself? One revelation is given us in that first verse of Genesis. The Hebrew word for God is Elohim, which is the plural form of the word El, the Mighty One. Thus God reveals Himself as more than a single Being. This comes out more clearly in Genesis 1:26,27: *"And God said, Let us make man in our image, after our likeness".* Up to this point in creation we read: *"God said, Let there be . . ."* Now there seems a hesitancy, a consultation within the Godhead. God was taking a calculated risk in creating a being with a free-will, in giving him dominion over the rest of the earth. This new being would have the ability to rebel against his Creator, or of love for Him.

God is Love and desires love in return. But love is a trinity. Augustine said: "If God is love, then there must be in Him a Lover, a Beloved, and a Spirit of Love; for no love is conceivable without a lover and a beloved". The heavenly Father is the Lover, the Son the Beloved and the Holy Spirit is the Spirit of love. Three Divine Persons and yet One God.

Richard Wurmbrand (in his book *Christ on the Jewish Road)* tells of an interview he had with a Jewish Rabbi, who insisted that Dueteronomy 6:4 proved there was only one God and therefore there was no room for Jesus Christ or the Holy Spirit. In his reply, Wurmbrand showed that the number one in Hebrew is a composite unity. For example man is one, yet is a synthesis of body, soul and spirit. An atom is a synthesis of elementary particles. The number one is capable of being multiplied but, unlike other numbers, if multiplied by itself it still remains one. It is the only number whose cube-root is equal to itself.

3. What was God doing before the creation of the earth? With God there is no "before" and "after". He is eternally

(continued overleaf)

THE DAWN OF WORLD HISTORY
(continued from overleaf)

present. Therefore, the whole of creation was eternally in His Mind although His creative word gave it an historical beginning. However, the Bible does give us an answer to our question.

i. Before the beginning of Genesis 1:1 God was in loving companionship with His Son. *"In the beginning already was* (Greek imperfect tense) *the Word, and the Word was with* (in the sense of direction, that is, face to face with) *God"* (John 1:1). As Jesus prayed: *"Thou lovedst me before the foundation of the world".* (John 17:24).

ii. Before the foundation of the world God created the angels. God asks Job: *"Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and the sons of God shouted for joy?"* (Job 38:4,7).

iii. Before the foundation of the world, Christ was foreordained to die for sinners. (1 Peter 1:19,20). Indeed, in the eternal counsels of God He was *"slain from the foundation of the world"* (Revelation 13:8). This means that God was not taken by surprise when Adam sinned; He had already provided a remedy. In that initial discussion over the creation of man in God's image, there had also been the preparation for man's fall.

iv. Before the foundation of the world God had written in the book of life the names of those to be eternally saved (Revelation 13:8; 17:8). He has *"chosen us in Him before the foundation of the world"* (Ephesians 1:4). As Christ is the Beloved Son of God, so all "in Him" are accepted also (Ephesians 1:6) and, of course, since God has fore-knowledge, He knew from the beginning all who would repent of their sins, believe on the Lord Jesus Christ, and be saved. Thus the redeemed are *"elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ"* (1 Peter 1:2). How wonderful to think that you and I were in His thoughts, that individually each of us was chosen (on condition of our repentance) in Christ for eternal life and glory! And that, before ever we came to be! As Erich Sauer puts it: "Even before all the ages of time the Highest concerned Himself with your glory and with mine . . . On me, the worm of the earth, who has given Him so much trouble and labour with all my sins; on me, He Who is God, the Ancient of days" *The Dawn of World Redemption.*

4. How did God create the Universe? God created by His divine Word. The Hebrew word *"bara"* to form or fashion, is used in Genesis 1:1. Since there was nothing there before the creation of the universe, God formed the universe out of nothing. It is *"through faith we understand that the world's were framed by the Word of God, so that things which are seen were not made of things which do appear"* (Hebrews 11:3). The Bible said this nearly 2,000 years ago but it is only within recent years that the atom, which was thought to be the material blocks out of which everything is made, was discovered to consist of electrical impulses. It is by the loosing of these electrical forces that atomic energy is possible.

When God spoke the creative word, it was the Son, the Word, Who made all things *"and without Him was not any thing made that was made"* (John 1:3). The Spirit, Who is the executive of the Godhead, "moved" and atom came to atom until the primeval universe sprang into being. The Hebrew word for "moved" implies to be affected with a feeling of tender love, to brood over one's young, to soothe a child as a mother does (so says Gesenius's *Lexicon*). The word for Spirit (ruach) is feminine in gender. As Wurmbrand puts it: God must have all the attributes of personality, so must have both masculine and feminine ones. It is by the Holy Spirit that He reveals the latter, one of which is the love of the Spirit. Those who receive the Baptism of the Holy Spirit all testify to an inrush of love, love for God and love for people.

Maria von Trapp tells us she received the Baptism of the Spirit and uttered "some beautiful, very melodious words", later she went to bed but was astonished that going to bed was just like any other day. "But the next morning! What a change! As I opened my eyes I was so filled with a tremendous love-love to God and to everybody on earth . . . just love! Such deep peace and joy I had never felt before". Hence, when modern man cries out for love, the Bible has the answer. God is Love! Especially, God revealed in the Holy Spirit.

(to be continued)

THE JEWISH SYNAGOGUE.

by **John B. Coleman**

4th Century synagogue, Capernaum. Restored 1926.

JEWISH authorities trace the origin of the synagogue to the days of the Exile in Babylon when Ezekiel sought to counteract the surrounding paganism and its influences by encouraging Jews to meet for worship and study. Because of the enforced absence from Temple worship the Jewish exiles felt they had lost their means of contact with God. Both Ezekiel by word, and Jeremiah by letter expounded the truth of prayer as the means of reaching God, and the Scriptures as the vehicle by which God conveys His message to man.

To fulfil this need the synagogue form of worship came into being. The Temple was regarded as the "House of God" but not so the synagogue. Roman Catholics and the Orthodox Church tend to follow the Temple structure. Protestants ally themselves to the synagogue pattern. "House of assembly" is the meaning of this Greek work while the Hebrew equivalent is "Beth Knesset". As the Early Church modelled its gatherings on the synagogue, a study of its practices are not without profit.

There were, and still are, three main functions of the synagogue which are summed up in three designations.

1. Beth Tefilah – House of prayer.
2. Beth Hamidrash – House of study.
3. Beth Ha'am – House of the people.

A threefold function.

1. A centre of religious knowledge. Emphasis is laid on a communal religious educational programme.

2. A place of congregational worship. The minimum requirement is for ten worshippers to form a synagogue. A boy becomes a member of the Jewish community at thirteen years of age – a Bar Mitzvah – "son of the commandment".

3. A centre of charitable activities and helping those in distress.

Various symbols of Judaism are both evident externally and internally on the walls of the synagogue. The six pointed star is the Mogen David or shield of David. Its origin is lost in the mists of history. Representations of the two tablets of stone bearing the first letter of each of the ten commandments are usually prominent as is the oldest symbol of the Jewish faith – the seven branched lampstand (Exodus 25:31-40), the menorah.

Much of the symbolism of Judaism is carried over from the Temple and Tabernacle, this can be clearly seen in a visit to the synagogue. The menorah, already alluded to in the decoration of the building, is the "Ner Tamid" – the eternal light, (Exodus 27:20-21). Oil has in these days, been replaced by electricity, one synagogue I visited has an independent emergency generator which enabled the menorah to remain alight during the period of electricity cuts. The lamp is usually situated above the "ark of the Covenant" which is the cupboard-like repository for the scrolls and is on the east wall facing Jerusalem. An interesting legend states that a certain Roman Emperor stormed into the Temple at Jerusalem demanding of the High Priest the treasures of the Jews. The Emperor was taken to the ark which he greedily opened hoping to find gold and jewels, instead he found the Torah – the scrolls of the five books of Moses. Spiritual possessions were to the Jews as precious treasure!

Embroidered figures adorn the curtain covering the ark, (based on the veil, Exodus 26:31-34), these are designed to please the eye and stimulate the imagination. Allegorical representations relate to events in Jewish history, Bible passages, Jewish literature or some concept in Judaism. In front of the ark is a drop in the floor level to illustrate that "out of the depths have I cried unto Thee". A reader will in some instances stand and recite eighteen benedictions in front of the ark – Amidah – "standing". Above the ark may be seen the words, in Hebrew, "Know Before Whom You Stand!".

Scrolls. Perhaps the most impressive symbolism is seen on the scrolls themselves as well as the curtain of the ark. When not in use, the scrolls may be enclosed in a "torah mantle" which is embroidered with the tablets of the ten commandments, the lions of Judah, and other animals. One injunction of the Rabbis was, "Be bold as the leopard, fleet as the deer, light as the eagle, and strong as the lion, to do the will of thy Father who is in heaven".

Most Torah scrolls are now prepared in Israel. The parchment itself is made from skins of Kosher (ritually clean) animals and sewn together with dried tendons. They are handwritten by a Scribe (sofer) who must have scholarly training. Rules relating to size of margins, length of lines, and number of letters per line must be rigidly observed. When read publicly a silver pointer called a "Yod" (hand) must be used in order to avoid touching the scroll itself. On the top of the spindles of the Scrolls are the headpieces made of silver. These are crowns symbolising the Supremacy or rule of the Torah. These headpieces are called "Rimmonim" which means "pomegranates" (the ancient symbol of life and creativity). Pomegranates and bells formed an important part of the decoration of the edge of the High Priests vestments (Exodus 28:34). Most crowns have little tinkling bells which produce a pleasing sound when the Torah is moved. So sustaining is the Torah to Judaism that those who roll the scrolls are termed "Etz Hayyim" (tree of life) and this is applied to the Torah (Proverbs 3:18).

Israel's High Priest wore a Breastplate of Judgment (Exodus 28:15-21). An imitation breastplate or "Hoshen" adorns the scrolls. It is usually made of silver, engraved with the ten commandments. Some Torah breastplates are decorated with twelve stones, as was the High Priest's "hoshen", to represent the twelve tribes. For the past several hundred years other significant designs have also been adopted.

Specific portions of the "Sefer Torah" "Book of instruction" are read on the Sabbath and in traditional synagogues on Mondays and Thursdays. The whole Torah is read in one year. A special holiday marks the occasion on which the scroll is completed "Simhath Torah" – the rejoicing in the Torah – which signifies man's joy in the continual rediscovery of God's message. Public reading of the Scripture is traced back to Ezra who it is believed, introduced public study of Scripture as part of worship. An interesting custom for introducing a Jewish child to the Torah is to place a drop of honey on the first page of the Scriptures which the child kisses – God's law is sweet!

Synagogue worship is described in the words of the Sabbath service. "A tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness and all its paths are peace". Christians will I think, generally agree with the sentiments of R. Travers Herford when he says "To have created the synagogue is perhaps the greatest achievement of the Jews in all their history".

Elim Church News

FELIXSTOWE

Pastor: H.C.O. Bawtree

OUR Sunday School recently held their 1st Anniversary celebrations. The speaker for the afternoon was Pastor John Harrison of Lowestoft who presented the children with their prizes.

Since the commencement of the Sunday School numbers have risen from 6 to 20, and at this meeting Mrs. Hall, who was responsible for the inception of the Sunday school was presented with an inscribed pen prior to her leaving for the United States.

PETER DOHERTY

RAYLEIGH

Pastor: W.R. West

AT the Jubilee celebration meetings of our church's 50 years of witness in Rayleigh the preachers were Leslie Wigglesworth and John Lancaster. Both ministered to a packed church and the singers were Moira and Anne of our Leigh-on-Sea Church and the Chelmsford choir.

Many friends and members of bygone years renewed fellowship with us as we thought over past experiences.

Messages of greeting were read out from those who had been unable to attend, and the blessing continued on the Sunday under the ministry of Mr. Lancaster and the signing of a quartet from Chelmsford. Many will remember for a long time his challenging word on "Are you a Christian?" and one soul surrendered her life to the Lord after the meeting.

Blessing continues, and we look forward to the time when the church will be full for our ordinary Sunday services.

E. YATES

BURTON-ON-TRENT

Pastor: D.C. Crawford

THE speaker for our sisterhood weekend was Miss Olive Garbutt, former missionary to Rhodesia who is now working in the International Missions Department, at Elim Headquarters in Cheltenham. We were greatly blessed by her ministry in each of the meetings.

On Saturday evening, our soloist was Mrs. Joyce Graham of the Bible Pattern Church. The ministry in song on Sunday evening was provided by two of our own young ladies, and at each service we were blessed by various testimonies and recitations and we thank God for His blessing upon the weekend. Our ministers wife, Mrs. Crawford ably convened through all the services.

(MRS.) V. SHIPLEY

SCARBOROUGH

Pastor: S. Penney

THE headline in the Scarborough *Evening News,* said "Timothy, the Talking Doll, In Elim Church Crusade". The occasion was a five-day childrens' campaign conducted by Derek Hocking. This was part of our effort during Elim's "Year of the Sunday school" advancement plans for the church. On Monday, cards were given out at the local schools and eighty-five children came along. The children were encouraged to bring their friends and by Thursday the attendances had reached 175.

The gospel was put over each night with the aid of Filmstrips, sermons in magic, dramatized stories and Timothy the talking doll, who put over important lessons and taught new choruses.

It was a joy to all who worked in the campaign to see thirty children making decisions for Christ, and at the first Sunshine Corner meeting the following week, fifty children came, most of whom had made decisions at the Campaign. Six of the children have started to attend Sunday school as well. Mrs. Miller, our Sunday school Superintendent, and the teachers are busy following up all the children who came from over one hundred homes in the area. Prayer is requested that lasting results will come from this work and that many parents will also be reached.

WESTCLIFF-ON-SEA

Pastor: J.J.B. Hounsome

PASTOR Leslie Wigglesworth was the speaker for the evening service when Pastor Hounsome celebrated his 4th Anniversary. He sang a piece entitled "That was my Lord who was praying for me" which thrilled our souls. He then preached a challenging message on the subject of "Life and Death". The Crusaders joined together to sing a medley of songs under the heading "Jesus is Alive". Our Secretary, Mr. Loveland paid tribute to Pastor and Mrs. Hounsome's loving service over the years, presenting them with a 35 mm camera and several small tokens on behalf of the church.

News

25 years in 1 church

A truly memorable weekend was the experience of all who were privileged to be present, when we celebrated twenty-five years of faithful ministry at Kingstanding, by Pastor and Mrs. R.J. Morrison.

A fellowship tea was held on Saturday, followed by a service presided over, by our Secretary Mr. W. Long, who recalled outstanding milestones over the past twenty-five years. Also present to testify to the unswerving loyalty and selfless dedication of Pastor and Mrs. Morrison to the extension of God's kingdom at Kingstanding, were Jesse Williams, our first pastor; John Seaman who was converted under the ministry of Pastor Morrison, Pastor and Mrs. E.F. Cole, and Pastor and Mrs. Bowater, from Shirley Evangelical Church. The final surprise visitors were Pastor Morrison's brother and sister, who had been flown over from Belfast and "hidden away" until the Saturday evening meetings.

Presentations were made to Pastor and Mrs. Morrison from various departments of the church, and on behalf of the church our Treasurer presented them with a Stereo Record Unit.

Our special guests were Pastor and Mrs. P.S. Brewster, and over the weekend we enjoyed gifted and richly anointed ministry from our Secretary-General.

On the move

HODDER and STOUGHTON have moved their London Office from St. Paul's House to 47 Bedford Square, London WC1B 3DP. Tel: 016367851 as from July 24th, 1976.

Thoughts from the Gospel of Matthew

by Frank Lavender

36. "Lead me to Calvary" Matthew 17:22-23.

THESE verses show how completely the disciples had misunderstood what took place on the Mount of Transfiguration. Christ's "exodus" had been the subject of His talk with Moses and Elijah, but it was His actual transfiguration which fitted in with the disciples ideas. They visualised the Lord Jesus ruling over Israel, and themselves as His chief ministers. His death on Calvary was something which they did not want to face; yet that death was the very reason for His coming to earth – He was born to die!

The time came, shortly after that event, when the disciples had to stand at Calvary and watch the Lord Jesus dying on the cross; in fact, they were useless to the purpose of God until they had done so. They had to see their own plans and ambitions drain away with the life-blood of the Saviour, and their shattered hopes had to go into the tomb with the broken body of the Lord Jesus. What *they* had wanted was contrary to the will and purpose of God. Neither their Lord's teaching nor their experiences had weaned them from their ambitions, until, with tears and anguish of heart, those ambitions were destroyed by the crucifixion of Christ. It was then, when all human hope had gone, that God, by means of the resurrection of the Lord Jesus accomplished infinitely more than they had ever dreamed.

We tend to build up pictures of what we want and what we expect; sometimes we scarcely give the Lord a thought as we plan our lives; at other times we just present our ambitions to Him to ask for His blessing. Yet those plans may be quite contrary to the will and purpose of God. We sometimes sing:

"King of my life I crown Thee now,
Thine shall the glory be;
Lest I forget Thy thorn-crowned brow,
Lead me to Calvary".

The Lord may, indeed, have to lead us to our personal Calvary before we can really learn His purpose. We may have to go to the place of disillusionment and crucifixion: "My ambitions, plans and wishes, at my feet in ashes lay". If we will bow humbly before the Crucified One, He will work miracles in our experience. As unexpectedly as the resurrection He will reveal His glory out of our shattered hopes, and we will then understand what the apostle Paul meant when He said: *"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death"* (Philippians 3:10).

(NEWS! continued)

United rally

PENTECOSTALS from many parts of South Wales gathered in Mount Pleasant Baptist Church, Swansea for their United Rally which was organised by Elim, Assemblies of God and Apostolic Churches. The meetings were well attended and services were blessed by the Lord.

In the afternoon meeting, under the excellent leadership of Caleb Dando, we were challenged by the searching ministry of Brian Gerrard, who spoke from 2 Corinthians 6:17 on the subject of "Separation". He reminded us of the dangers of the spirit of the world, and he pointed out the new avenues opened to Christian life and service by separation. Following the afternoon service a March of Witness was held around the city centre.

The evening meeting, which was led by Tom Saunders, saw the great church building filled to capacity, with many standing in the porch and elsewhere. The crowded congregation was thrilled by the rich ministry of John Phillips, who gave an inspiring exposition of Revelation 5, taking as his text verse 7. He led, step by step, to the glorious consumation of redemptive purpose, declaring the need at the present hour of a life wholly dedicated to the glory of God. At the conclusion of this message, the great congregation stood with upraised hands singing the praises of the One who will reign "King of kings and Lord of lords".

The meetings were greatly enriched by the singing of the Rhondda Crusade Choir, The Swansea Christian Male Voice Choir, the two Ann's from Pontardulais and Peter Lott of Ebbw Vale. Two stirring testimonies were given. One by Michael Berreby from Jerusalem, an Israeli studying at the Apostolic Bible College, Penygroes and the other by Sam Wilson of City Temple, Cardiff, who spoke of finding Christ in a prison cell.

The above account cannot possibly convey the warmth of fellowship, the blend of ministries, the thrilling congregational singing and the liberty of the Spirit which was found in the meetings. This was a day that will go down in the annals of Pentecostalism in South Wales as a day of great blessing.

D. MATTHEWS

Mormons

TWO tidy, personable young men stand on your doorstep and announce, in American accents, that they belong to the Church of Jesus Christ of Latter Day Saints. Something at the back of your mind clicks that that is what they call the Mormons and didn't the pastor say that we shouldn't have anything to do with them. So it's "No thank you – not today", and the door is closed. Sighs of relief that we didn't get into any arguments.

Is that your reaction? I suppose such a reaction would be fairly common right across the country. In York we discovered that despite the existence of a beautiful new Mormon Tabernacle in town, not many Christians knew what Mormonism was all about. So we invited John Cuthbert of Northampton to talk to us, and share his programme of "Echoes of Utah". What a profitable evening that was for every one of us. We learned something of the strange twisting of the Scriptures which characterises this organisation and we were reminded of our need to know the Scriptures. Their superstitious need to wear a special undergarment to provide from the attacks of the "Evil One" was astonishing. The number of changes (more than 3000) to the Book of Mormon since it was first produced left no doubt as to its lack of inspiration.

The programme of slides, recorded and live commentary, combined to make a thoroughly informative evening and one which I would commend to all our churches.

PETER SMITH

by **Harry Palliser**

Breadth in prayer

Breadth in prayer

IN this final article we will consider one more aspect of breadth in prayer; the matter of Christians who suffer because of Satanic opposition. That term needs immediate qualification – we are *not* dealing with demon possession. Satanic oppression and demon possession are two very different matters. But there are Christians in urgent need of our prayers because their condition or circumstances may be either caused, or aggravated by Satanic pressures. Some time ago, a friend told me that in his prayer meetings they are being increasingly reminded by their minister that when they engage in prayer they are "going into battle" and, having been on occasion to their prayer meetings, I knew just what he meant. "Going into battle" is a stirring expression, bringing before us an aspect of prayer we may tend to overlook although the scriptures which refer thus to prayer are numerous (see Daniel 10:1-3, 12-14; Romans 15:30; Ephesians 6:18-20; Colossians 1:29-2.1; 4:12).

Prayer warriors. Not so many years ago, the expression "prayer warrior" was in frequent use, and maybe it is time we brought it back into our vocabulary. This does not mean to say we are implying there are no "prayer warriors" today. There are, and thank God for them! Catherine Marshall wrote thus when her preacher-husband, Peter, was critically ill: "I knew that the time had come for me to roll up my prayer sleeves, and pray as I had never prayed before" *(A Man Called Peter,* p.217). Prayer was heard, and Peter was healed and restored to the ministry. In the biography of Duncan Campbell there is a chapter entitled, "Swordsmen all" which tells of prayer warriors *"who through faith subdued kingdoms, wrought righteousness, obtained promises . . ."* (Hebrews 11:33).

"The crofter who clenched his fists like a boxer and excused himself to God in prayer in order to command the devil to leave the service" *(Duncan Campbell – A Biography,* p.138).

Our approach to this vast subject may be helped be bearing in mind two words used by Paul regarding Satanic activity. The first is "devices" (2 Corinthians 2:1) of which Dr Donald Barnhouse says: "The original word in the New Testament was used from the time of Homer for the source of thought, intelligence; and thus for intentions, projects, and plans, *generally in an evil sense* . . . We may paraphrase the phrase, then, to read that we are not ignorant of the schemes, plans, stratagems, and tricks of Satan. We know how his mind works" (*The Invisible War,* p.155). The other word is "wiles" (Ephesians 6:11). For the meaning of this word we will quote Dr Barnhouse once more: "Its deepest meaning would be the pursuit of an end by devious ways, and thus it means fraud and artifice" (Ibid p.156). There is a striking illustration of this in *Pilgrim's Progress* where Bunyan, with rare insight, describes Christian in the Valley of the Shadow of Death. He depicts Christian making his way into this valley of ever-increasing gloom and fearfulness until at last "He was forced to put up his sword, and to betake himself to another weapon called All-Prayer". In the next paragraph Bunyan writes:

"One thing I would not let slip. I took notice that now poor Christian was so confounded that he did not know his own voice, and thus I perceived it: just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought did proceed from his own mind. This put Christian more to it than anything that he had met before – even to think that he should now blaspheme Him whom he loved so much before. Yet, if he could have helped it he would not have done it; but he had not the discretion either to stop his ears, or to know from whence these blasphemies came".

That is a most remarkable passage of spiritual insight and perception. And it is a reminder that there are times when in the personal prayer time, as also in the congregational prayer meeting, when prayer means going into battle because of a personal situation or on behalf of some other Christian who is under attack.

As we look at the matter rather more closely there are certain points to be noted. In the first place:

Satanic activity is being stepped up. In Revelation 12:12 we read, *"Woe to the earth . . . for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time".* In his book, *World Crisis and the Prophatic Scriptures,* Dr Wilbur M. Smith points out that "it is a most significant fact that all *specific* demonic activity referred to after the ascension of our Lord is to be found in relation to the end of the age". (p.321). The Devil is not a complete fool, so does it not stand to reason that he will throw all his power and resources into the final struggle? And does it not also follow that the people of God will be under increasingly heavy attack? I feel it is important to mention this for this reason: we so often stress the Satanic activity among non-Christians, and point to the increasing interest in the occult, witchcraft, satanism, and the like – and we forget to pay attention to his assaults upon Christians.

Some of his "devices". The Word throws light upon some of the ploys he uses against Christians.

There is the matter of personal troubles, and we go at once to the book of Job for an example of this. What makes that story, as given in the first two chapters, so remarkable is that we are enabled to see Job's tragedies from two sides; we see activity in two realms, the material and the spiritual. On the

material side we see a godly man losing his wealth through a series of disasters: 1,000 cattle and 500 asses to Arabian cattle thieves; 7,000 sheep are destroyed by lightning; then 3,000 camels taken by marauding Chaldeans; finally, the loss of his entire family when the house in which they are met is destroyed by a whirlwind. But we are also shown the activity in the spiritual world, and we learn that Satan is behind these tragedies. Take for example the loss of the sheep. In the words of Dr. Martyn Lloyd-Jones: "That is clear teaching to the effect that it is within the province and power of the Devil to cause lightning, and to cause destruction as the result of the lightning" *(The Christian Warfare,* p.92). For my own part I incline to the view that Satan was the cause of the storm on Galilee which so terrified experienced fishermen, and which Christ stilled. At the same time it must be stressed that I am *not* saying Satan is behind every calamity, but that there are times when the true explanation is, "An enemy hath done this".

Sickness. Let us move on to the matter of illness, and again to the story of Job. In spite of the shattering blows Job has maintained his spiritual position; and so a frustrated Satan (with Divine permission, *and restriction* – note that!) attacks Job's body with a most painful illness. Now once again the word of caution: I am not saying sickness is always so directly the work of the Devil as it was with Job, but there are times when it can be.

It may be well for us to include under the broad heading of sickness, illnesses caused by nervous and emotional stress. This is an age of pressure when many people are "living on their nerves". Most doctors will admit that an ever increasing number of people go to them for treatment for such troubles as hyper-tension, nervous exhaustion, with all the attendant phobias, depressions, neuroses, and the like. Let it be at once conceded that such a state may be brought about by perfectly natural causes such as business pressures, after-effects of a bereavement or illness, a domestic tragedy, and the like. But (for me) the question arises: to what extent may Satan take advantage of such a condition and play upon it, aggravating it in a most vicious manner? Take, for example, the situation of the psalmist in Psalm 143:3-4. Was "the enemy" human, or was that a Satanic attack?

The unpardonable sin. Let us move on to another matter – that of "the unpardonable sin" being committed by a Christian. Here, surely, is another device of the Devil. More than once I have had to help a Christian who thought he (or she) had committed this particular sin – and I have never found it to be true. On one occasion I listened to a lady who was in deep distress regarding this very matter, and after a while I said, "I'm delighted you have told me all this". Looking at me in utter amazement she said, "How can you say such a thing?" I replied, "Because if you had committed this sin you could not have talked to me in the way you have done. Go and tell the Devil he is living up to his reputation as a liar and deceiver". We prayed, and she entered into a place of victory – and of realisation that she had been a prey to one of the "wiles of the Devil".

We have only touched the fringe of this important subject, and we will conclude it with one or two general observations.

1. Let us ask for wisdom and spiritual balance. I have already stressed that we are *not* dealing with demon possession. But, even if this is appreciated, we still need to beware of the danger of jumping to conclusions too quickly (and run the risk of being made to look ridiculous). An illustration may help here. Some years ago I was in a certain town where we had acquired a disused church, and so we would be able to move from the rented premises we had used. A number of us were busy painting and decorating the building. During the week prior to the opening Mr. X had an accident at work which would hinder him being there on our big day. "That", said some immediately, "was a judgment of God". (I ought to add that Mr. X wasn't too popular in the church). But during that same week Mr. Y also had an accident and so he would be able to get to the opening. "There, said the wise ones (for Mr. Y was popular), "so the Lord has made it possible for you to come!" I have never been able to sort out their process of reasoning.

2. Let us ask for sensitivity and spiritual perception. If, as I have endeavoured to show, we are living in days when the enemy is stepping up his attacks, then I suggest it is not unreasonable for us to ask our all-seeing Lord to give to us an awareness, or an insight into the spiritual activity behind the scenes. Take the description of the Holy Spirit in Isaiah 11:2; How far-reaching in their scope are such words as, wisdom, understanding, and knowledge? When Paul wrote, "we are not ignorant of his devices", who gave him and his fellow-Christians that insight? In a word, may there not be times when either in relation to our selves, or to the situation of some fellow-Christian, if we are sensitive enough we may hear the voice of God saying, "An enemy hath done this?".

3. Granted all this, then how we need to remember in prayer Christians who are thus oppressed. On the one hand this may mean times when we seek God on behalf of one whom we know personally to be so tormented. On the other hand, there will also be what some term "blanket praying" when we ask the Lord to undertake for all such believers no matter where they are.

4. Finally, prayer offered in confidence as we remember that "Jesus is stronger than Satan and death, and Satan to Jesus *must* bow". In that same letter in which Paul wrote of Satan's devices, he also wrote, *"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds"* (2 Corinthians 10:4). As I write this, I recall a minister telling me of a conversation he had with a young Polish Christian. He said to the minister, "I have been learning two great lessons recently. I have been learning how strong Jesus is, and how weak the Devil is!"

"Jesus is stronger than Satan . . . and Satan to Jesus must bow". Thank God for the power of such prayer rising up on behalf of any people of God who are being oppressed by Satan. *"The effectual fervent prayer of a righteous man availeth much"* (James 5:16).

To the glory of God I will write this – four years ago my wife and I were in desperate need of prayer as we battled through that breakdown which meant my early retirement from full-time ministry. Such intercessory prayer was forthcoming – from Bournemouth to the North of Scotland, and, thank God, was answered. "More things are wrought by prayer than this world dreams of". Then let us not be afraid of prayer in depth – *and breadth.*

EASTER CONVENTION IN GUYANA

by **Ian MacInnes**

EASTER MONDAY is one of the many annual holidays in Guyana. It is a day when the sun is often hard to see as thousands of people, old and young gather on any available piece of land to fly their kites. Previous to this time the authorities give out many warnings that kite-flyers must keep away from electric wires, sometimes this leads to injury and death when their kites get caught up in these wires.

To Elim folk, Easter Monday was Convention day and what a day! People came from every Elim work in Guyana and the central church at Albert Street was packed. Pastor Ramdeen encouraged the people saying that Christ gave the Holy Spirit to the Church. He further stated that it is a tragedy to see so much of the power of God going to waste because believers are not sufficiently concerned in seeking the best gifts from God.

Following Brother Ramdeen's exhortation, Pastor George Miller encouraged those who wanted to be filled with the Holy Spirit and who are seeking more of God to come to the front and be prayed for. It is always thrilling to see believers begin to praise the Lord in tongues, but as God was blessing those at the front of the church, the Holy Spirit was doing another work at the back.

At the back bench was a young man to whom God had been speaking over recent days, particularly through the death of his grandfather. He comes from a home where there are several Christians, some being Pentecostal. As his friend was counselling him, the doubts which he had were revealed. As these doubts were mentioned to the counsellor, a word of prophesy was spoken at the front of the building. The words of this message were brief, but very pointed, "Why are you doubting . . .". The young man saw in a flash – his doubts were removed and he is now truly saved.

During the afternoon session the new branches at Vigilance, Nootenzuil and South Rumveldt Park were presented to the congregation as well as representatives from Elim "baby" at Pheonix Park where George Miller has just conducted a Crusade. The new pastors were also introduced to the people, one being Pastor Ramdial Singh from Vigilance. Mark Lee was also introduced for on May 1 he will be inducted into the pastorate at Dennis Street. Pastor Stanley Lewis, who is pastor at South Rumveldt Park convened the afternoon session.

As Pastor Ian MacInnes spoke, he told the people that God has no tomorrow's. God always deals with the present and He wants us to speak about Him and pray even now for the Middle East. But what about the young men to who God has spoken about launching out with Him, yet they say "Tomorrow"? Again the Spirit of God moved and many were weeping before God and giving their lives to Him. The final speaker was Brother Joe Watson, who is a member of Albert Street, who told the people that if they sanctify themselves, tomorrow will be glorious with God.

The praise that went up from the hundreds at the Convention was better than the thousands of kites that ascended the sky. The lives that were given to God will have greater worth to the country than the wasted hours spent in holding on to the end of a string. We feel so strongly that from this glorious day, souls will be saved and churches opened. One older Christian stated that they have never known a meeting where there has been such liberty and freedom in the Spirit. It will be a day that many Elim people in Guyana will remember for a long time.

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MY TESTIMONY.

by **Bill Smith**

I HAVE been a Christian for nearly three weeks, and my wife for fifteen months. During my wife's fifteen months of being a Christian, it must have been very hard for her because of my attitude towards the church. At times we would have heated discussions, and it was always my wife who would get hurt. Over a period of time I went to church three or four times. Each time I went it didn't mean a thing to me. I found that people were always happy and thoughtful and they made me welcome. Sometimes I wondered what made them that way.

When my wife asked me to go for the first time I was very reluctant. My first impression of going inside the church was that there was no altar, no cross and no ornate articles anywhere in sight – just flowers. I noticed that there was no official start to the service; a man would be at the front leading the congregation in singing. People would clap their hands together and tap their feet, which I found most strange. Then another man would take over. Unknown to me he was the pastor – even that name seemed strange to me.

The first thing I noticed about the pastor was that he had no "dog collar" on, and that made me very suspicious. Halfway through the service, some of the congregation would talk in strange voices and that set me thinking that the pastor had got them into an hysteric state and that was how he got results. I also thought that the pastor was in it for the money. All this I know now is not true.

A few months later, a friend of ours named Jean started to attend the church. She also found the service very strange. Jean continued to go, and then her husband, Cyril, decided to attend, which was quite a shock to everyone. Within a few weeks both my wife and Cyril were baptized in the Holy Spirit. Cyril was also healed of a very bad stammer in his speech. Even this did not convince me that there was something real in what was happening. It was always very hard to have a talk with Cyril because of his stammer and it is still like that, only now he does all the talking.

I found a big change in my wife's attitude towards me. In general she became more tolerant with me, which must have been very difficult for her because of the way I behaved at that time. Eventually the church decided to hold a "Crusade" to establish a new church in Redditch. My wife asked me to go with them to deliver leaflets to the houses in that area. At first I was reluctant to go because it didn't mean a thing to me. At the time I couldn't understand why I agreed to help. I know now it was because the Lord was gradually bringing me closer to Himself.

My wife asked me to go the first meeting at the theatre but I was not interested. When my wife, Jean and Cyril came home on the first night, Cyril mentioned that the had not made a very good job of the stage lighting for the theatre. At once I said that I could do it better. Cyril said "Right, you have got the job". I backed down at first, but on the following night, I went. After every service we would have coffee and fellowship. Every night the impression seemed to get stronger – these people were really sincere about caring and loving other people. Unknown to me, this was the way I was being led to Jesus. On the last night we had to collect two girls who had come over with an American choir who were on tour; we talked until 2 a.m.! I noticed that they also had this happy approach to life and these people were ex-drug addicts converted to the Christian way of life. (This was the Victory Outreach Ex-Addicts Choir).

On the Sunday we all went to the morning meeting. Even at this stage it didn't mean much to me – as far as I was concerned I was only going to hear the American Choir sing. I went into the church just to see how many people were there, and there were only a few at the time. I turned round and went to go back outside, but as I got to the door I stopped and went back inside. Cyril was sitting on his own and I asked him where the pastor was. He told me he was in the little room with the tour organiser and someone else, and that he would be busy talking about the service. At that moment I felt a slight trembling in my body. Something was telling me to go now to the pastor. On going into the room, the first words from the pastor to the tour organiser were "How would you like an agnostic helper working for you?" Straight away I said I would like to change that. I wanted Jesus to come into my life. After I was counselled, the trembling seemed to stop. I went back into the church and sat down. Then the young American preacher dedicated the first song to me. It was called "Aren't you glad you know the Lord". It touched my heart and I cried for most of the service.

Since that day, my wife and I have been closer to each other than at any other time in our marriage, and now we can praise the Lord together.

RECORD REVIEW

Myra and Jean – JDR348, *published by Emblem Records Limited, 15 Main Street, Strathaven, Lanarkshire ML10 6LJ, price £1.99, postage and packing 25p extra.*

THIS record is pleasant, easy listening; the words being so important on a Christian record, are generally easily understood. Those who like this type of record will enjoy the variety of songs. The sleeve says, "The songs of this album have been chosen to provide a pleasing contrast in tempo and taste". Both Myra Anderson and Jean Drysdale include a solo of their own.

I really enjoyed "Had it not been", but was disappointed by "The King is coming" (a great song deserving a more dynamic presentation).

Not my choice of record – but musical taste is so varied and personal.

PHILIP J. THOMPSETT

May Osman's Page

UNEMPLOYED Derek Deevy found a loophole in the administration of the Social Security and he milked £36,000 from it in seven years, and all the money was tax free and came from your pocket and mine. He claimed benefit under forty different names and he also claimed for fictitious wives. His life of luxury could have gone on for ever if he had not mixed up two of his aliases. This slip led to a six year jail sentence at Liverpool Crown Court on July 13th. He claimed, each time, to be newly arrived from Eire and that he needed National Insurance cards to start his own business. Then as soon as he was given a National Insurance number he used it to obtain supplementary benefit. He wrote his own references, purporting to come from his landlords and made a fool of the Social Security system.

Progress? It seems as though we have not progressed very far from the day of St. Paul; for writing to the Thessalonians he says *"For we hear that there are some which walk among you disorderly, working not at all, but are busybodies"* (2 Thessalonians 3:11). And: *"This we commanded you, that if any would not work, neither should he eat"* (v.10). Paul was a great example to everyone to be self-supporting, because, although he was busily engaged in pioneer evangelistic work, yet he still worked at his occupation as a tent-maker to pay his expenses. In every society there seem to be the workers and the drones. We see it in nature as we study the format of the beehive. It would appear that some are ready to work and others are only prepared to fold their hands and do nothing more. In the Early Church the

WORKERS OR DRONES ?

Christians sold their possessions and brought the proceeds into a central fund and the first deacons were appointed to see that the widows were catered for.

Prison. Derek Deevy cheated the state, he cheated you and me and he cheated God; and now he has to be kept at the expense of the state for the next six years. I have visited three different prisons, including Dartmoor, and it is a dreadful sensation when the door clangs shut and you can hear the key turn in the lock. It gave me an awful sense of claustrophobia, as though I had lost my freedom (and I was only on a brief visit with my husband who was a visiting prison padre to two men). I wish it were possible for every child of 13 years of age to visit a prison, it might help to cut our crime rate which is increasing every year.

Loss. As I look back over the years I get the feeling that the British workman has lost something, and that is a sense of pride in doing a good job of work. Think of our wonderful cathedrals and the skilled work that went into their building, take a look at the beautifully carved pews and stonework. In these days when everything seems to be massed produced there is very little place for the skilled craftsman who put something of himself into every carving. In 1976 we are living in days when men are demanding more and more money for less and less work, and they are now clamouring for earlier retirement. Then they will get bored with retirement and start looking for a part-time job. Whilst others, like Deevy, clutter up our Social Security offices drawing benefits which should go to those who are physically unable to work; or those who have worked hard all their lives and are now existing on small pensions.

We are living in the days of the coming of the Son of man; wickedness is abounding on every hand. But we can praise God that by His Holy Spirit the gospel is being spread through all the earth and many thousands of men and women are being born again every year, and they are becoming workers in His kingdom. For every Christian it *must* be said of us that we are workers not drones.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, August 16th

1 CORINTHIANS 7:12-24

"God hath called us to peace" (v.15).

PAUL'S converts in Corinth had mainly come from a pagan background. In many cases only one of the partners in a marriage had become a Christian. There were many women who had non-Christian husbands and probably less husbands who had non-Christian wives. This was a problem in Paul's day as it has been ever since. These words offer sound practical advice which are very much needed even now. We need to remember that great wisdom is needed by the Christian partner. Much harm has been done through failure to understand our duty to God and to our partner. There is a great deal of difference between preaching at anyone and being a witness to them (see 1 Peter 3:1, 2, 7).

Tuesday, August 17th

1 CORINTHIANS 7:25-40

"The fashion of this world passeth away" (v.31).

THE word that is used here for fashion is the word from which our English word scenery is derived. The scenery of the world is constantly changing, like the background to a stage play, that is why we are to live in the light of the return of Christ. This does not mean however that we do not have obligations in this present life. The Greeks thought of the body as sinful, but Paul is not arguing against marriage – he is concerned about "the present distress" (v.26 – we do not know what the particular situation was to which he refers) and in *these* circumstances he advises celibacy as the better course. "When high seas are raging it is no time for changing ships" Leon Morris.

Wednesday, August 18th

1 CORINTHIANS 8:1-13

"I will eat no flesh" (v.13).

THE apostle would not move one centimetre on the question of idols. "An idol is nothing" (v.4) he said. However elaborate or costly any man-made idol might be, Paul had no time for it. What he was concerned about was the souls of men. He was "free" to eat meat if he so chose, but if his freedom caused offence to another he would not let his own appetite be a stumbling-block to anyone.

Thursday, August 19th

1 CORINTHIANS 9:1-14

"You are the seal of mine apostleship" (v.2 RSV).

THERE is a very special relationship between the apostle and his own converts. Yet Paul does not take advantage of the special relationship. Here he simply draws attention to the fact that they were his own converts; he was not boasting about it, but they ought to be prepared to give more attention to what he has to say. He is preparing the ground for dealing with the greater obligations that now rests upon these converts; the evangelist now becomes the teacher.

Friday, August 26th

1 CORINTHIANS 9:15-27

"Woe to me if I do not preach the gospel" (v.16 RSV).

THERE are several reasons why Paul must preach the gospel. In the first place, Christ has given a command (Mark 16:15). When there is the question of Paul's indebtedness to Christ. The question of the convicted sinner "What must I do to be saved?" is followed by the question "What will you have me do?". We should also remember that if our gospel be hid from the men who walk in darkness then they will perish for want of light.

Saturday, August 21st

1 CORINTHIANS 10:1-13

". . . take heed . . . God is faithful" (vv.11 and 13).

THE children of Israel had their every need met in the wilderness but they still complained. Though they were kept in health, many of them died before their time. Even in the midst of miracles they were guilty of unbelief. The writer of the Hebrews tells us that they failed through unbelief (Hebrews 3:7-4:2).

The stories of the trials and triumphs of men and women of the Old Testament teach us that we must not take our own position for granted ("let him who thinketh he standeth") but when we feel the hardness of the way we must remember "God is faithful".

Salvation is of God – He can keep us, but there is a very real sense in which we have to watch over our own walk.

Sunday, August 22nd

1 CORINTHIANS 10:14-11:1

"Whatever you do, do all to the glory of God" (v.31).

THE verses now move on to stress the importance of the corporate body of the church rather than the individual. Separation does not mean isolation (v.27). The believer has a responsibility to the Jew and the Gentile alike; it is his responsibility to maintain a faithful witness to all men. We need to take care that our conduct does not cause offence to another. *"A brother offended is harder to be won than a strong city"* (Proverbs 18:19).

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MISCELLANEOUS

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BIRTHS

BROWN. On July 12th, to Pastor and Mrs. David Brown (nee Waterhouse) of Loughborough, God's gift of a son, Jonathan David, a brother for Elizabeth.

PRITCHARD. On July 10th, to Michael and Ruth Pritchard (formerly of Holyhead), God's precious gift of a daughter Nia Hâf.

WITH CHRIST

LACEY. On June 29th, Samuel Herbert Lacey, founder-member and first treasurer of our Stirchley Church, passed into the presence of his Lord. Officiating ministers at funeral: John B. Coleman and Albert Bevan.

STEWARD. On July 10th, Georgette Steward, aged 73 years, dearly beloved wife of Rev. E. Oastler Steward of Southbourne, Bournemouth. Officiating minister at funeral: George N. Backhouse.

McCOLL. On June 25th, Frances E. McColl, aged 57 years, a faithful servant for the missionary cause and a member of our Motherwell Church. "With Christ which is far better". Officiating minister at funeral: F.W. Jones.

COMING EVENTS

CAERPHILLY. August 15-22. Elim Pentecostal Church, St. Fagan's Street. Bible Crusade. Thursdays and Sundays. Special services conducted by L.W. Green.

CREWE. August 29. Elim Pentecostal Church, St. Paul's Street. Sunday school Promotion Day at 11 and 6.30. Preacher: J. Bristow.

EASTBOURNE. August 22. Elim Pentecostal Church, Hartfield Road. Annual visit of London Crusader Choir (conductor: Douglas B. Gray) at 2.30. Fellowship in Song with Eastbourne Citadel Salvation Army Band at 6. Festival of Praise. Preachers: Major F. Ockleston and John Lancaster.

EDINBURGH. August 21-26. The City Temple, George IV Bridge. EDINBURGH FESTIVAL BIBLE WEEK. Speakers: George Tarleton (London), and David Tomlinson (Middlesborough). Saturday at 7. Sunday at 11, 6.30 and 8.15. Monday through Thursday at 7.30. Morning Bible Studies on Monday, Tuesday and Wednesday at 11. Ministry from the "Chord of Love" Youth Choir on Saturday and Wednesday.

YEOVIL. September 3. Elim Pentecostal Church, Larkhill Road. Pioneer Venture in Yeovil. Welcome Service at 7.30. Branch church to be opened for full services on expanding Larkhill Estate. Preachers: Ron Jones, W.J. Maybin and Ray Hughes.

HOLIDAY CHURCHES

BOURNEMOUTH. Lower Pleasure Gardens, between the Square and the Pier. Summer Christian Bandstand Open Air meetings. Wednesdays at 7.45. Sundays at 8.

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. Children's Church during Sunday Morning service. Minister: J. Osman. Tel: 34497.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road. St. Peter's Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: J. Hunt. Tel: 58091.

BEXHILL. Elim Pentecostal Church, Barrack Road. Sunday services at 11 and 6.30. Minister: N.G. Clark. Tel: 431592.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Sundays at 10.45 and 6.30. Tuesday, Bible Study at 7.30. Fridays at 7.30 for young people. Minister: Bob Clarke.

BRIGHTON. Elim Pentecostal Church, The Lanes. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: F.A. Hodge.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30.

CARDIFF. The City Temple, Cowbridge Road (opposite Sophia Gardens). Sunday services at 11 (Communion), 3 (Sunday School) and 6.30 (Revival Service). Singing by the City Temple Crusader Choir as featured on the B.B.C. "Come Alive". Tuesday at 7.30 (Prayer and Divine healing service). Wednesday at 7.30, Saturday at 7. Ministers: R. Hunston and D.G. Holmes.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road. Sundays at 11 and 6.30. Wednesday at 7.45. Minister: A.V. Gorton. Tel: 0202-511818.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays at 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road (3 miles from Railway Station). Sunday at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: John Lancaster.

EVESHAM. Masonic Buildings, Swan Lane. Sunday 11 and 6.30. Tuesday at 7.30. Minister: T. Wilson. Tel: 2041.

EXETER. Elim Providence Chapel, Northernhay Street, opposite Central Station. Sunday at 11 and 6.30. Minister: J.H. Sainsbury.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sunday at 11 and 6.30. Minister: Adrian Riley.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

GLASGOW. Elim Pentecostal Church, 294 Cathcart Road (at junction with Aikenhead Road). Sundays at 11 and 6.30. Thursdays at 7.30. Minister: Stephen Hilliard.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Sunday at 9.30, 11 and 6.30. Thursday at 7.15. Minister: P.T. Niblett. Tel: 86274.

GUERNSEY. Eldad Elim Church, Union Street (just off the Grange), St. Peter Port. Sunday services, 11 and 6.30. Minister:

Robert Griffiths. Tel: 0482-56724. Visitors to the island are warmly welcomed.

HASTINGS. Elim Pentecostal Church, Central Hall, Station Road. Sunday services at 11 and 6.30. Minister: Ivan Potts. Tel: 437661.

HEREFORD. Elim Pentecostal Church, Clive Street, off Eign Road. Sunday at 11 and 6.30. Minister: Trevor Partington. Tel: 4842.

HOLYHEAD. Elim Pentecostal Church, Brynhyfryd Chapel, Mount Pleasant. Sunday services at 11 and 6.30. Minister: F.G. Evans.

HOVE. Elim Pentecostal Church, Portland Road. Sunday at 11 and 6.30. Thursday at 7.30. Minister: Ron McKenzie.

MALDON. Elim Pentecostal Church, Wantz Road. Sunday at 10, 11 and 6.30. Wednesday at 3 and 7.30. Minister: T.G.M. Hadlow.

MALVERN. Elim Pentecostal Church, Cowleigh Road (on the B.4219). Sundays at 11 and 6.30. Leader: John M. Persijn.

OXFORD. City Temple, Botley Road, near Railway Station. Sunday at 11 and 6.30. Tuesday at 6. Junior Club, 7.30; Bible Study; Thursday, 7.30. Minister: John Hyde. Tel: 63314.

PAIGNTON. Elim Pentecostal Church, New Street. Sunday at 11 and 6.30. Tuesdays at 7.30.

PORTH, Rhondda. Elim Pentecostal Church, Pontypridd Road. Sunday at 11, 3 and 6.30. Tuesday at 7.30, Bible Study. Thursday at 7.30, Prayer. Minister: Raymond Jones. Tel: Porth 4405.

PORT TALBOT. Elim Pentecostal Church, Dalton Road, Sandfield. Sunday at 10.30 and 6.30: Tuesday at 7.15. Thursday, Youth meeting at 7.15. Minister: A.J. Taylor.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sunday at 9.45, 11 and 6.30. Tuesday and Thursday at 7.30. Tel: Ryde 65408. Minister: N. Broomhead.

SALISBURY. Elim Pentecostal Church, Milford Street. Sunday at 9.45, 11.15 and 6.30. Wednesday and Friday at 7.30. Minister: Glyn Taylor.

SOUTHPORT. Evangel Temple, Manchester Road. Sundays at 10.45 and 6.30. Wednesday at 7.45. Thursday at 7.30. Minister: K.J. Cave. Tel: 37180.

SWANSEA and GOWER. The City Temple, Dyfatty Street, Swansea. Sundays at 11 and 6.30. Weeknights, Tuesday and Thursday at 7.15. Minister: Edward J. Jarvis.

TORQUAY. Elim Pentecostal Church, Princes Road. Sundays at 11 and 6.30. Thursday at 7.30. Bus No. 150 or 114.

WEST KIRBY. Elim Pentecostal Church, Grange Road, Wirral. Sunday at 11 and 6.30. Tuesday, Wednesday and Friday at 7.30. Minister: B. Grist.

WESTON-SUPER-MARE, Avon. Elim Pentecostal Church, Manilla Place, Birnbeck Road. Sunday at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: J.B.D. Ritchie. Tel: 24263.

BANK HOLIDAY CONVENTIONS

BIRKENHEAD. August 28-30. Assembly of God, Willmer Road. Saturday at 7. Sunday at 6.30. Monday at 3 and 6.30. Preacher: Hans Koornstra (Principal of the Flemish Full Gospel Training Centre). Light refreshments between meetings on Monday.

HARROGATE. August 30. Wesley Chapel (kindly loaned), Oxford Street, at 3 and 6.30. Preacher: Ron Williams. Musical ministry by Lelle and Reka (Bradford). Cups of tea between the services.

HEREFORD. August 28-30. Elim Pentecostal Church, Clive Street (off Eign Road). August Annual Convention. Saturday at 7.30 and Sunday at 6.30. Monday at 3 and 6.30, (tea provided between services). Preachers: E.F. Cole and M.E. Sherwood.

ROMSEY. August 28-30. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Sunday at 11.15 and 6.30. Monday at 3 and 7 (tea provided between meetings). Venue on Monday only the Baptist Church, Bell Street. Preacher: L.P. Cowdery.

SOUTHPORT. August 28-30. Elim Pentecostal Church, Evangel Temple, Manchester Road. August Convention. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (tea provided). Speakers: Eric Dando and Tom Walker.

WESTCLIFF-ON-SEA. August 28-30. Elim Pentecostal Church, Electric Avenue, off the A13 to Southend. Bank Holiday Convention. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: Laurie Lambert. Singing items from the Westcliff Male Voice Choir — Marie Hamilton and Elaine Burley.

CONVENTION TIME

at THE CITY TEMPLE,
BRISTOL 2.
(Jamaica Street, off Stokes Croft)

MONDAY, AUGUST 30th

(11.00 a.m. — 3.00 p.m. — 6.30 p.m.)

Children's Convention & Picnic
at 2.30 p.m.
Light refreshments available between services.

with GERALD CHAMBERLAIN
(A.o.G.)
JACK OSMAN,
DUNCAN FRANKLYN,
RON JONES,
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JOHN MacINNES (President)
THE NEW CREATION SINGERS

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D.5211

ANNOUNCING . . . . .

THE 1976
ORDINATION SERVICE
Preacher: JOHN H. SAINSBURY
Chairman: THE PRESIDENT,
JOHN H. MacINNES
on SATURDAY, 30th OCTOBER,
at 6.30 p.m.
in WESTMINSTER CHAPEL,
Buckingham Gate, London SW1.
Elim Bible College Choir
Organist: Geoff Cooper
A great National Event! D.5216

ITINERARIES

The President (John H. MacInnes):
September 11-13, Portsmouth, Petersfield and Ryde; 14, Worthing; 15, Bognor; 16, Crawley; 18, Brighton, Lanes; 19, Brighton, Preston Park a.m; Hove p.m; 20, Newhaven; 21, Hastings; 22, Bexhill; 23, Eastbourne.

Olive Jarvis:
September 8, Witney; 9, Hereford; 10, Bristol; 12, Keynsham a.m; Weston p.m; 13, Chippenham; 14, Oxford; 15, Cheltenham; 16, Gloucester; 17, Trowbridge; 19, Wells.

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An hour with Kathryn Kuhlman, cassette tape.

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PIONEER VENTURE
IN YEOVIL

Pray for Derek & Shirley Hams

Branch church to be opened for full services on expanding Larkhill Estate.

Welcome Service: **Fri. Sept. 3rd at 7.30 p.m. with Ron Jones, W.J. Maybin and Ray Hughes.**

D.5213

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

BBC Radio 4. September 4th. Morning Service from Elim Pentecostal Church, Southampton, at 10.30 a.m. Preacher: W.J. Maybin.

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. Every Tuesday at 8.45 p.m. vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

'In the same old way'

A TESTIMONY

MANY readers will know the old chorus which goes, "In the same old way. The Lord is doing business in the same old way". We realised this more than ever before in the miracle which has taken place in the Wimborne Church. The story was told by one of our members, Mr. Ted Cox, who was the victim of an accident in September 1939.

The accident which involved a five hundredweight bar of steel falling on his back was to be followed by six years of treatment at various hospitals in London. His back was so badly damaged that for many years he has been propped up with steel supports in a special jacket which he had to wear at all times.

Our brother also suffered from a nerve eruption which brought large areas of his skin out in a thick crust. The specialists said this was probably due to delayed shock from the London bombing. He was a victim on two occasions, once in 1940 and the second time in 1944.

It was on a recent Sunday when this problem was very acute and he was almost giving up in despair that, in his extreme condition, he telephoned one of the deacons, Brother Horace Reynolds. Realising the condition, he decided to pray over the telephone, and during that day there was a definite easing. In the evening service Brother Reynolds and Brother Cobb were joined by the whole congregation in praying for our brother.

There was power in the church that night and such fervent prayer that we felt anything could have happened but even Brother Cox did not realise just how God was going to work. He said he felt the whole church was sharing his problem. That night, instead of tossing about on his bed waiting for exhaustion to send him to sleep, he went to sleep within minutes.

But this was not all. He had not mentioned his old injury and for that one good night's sleep he would have been more than thankful. However, the next evening at his office he went through into the small stock room at the rear of the building and there realised that God was leading him to take off the steel supporting jacket. He did so and instead of flopping over as one would expect, he stood upright and then went into the office, sitting at his desk to carry out an evening's work. During the whole evening he never felt a twinge of pain and yet previously he was never free from pain, in fact he had not been free from pain since that day in September 1939.

He went on to tell the story of this modern miracle and said that at all times he was subject to a great deal of pain if he travelled too far in a car. A few days after the healing he drove a distance of over one hundred miles, and did not show so much as a twinge of pain.

The brother has a disablement certificate which certifies that he is disabled for life. The healing hand of God has made this a souvenir of what his life used to be like.

On the Sunday following the miracle our brother told the story of how he had looked for healing of the nerve problem but had then realised our Lord was touching the very thing he had learned to live with. It is true that throughout the years the healing hand of our Lord has caused some improvements. He reminded us, as he reminisced, that he had at one time been on crutches and then sticks and finally had been able to walk without sticks, following the fitting fo the special steel supporting jacket.

But what of the problem for which he called upon the Elders of the church. His hands which he was ashamed to let anyone see and which spent most of the time in gloves, are clearing and what is more there is a definite easing of the complaint over a large area of his body.

At our church in Wimborne we have every reason to be thankful and join in praise to the one who can heal in just the same way as He did when on the earth.

At the time of sending this report it is four weeks since our Brother Cox took off the support. In giving his testimony of the jacket he showed us two of the three main steel supports which he had taken out of the jacket when he pulled it apart to see what is was made of. A short while after having done this he realised there would be no chance to wear the jacket but he knows the Lord who has led him this far will not let him down.

At our church we share this happy experience and rejoice that Jesus Christ is the same yesterday, today and forever.

by **Roy Farmer,** Wimborne

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

AUGUST 21st, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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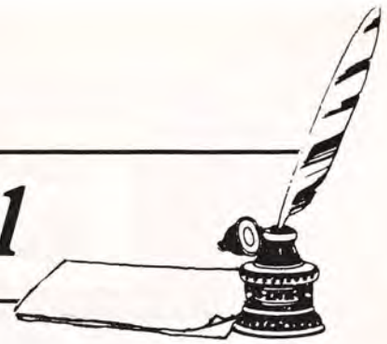
Editorial



THE National Youth Rally this year is to be held in the Colston Hall in Bristol on Saturday, October 23rd. This hall has been used for many different events during its history. It was in this hall that P.S. Brewster and Willard Cantelon held a campaign in 1952 that resulted in the birth of the Bristol City Temple. The hall that had been used for concerts, displays and shows became the spiritual birthplace of many people.

There is another story told about Colston Hall that is not so well known.

Horatio Bottomley, a man who achieved considerable fame as the founder of *John Bull,* had many stories told about him. He was the poor man's champion who would expose any fraud or anything in which dishonesty was suspected; his magazine had the reputation for a very rough form of sensationalism which frequently indulged in character assasinations. The usual story that is told is that when he was eventually caught and charged with a number of offences involving fraud, having been sentenced to a term of imprisonment, he was visited by a friend who, observing him sewing mailbags remarked "Ah, I see Bottomley that you are sewing", to which the prisoner replied, "No, I am not sewing, I'm reaping". This story, which is often told, is categorically denied by his official biographer who tells us that so many people claimed that Bottomley actually told them this while he was in prison that the story can not possibly have been true. The true story however of an interview which took place in prison is perhaps less well known.

A Church Army Chaplain was visiting a number of prisoners and when he came to Bottomley's cell he felt a strong urge, not only to speak to the man, but also to give his own personal testimony. As he began to tell the story of how he had attended a particular meeting, he was interupted by Horatio Bottomley who said, "I will tell you where that meeting was. It was in the Colston Hall in Bristol". Then, before the Captain could reply, he continued "The preacher was Canon Hay Aitken. I can even tell you the text" he said. "But how do you know all this?", enquired the chaplain. "I don't remember telling the story of my conversion in public for many years". "That is easy", said Horatio Bottomley," you see, I was in that same meeting as a young man. You went out of that meeting with a determination to serve Christ. I went out, having made up my mind that I was going to make my own way in life. I want you to know that A LIFE WITHOUT CHRIST IS A WASTED LIFE".

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FRONT COVER PHOTO: 'RUTH KEAR AT WESTON' by DAVID WRIGHT.

The dawn of World History

by **Charles J.E. Kingston**

2. HOW THE WORLD BECAME WITHOUT FORM GENISIS 1:2

THE first created earth in prehistory lost its pristine glory and beauty; it became "without form and void". Clouds of dark material covered it; it became shapeless, without form. (The Hebrew word is *tohu,* which means a ruin or vacancy).

It seems evident that the earth did not spring like this from the creative hand of God. God Himself declares *"Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it He created it not in vain (***tohu,** *a waste or ruin), He formed it to be inhabited. I am the Lord; and there is none else"* (Isaiah 45:18).

Therefore the six creative days of Genesis 1 were really days of restoration and were either God's days, or periods of time (2 Peter 3:8), or earth days of 24 hours each. The geologic periods, during which the rock strata, the coal measures, etc., were formed, intervened between the original pristine earth and its restoration by God as recounted in Genesis 1.

1. **How did the earth become void?**

The originally created earth seems to have been put in the charge of an angel-prince, called Lucifer. Under his care were other lesser orders of angels and spirits. When Satan, (or the adversary, as he became after his fall), was cast out of Heaven, he was still allowed by God to remain the "prince of this world". Indeed, he offered the kingdoms of earth to Jesus, (saying "for that is delivered to me") if only our Lord would acknowledge him as the greater by worshipping him. His claim to own the kingdoms Christ did not contest (Luke 4:6). If, then, Satan (or Lucifer, before his fall. See Isaiah 14:12-14) was given supreme charge, under God, of the originally created earth several factors will fall into place.

i. **The signs of sudden destruction revealed in the earth.** In prehistory, this earth was visited by a catastrophe. The bones of giant animals are buried in the strata of the earth, as well as the remains of extinct plants, etc., revealing that the existing order of things at that time came to a sudden end. Frozen mammoth have been discovered in the Siberian steppes, standing in death, with their latest meal still between their teeth, quick-frozen instantly.

ii. **The existence of demon-spirits on the earth.** There are dark references throughout Scripture to the existence of demons. Who are they? And where do they come from? They were present in Moses' day and the Israelites were forbidden to have anything to do with those who used divination, or were witches, or consulters with familiar spirits (Deuteronomy 18:9-12). They were especially prevalent in the days of Jesus. Paul insisted that at the back of the idolatrous worship of pagan religions were demons (1 Corinthians 10:20). With the growing paganism in Britain and the West, demonism is becoming more and more prevalent. It seems probable that these demon-spirits are those that remain (some already are cast into Tartarus, (Peter 2:4), of those angel-spirits that served under Lucifer and fell when he fell. If this be so then Genesis 6:1, 2 is explained, at least in part. The "sons of God", (a name reserved in the Old Testament for angelic beings, see Job 1:6), intermarry with the daughters of men (Heb. *Adam*). These "sons of God" would be the fallen angels. This is stated in Genesis 6:4: *"There were giants in the earth in those days".* The Hebrew word is "Nephilim", fallen ones. An interesting sidelight on Genesis 6:1, 2 is contained in the Pauline admonition to the women: *"For this cause ought the women to have the sign of authority on her head because of the angels"* (1 Corinthians 11:10 margin).

These fallen spirits crave an entry into a body as did the Legion of demons whom Jesus cast out of the man of Gadara; if they could not inhabit the man, they were prepared to possess the bodies of the pigs (Mark 5:12). Doreen Irvine, who was possessed by many demons tells us that when the demon of Witchcraft was consigned to Gehenna, he cried out: "Not there! I must have her body. I will not leave her body. I need a body". When the arch-devil, Satan, tempted Eve he spoke through the body of the serpent. Did the serpent, which was more "subtle" than any other of the beasts, willingly allow this satanic possession?

Those who enquire of the spirits through ouija boards, spirit-mediums, the occult, etc., are throwing themselves open to the invasion of one or more of these disembodied demonic spirits.

iii. **The command of God to Adam to replenish the earth.** (Genesis 1:28). This would suggest that the population of the previous earth-world had been destroyed, leaving vast spaces to be filled. It is clear that whatever these earlier inhabitants of the earth looked like, they were not like

(continued overleaf)

THE DAWN OF WORLD HISTORY
(continued from overleaf)

mankind. Adam was the "first man" (1 Corinthians 15:45). The fact that no human bones have been found of these prehistoric inhabitants of the earth suggests they were indeed spirit beings who later became the devil's angels (Matthew 25:41).

iv. **Two other commandments were given to Adam.** He was to subdue the earth and to keep, or guard it (Genesis 1:28; 2:15). This would suggest that the earth still contained some remaining principalities, powers, rulers of the darkness of this world (see Ephesians 6:12) against which Adam had to be on his guard and to which Eve and Adam eventually fell victim.

2. Some objections to the "Gap Theory" considered.

Some expositors would advance objections to the time-gap between Genesis 1:1 and Genesis 1:2. Of these there seem to be two which need some answer.

i. **Death did not appear on earth till Adam sinned.** God told Adam *"In the day thou eatest thereof thou shalt surely die"* (Genesis 2:17) and Paul writes: *"By one man sin entered into the world and death by sin"*, (Romans 5:12). The argument is, therefore, that physical death, to man or animal, was not possible in the universe until Adam opened the door by his disobedience to God's command. If this were so then the prehistoric animals such as the dinosaurs, etc., could not have lived and died until after Adam had sinned.

The Holy Spirit's inspiration of Scripture often depends upon the choice of one word rather than another. For instance, in Galatians 3:16 the argument turns on whether the singular or plural word "seed" or "seeds" had been used in the prophecy concerning Christ in Genesis 22:18. The word used in Romans 5:12 for "world" is not that used for the inhabited earth (Greek: *oikoumene)* but *kosmos,* which refers to the order or arrangement of things. It was therefore into the newly constituted order and arrangement of the world that sin entered and brought death. This Scripture does not assert the impossibility of either sin or death prior to Adam.

God had entire freedom of action in pre-history. It was His own choice to create or not to create the universe. He created the angels prior to Adam and some of these angels rebelled against Him; Revelation 12:4 suggests that one third of the angels were dragged by the dragon's tail and lost their first estate.

ii. **That Scripture states that God made heaven and earth in six days.** *"In six days the Lord made heaven and earth, the sea, and all that in them is . . ."* (Exodus 20:11). This would seem to imply that there was nothing of heaven or earth before the six days of Genesis 1 and therefore there could not have been earth or heaven in prehistory.

Once again the Holy Spirit is careful in His choice of words. The word "made" in this passage (Heb. *asah,* to do or make) is not that used in Genesis 1:1 where it is stated: "In the beginning God created (Heb. *bara,* to create out of nothing) the heaven and the earth". It is evident that before the six days of creation (or recreation) there already was an earth, without form and void, covered with water ("the deep") and darkness. When was this formless earth created? And why was it created formless? These are questions to which we can only suggest answers, since these matters lie in the realm of God's secret mysteries. Two answers can be suggested. Either God created the earth and its heaven (the atmospheric heaven, Genesis 1:8) perfect in the first "beginning" and then for some reason catastrophe struck, as suggested above; or else we are forced to concede that for timeless ages the earth revolved in a shapeless condition, from the "beginning", until God took it in hand and re-made it. It is worthy of note that on only three occasions recorded in Genesis 1 did God create: the original heaven and earth; the great whales and every living creature; and lastly man (Genesis 1:1, 21, 27). For the other stupendous days God was content to make or re-make the elements that were already there. Even man was partly made from "the dust of the ground", though created by the "breath of life" which God breathed into him (Genesis 1:27; 2:7).

to be continued.

News

Good news from Ireland

BOMBS, bullets and bullies seem to be the only subjects of news that we hear from Armagh and the border areas. What a delight therefore to report on blessings received recently at a baptismal service, when some thirty folk from Brookborough, Elim's most westerly outpost, united with the Armagh assembly, to witness twenty folk following the Lord's command to be baptized. Thirteen were from the Brookborough Assembly and seven from Armagh. It was good to hear them clearly testify to the saving power of the Lord Jesus in their lives. Pastor Raymond Cotter, from Markethill, challenged us from God's Word concerning our walk with the Lord. One young man stood to acknowledge his willingness to lay his life on the altar for God. We praise God for what He is doing here.

K.W.P.

On the air

B.B.C. Radio 4. September 4th. Morning Service from Elim Pentecostal Church, Southampton at 10.30 a.m. Preacher: W.J. Maybin.

Matthew Henry

MATTHEW HENRY'S famous commentary is now available once again in the Broad Oak edition which was originally published in 1960. Matthew Henry (1662-1714) wrote in his diary on November 12th, 1704 "This night, after many thoughts of heart and many prayers, I began my notes on the Old Testament. Not likely I shall live to finish it but . . . I go about it with fear and trembling, lest I exercise myself in things too high for me. The Lord help me to set about it with great humility".

The first edition of 1710 was a massive 5 vol. folio. In the intervening years it has appeared in many different editions and in fact it has not been out of print

(except, in modern publishers' parlance, when it is "reprinting") since that time.

Matthew Henry Commentary, published by Marshall, Morgan and Scott Ltd., price £8.75 per copy, postage and packing 85p extra.

Doctor honoured

THERE was a time when the disease of leprosy was of marginal concern, at best, to the medical profession. But things have changed greatly in recent years. And now a distinguished leprosy specialist, Dr. Stanley G. Browne, C.M.G., O.B.E., Medical Consultant to The Leprosy Mission, has been appointed President-elect of the Royal Society of Tropical Medicine and Hygiene. He will assume the office of President in mid-1977, and will hold that office for two years.

National Youth Rally

THE NATIONAL YOUTH RALLY this year will be on Saturday October 23rd at the Colston Hall, Bristol at 3 and 6.30. Musical ministry in the afternoon will be provided by Cardiff City Temple "Come Alive Singers" and the preacher will be Lyndon Bowring. In the evening the preacher will be Wynne Lewis, and musical ministry will be provided by "The New Creation Singers".

'Treacle' and 'Breeches'

THE AUCTIONEERS catalogue said "Treacle Bible, second edition 1568". Now, such an expression is heard fairly frequently, along with other equally descriptive phrases, which are used to describe particular editions or versions of the English Bible. To quote the catalogue of the British and Foreign Bible Society, which lists more than two and a half thousand English Bibles: "Such popular titles . . . apart from any question of their vulgarity, are generally misleading, and convey no idea of the distinctive interest and importance of each edition". *(Historical Catalogue of Printed Editions of English Bible 1525 – 1961 revised by A.S. Herbert, 1968 p. 62).*

The so-called Treacle Bible is given this name owing to the wording of Jeremiah 8:22 "There is no more Triacle at Galaad". This wording occurs for the first time in the first completed English Bible to be printed by Miles Coverdale (1488-1568) which was published in 1535. The same wording, or very similar to it appears in the Bishops Bible which was first issued in 1568.

The Breeches Bible takes its name from the wording in Genesis 3:7, where Adam and Eve made themselves breeches (for aprons). This reading, however, had first appeared in Wycliffe's manuscript as well as in Caxton's *Golden Legend* (1483). This particular translation, in which these words occur should really be called the Geneva Bible, the full edition which appeared first in 1560.

As it turned out, on examination, the Bible in the Auctioneer's catalogue was not a Treacle Bible at all but a Black Letter quarto of the King James Version dated 1634 (Darlow and Moule revised no. 488).

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Who comes First

by **C.M. Ward**

PENTECOSTAL EVANGEL

DEEP DEPRESSION gripped the nation. The preacher Elijah had been provided with food by the birds of the air, and his thirst was satisfied by the cool waters of the brook.

These sources of supply closed, and God sent His servant to a widow.

It wasn't an easy journey for Elijah. The state had set a price upon his head. It might have been one of the gloomiest situations mentioned in the Bible.

The widow had collected the last of her supplies. It was to be a farewell meal for herself and her son. Starvation was in the land. Still the prophet confronted her with his demand: "Make me thereof a little cake *first"* (1 Kings 17:13).

How could she possibly feed another mouth?

The demand seemed unreasonable. A hungry man, weary from travel, would take all she had – all that seemingly belonged morally to her household.

She must have looked intently at the man who made the request. He appeared to be neither an angel from heaven nor a member of royalty upon earth. What right did he have to make such a demand? She and the child needed the food even more than he.

Elijah extended no word of sympathy or sorrow. It would appear that only a completely callous man could look at a starving child and his widowed mother and make such a demand. It seemed inhumane. Yet she faced a command that required obedience! And her obedience saved her life.

What lessons are there in this incident for us? I believe there are three.

FIRST, he asked for a cake.

He might have made many requests. He might have asked for venison. She could have replied: "I cannot supply it. I have no means to secure it". He might have asked for fish. She could have replied: "I have no fish, nor any means of securing fish". He might have asked for fruit. She could have pointed to the withered orchards and wasted vines.

He made no request for luxury or delicacy. *He asked for what she had.* Nothing was required except simple obedience. All that was expected was a priority.

She could not say honestly: "I cannot do it. I don't have the means. I don't know how". She could refuse and give her reason, but this request was within her ability to grant. She could wrestle with her fear. She could form her own opinion of the person who dared to ask. She could show shock at his request. She could comment on the conditions of the nation. She could lament her misfortune.

These were her prerogatives. But she could not say that she did not have oil and meal. She did have the means to grant his request.

God asks you to do what is possible. Remember that! So many refuse the call of God on the grounds of inability. Jesus cited such a man. "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid" (Matthew 25:24, 25).

That is a smear upon God. He does not make an unreasonable claim upon you. God asks for what you have. The decision is made in that area alone.

SECOND, he asked for a little cake.

God is never greedy. That is a lie that hell peddles with a great deal of success. Elijah measured his request by the size of the widow's possessions.

Look at the pound in your hand! How much does God ask? He asks for 10 per cent – the smallest part of it – "a little cake".

Look at the calendar on your wall! How much does God ask? He asks for just one day out of every seven – "a little cake".

God is sympathetic. That is a marvelous discovery. "These things shall be added unto you" (Matthew 6:33).

There are no outrageous demands. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13). There is always a solution.

There is a corollary that I must not ignore. There had been a time when this women's inventory was full. Time and ravage had dwindled her resources.

It is never too late to start. Hell will discourage you and tell you that you have so little left that it is foolish to offer it. That is a lie. That is water under the bridge. The only thing that matters is that God comes to you *now.* He knows what

is left, and He asks only for "a little cake".

THIRD, he asked for the little cake first.

The woman might have replied: "Yes, we will supply your need so far as we are able, after we have satisfied our own wants; we will even deny ourselves that there may be more for you". She could have been stunned by the sound of the word *first.*

No religious preference on your part can change that requirement – "first". God's part comes first. No other arrangement is acceptable.

You ask, "I'm on social security – how can I give?" The answer is in this text: "Make me thereof a little cake first".

You ask: "I work six days a week and Sunday is the only day I have for my family. Why should I go to church?" The same answer applies. *Put God first!* There'll always be enough time left for other things – *always.*

The triumph of the gospel lies here. The victory is won when selfishness is vanquished. It is an exercise of trust that God will never let you down and that He is abundantly able to take care of you.

This woman, obscure and worried about her tiny, shrinking personal world, might have moved on, unknown. But she made the biggest decision of her life in handing over to Another, in an act of complete trust, what seemed absolutely necessary to keep her alive a little longer. That decision brought her fame. Her experience has blessed millions. That is what God wants to do with your life and opportunity – use it.

There is only one way to secure divine favour. Place God first. Go His way.

The rule is inflexible. Business is important, but God's claim is more important. Accumulation and investment are needful, but regard for God's demand is more needful. An argument will only destroy you.

The widow obeyed and found security. She exchanged a life of worry for a life of praise – a life of scratching out a living for enjoying God's care and provision. God gave her far more than she had ever given Him. You will find that it always works that way.

BOOK REVIEWS

Alison's Garden, *by Eleanor Watkins, published by Victory Press, price 60p, postage and packing 15p extra.*

THIS is an ideal book for presenting the Lord Jesus to a young child in a very real, yet moving way. Sam and Alison are both very ordinary children, Sam with the usual boy's attitudes towards girls, Alison with a gentle nature; both showing childlike flair for adventure and imagination. Sam's scorn for Alison's faith is over-ridden by their mutual love of the Secret Garden. It is the garden which brings them together, and God uses the garden to show Sam his wonderful creation. But Sam is not convinced until he and Alison need Jesus very urgently. A child is shown just how he is helpless and totally dependent on God. Sam comes to that point in his life, and after he has received the Lord Jesus his faith is honoured immediately.

Although their garden is taken from them, the children learn again of God's blessing when he rewards them with a new garden.

LUCY DELVARR

My Friend Sue, *by P. Catherine Cole, published by Victory Press, price 60p, postage and packing 15p extra.*

THIS is a charming and credible story showing how Jesus Christ can transform a character. Janey is the black sheep of the family who has a reputation for getting into trouble, with the result that she is sent to live with her grandfather and aunt, who are Christians. We see how she builds a new and happier life for herself in this town where her past is unknown. That is, until Sue comes to live in the town and attend Janey's school. Sue knew the old Janey and disapproved of her, but in the interval, Sue has come to know Jesus as her Saviour. We see how through Sue's genuine friendship and the good influence of her new home, Janey's fears are quelled and she finds a friend in Jesus too.

The story is written in a flowing, readable style; written in the first person, it is full of thought patterns and conversations that girls between about 10 and 13 can identify with. They should find this a very enjoyable book.

BARBARA VENESS

The Fund Raising Handbook, *by Redmond Mullin, published by A.R. Mowbray & Co. Ltd., The Alden Press, Osmey Mead, Oxford OX2 OEG, price £5, postage and packing 30p extra.*

THIS book is a well researched and documented treatise on the whole question of fund raising in the charitable field. Readers of the *Elim Evangel* would find much of interest in the details given of the history of charitable development in England and sound advice in the realm of procedures necessary to make a special appeal effective. Administration essentials in appeal making are clearly defined even though they are inadequately explained. The writer of this book fails to recognise that much fund raising is carried out by simple folk with loving and dedicated hearts but with little bureaucratic experience.

Only ten pages of the book are directly applicable to fund raising in churches. Elim churches with their emphasis on tithing will not require the advice given on fund raising methods. It is interesting to learn that even where concentrated fund raising methods are introduced the average weekly giving to the Church of England only reached 35p per head – a long way short of Elim giving.

Elim Committees will benefit from the presence of one volume of this work in the Central Elim library but most members of our churches and church boards would find better use for the £5 the volume costs. The author's approach is altogether too materialistic for our fellowship where the blessing of God, our people's love for the souls of men and the application of the teaching of Scripture as to the principle of tithing are of greater effect.

J.C. SMYTH

by **F.A. Tatford**

THE INCREASE IN KNOWLEDGE

WHEN the prophet Daniel was instructed to seal his book until the time of the end, he was also informed that *"many shall run to and fro, and knowledge shall be increased"* (Daniel 12:4). The primary allusion of the latter clause was presumably to the capacity to understand and interpret the prophet's writings; with increasing knowledge the purport of the prophetic revelation made therein would become more apparent. This is obviously true, but the words have also been applied – with some justification – to the rapid expansion of knowledge which has occurred during the last few decades, and it has been argued that this is an indication of the imminence of the time of the end.

It can certainly be claimed today that knowledge has increased; indeed, it is still growing to an amazing extent. Dr. Robert Hilliard pertinently declares, "At the rate at which knowledge is growing, by the time the child born today graduates from college, the amount of knowledge in the world will be four times as great. By the time that same child is fifty years old, it will be thirty-two times as great, and 97 per cent of everything known in the world will have been learned since the time he was born". The implications are almost frightening.

An article in *The Reader's Digest* a few years ago claimed that 90 per cent of the world's leading scientists were alive today, while another authority maintains that most of the major developments in science and technology have occurred during the twentieth century. Four centuries ago, for example, Europe was producing books at the rate of nearly a thousand new titles a year. The output is now larger than that every day. The leather binding which marked the permanence of books gave way first to cloth boards and then to paperbacks, an indication of the ephemeral character of modern books and the fact that they would soon be superseded by more up-to-date publications. (In most spheres of science, a book is allegedly out of date within a month of publication). There is a constant revision of the information available, since what was regarded as reliable fact a year ago is now known to be inaccurate and misleading.

The invention of printing in the fifteenth century was one of the greatest contributory factors in expediting the acquisition and spreading of knowledge. The information thereby made available in books and published reports acted as an incentive to further study and research – and consequently to the production of still more information.

The computerisation of the last quarter of a century has naturally accelerated the process still further. Here was what one writer describes as "unprecedented power for analysis and dissemination of extremely varied kinds of data in unbelievable quantities and at mind-staggering speeds". The computer not only provided a tremendous volume of information, but made possible its absorption far more easily and rapidly.

Pressure. Yet the pressure continues for the still more rapid acquisition of knowledge. Successful experiments have already been conducted into the impartation of facts by record-playing during the hours of sleep. It has been found, for instance, that matter previously completely unknown to the subject of the experiment can be absorbed while the individual is utterly unconscious if it is played over within his hearing. Os Guinness also predicts, in *The Dust of Death* (p.49), that "Human intelligence will be speeded up through drugs or fetal oxygenation; children already treated this way show precocious ability".

Four centuries ago we knew eleven chemical elements. We now know nearly ten times that number and have produced by experiment elements which were previously unknown. Additionally, of course, we now know the structure of the atom and the tremendous heat and energy locked up, to be released by fission or fusion.

Speed. A century and a half ago, the fastest form of transport was by horse. When the first steam locomotive ran at the frightening speed of 13 miles an hour, it inspired all kinds of gloomy prognostications. But a man-made satellite can now orbit this earth at 20,000 miles an hour, and we are told that, before the end of the century, we will be travelling to Australia by hypersonic plane in two hours, or being propelled in pneumatic trains through city tunnels by compressed air at the most fantastic speeds.

The space at present occupied by books in homes, offices and libraries is so obviously wasteful that it is not surprising that records and documents are now being microfilmed or microprinted. But the day is not far distant when most "books" will be produced on microfilm and the reader will be able to lie in bed and project the "book" on the ceiling. Even the modern paperback is already outdated.

We now know a great deal about astmospheric conditions, wind and cloud movement, weather changes and their causes, the origin of storms and tornadoes and so on. We can induce rainfall by seeding clouds, we can disperse fogs and mists, we can employ solar heat for houses and factories, and may soon be able to divert storms. Weather control became practicable only when man's knowledge of nature had reached its present level in recent years.

Food. Two-thirds of the earth's surface is covered with water, and the seas teem with fish and plant life. It is being realised increasingly today that food supplies have been recklessly wasted in the past. There has been no scientific and systematic exploitation of these marine sources, but it is now becoming evident that a planned fishing industry must be accompanied by an application of science to the understanding of

piscine habits and the actual cultivation of fish. It is also claimed that certain marine plant life could also be cultivated to supply food deficiencies.

Aquaculture will go farther, however, for there is an untold wealth of minerals, oil and gas under the waters – as we have discovered in the North Sea – waiting to be appropriated by man. We were unaware of these treasures until the last decade or two.

The advances of science and technology in every conceivable field are both exciting and disturbing, and it is difficult for the average individual to keep up with what is happening. Alvin Toffler has aptly remarked in *Future Shock* (p.140), "Today change is so swift and relentless in the techno-societies that yesterday's truths suddenly become today's fictions, and the most highly skilled and intelligent members of society admit difficulty in keeping up with a deluge of new knowledge – even in extremely narrow fields". This applies in every field of life; even the normal professional man finds it impossible to cope with all the reports and documents which flood in upon him with new information to absorb.

The home. Nor is the home exempt. Before the end of the present century, it will probably be practicable for a women to purchase a tiny frozen embryo, after she has decided the height, colour of hair and eyes, sex, etc, of the child she wants. If she does not welcome the burden of months of pregnancy, she will be able to adopt the alternative of an artificial uterus for the embryo. The early responsibilities of motherhood may thus be by-passed. If children may be produced in this fashion, family planning will be concerned primarily with the most opportune time for children – a time which will not affect career or social pleasures and relationships and which will be most suitable from a financial point of view. The whole concept of family and home life may suffer a revolutionary change.

Nearly a quarter of a century ago, by passing irradiated gases over inorganic chemicals, amino acids and other molecules were produced which were described as the basic building blocks of living organisms. In our own time, it has been discovered that every one of the millions of cells in the human body is a tiny chemical laboratory, with its own tools and code of instructions, the latter being recorded in "words" composed of certain acids. With present knowledge, the instructions can be altered, if desired, so that new genetic features can be introduced. It may also soon be possible to construct a living cell from artificially produced materials, and to give it instructions to perform its normal functions, so that gradually a living organism may be built up. In *The Biological Time Bomb* (p.211) G.R. Taylor says that "the creation of a single living cell, capable of dividing and multiplying, capable of feeding, metabolising and excreting, and equipped with some kind of irritability or sensitivity to the environment" is a possibility within the next twenty years. Os Guinness says that "cloning, the creation of biological carbon copies of human cells and new organisms from the nuclei of adult cells, may be possible within 15 years". Scientists talk glibly about the possibility of producing duplicates of outstanding men like Sir Winston Churchill or Adolf Hitler. It is a disturbing prospect.

It might have been expected that the uncertainties of life would arouse an interest in spiritual realities, but Desmond King-Hele suggests that future church buildings should be temporary and disposable, so that they can be dismantled when faith in the supernatural finally disappears.

We are reaching out to outer space to explore other planets, we are plumbing the oceans to discover their treasures; but we are virtually destroying life's stability. The rapid increase in knowledge produces a mass of information which is too great for absorption. Consequently the average individual finds his self-assurance destroyed and his stability undermined. There is a universal disorientation. We cannot adjust sufficiently quickly to the constantly changing situations, and mental processes become inadequate to deal with the problem.

This will doubtless become accentuated as we are called upon, not to base knowledge and understanding upon the ascertainable past but – at least partially – upon the unpredictable future. R. Jungke reveals the problem when he says, "Nowadays almost exclusive stress is laid on learning what has happened and has been done. Tomorrow – at least one-third of all lectures and exercises ought to be concerned with scientific, technical, artistic and philosophical work in progress, anticipated crises and possible future answers to these challenges". This may sound logical and exciting until the implications are appreciated. Is the young student to solve future problems with the sparsest basis of knowledge and experience?

Technology. Victor Ferkiss has well said in *Technological Man* (p.56), "The synthesis of post-modern technology and industrial man could produce a new civilisation or it could mean the end of the human race". B.F. Skinner, in *Beyond Freedom and Dignity* (p.200), takes a different but equally serious view, "What is being abolished is autonomous man – the inner man". And again (p.215), "We have not yet seen what man can make of man". We live in one of the most exciting and yet one of the most frightening periods in history. Knowledge has increased, but with what results?

Many young people, unable to absorb the immense mass of knowledge thrust upon them, have resorted to drug addiction, sexual immorality and hippy communal life as a means of escape. Many adults, finding the stress and tensions too great, have been forced to resort to doctors and psychiatrists. The general effect has been to create a sense of insecurity and inadequacy and to cause mass disorientation.

This may seen a gloomy picture. Can nothing be done to lighten it? Patently science and technology will continue their course, but it is open to question whether some lines of research, notably those concerned with certain aspects of genetics and those pursuing particular military objectives, ought to be allowed to continue unchecked. Clearly also there ought to be a general review of educational planning and prospective modes of teaching.

But the Christian will see in all this an indication of the approach of the time of the end and will be concerned consequently to proclaim the immutable facts of the Christian faith and not least that of the Second Coming of Christ. Much more might be said, but enough has been penned to provoke discussion – which was probably the Editor's intention when he asked me to write this article.

EVANGELISM has a redemptive base

by **P.S. Brewster**

DANGEROUS HALF-TRUTHS are circulating around conferences and seminars today. It took the Rev. Gottfried Osei-Mensah, Executive Secetary of the Lausanne Committee for World Evangelism to state clearly that "Evangelism has a redemptive base". These words were spoken in Papua, New Guinea, and it would seem that the western world is going to be brought back to truth and faith by preachers from countries that were once the centre of missionary activities.

Missionaries. Yonggi Cho, pastor of the Full Gospel Central Church in Seoul, Korea, said in London that Korea is planning to send its own missionaries to Europe and to Britain to preach the Gospel and repay the debt they owe to all the missionaries who first took the gospel to their country.

The statement that "Evangelism has a redemptive base" was given as a defence of the gospel. Apparently, quite innocently, another speaker had stated that there were links between evangelism and human development and liberation. It was further stated that "The gospel is a proclamation of charity to our neighbour who is suffering and in need". It is obvious there was serious division in the emotive area of evangelism and social concern.

In defence of Bible evangelism and the interpretation of the great commission of our Lord Jesus Christ, Gottfried Osei-Mensah further stated, "Good news is the proclamation of salvation in Jesus Christ, the forgiveness of sins, the gift of the Holy Spirit and membership of His Kingdom".

The pure gospel. Evangelism is distinctively Christian and we cannot involve non-Christian statements or activities within its framework.

The statement that "Redemption is a proclamation of charity to the needy", is only the tip of an iceberg which is involving many other areas today. The pure gospel as set out in the Scripture and particularly in our Lord's manifesto, is that He came to die for our sins and that He offers salvation to the poor, healing to the broken-hearted, deliverance to the captives and those who are bound by sin, and that He offers a new beginning to all.

Jesus Christ laid down the good news of salvation; the apostles declared the details of this truth in their letters.

Sickness. A social or institutional gospel, with its emphasis on humanism is but a symptom of the sickness of much present-day teaching. Of course, all Christians recognise the need to play their part in a sick and polluted world.

James tells us that *"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world"* (James 1:27).

Teaching is clearly set out in the New Testament that the poor and the needy are to receive help from Christians. To a large degree this has been done by Christian philanthropists for many years. However, there must be no confusion, and it has to be clearly stated that the Christian priority is to preach the gospel of salvation; men and women must repent of their sins and turn to Jesus Christ as the only Saviour from sin.

Priorities. The Church must, of necessity, get her priorities right. Any deviation from Christ's commission, which waters down the truth or relegates the preaching of the gospel to a lesser priority is both dangerous and out of order. A church or a movement will decline and die if a strick obedience to the order of Scripture is not followed.

It is a snare of Satan today to offer a half-truth or a part-truth or even an addition to the truth, if this succeeds in lessening the power of the preaching of the gospel. Some phrases from the Apostle Paul show how much he valued the preaching of the pure gospel: *"The love of Christ constraineth us"* (2 Corinthians 5:14). *"For I could wish that myself were accursed from Christ for my brethren"*, (Romans 9:3). *"Woe is unto me, if I preach not the gospel"* (1 Corinthians 9:16).

P.S. Brewster addresses missionaries at their conference. Cheltenham 76

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Thank you young people, in the name of the Lord!

L. Wigglesworth,
International Missions Director.

JOE GRAY, a tribute by Alexander Tee.

FEW people will know how much work Joe Gray did for Elim over the years. During his training in Birmingham he was active in the Birmingham youth camps as well as in the Smethwick church. His main work for the movement was with the Scottish presbytery where he was the song-leader in the crusade team which opened several Elim churches in Scotland. Right from the first crusade in Kirkintilloch some twenty-five years ago, he led youth choirs, Bible classes, youth camps, junior crusaders and a branch Sunday school. Our Motherwell church in particular owes a lot to Joe Gray. For years he travelled from Kilsyth to Motherwell every Sunday and played a major part in the founding and maintaining the work there.

For fifteen years Joe was an elder in the Kilsyth Pentecostal Church. When he was thirty-five years of age, he stepped out into business as a builder and was very successful to say the least. The WEC conference centre in Scotland owes much to the liberality of Joe as do other missionary societies. Many Elim missionaries and convention preachers found warm hospitality in his home.

Ulster Temple members will remember Joe for the speed with which he and his tradesmen revolutionized the inside of their church. At fifty years of age he entered the presence of His Lord. On his last Sunday on earth he was teaching his Sunday school class as usual. It can be said of him, as it was said of Barnabas "He was a good man". In many ways Joe Gray was very like Barnabas; he was eager for evangelism, wise in counsel and always delighted when God's work was prospering.

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May Osman's Page

VENGEANCE

THE Action Committee on Resistance – or as the Paris newspaper *l'Aurore* has named the group "The Angels of Death" – has claimed responsibility for the murder on Bastille Day – July 14th – of former S.S. Colonel Joachim Peiper. They burned down his home in eastern France and they now threaten to kill any other Nazi living in the country. Peiper, a war criminal, was sentenced to ten years imprisonment for his part in the murder of seventy-one American P.O.Ws in Belgium in 1944. Having served his sentence he thought his crime had been expiated and he and his wife went to live in the village of Traves. Then suddenly on Violence Day – or Bastille Day – on the anniversary of the day when the mob stormed the Bastille and committed frightful atrocities – violence again broke out and the hand of vengeance struck and Peiper's life was forfeit. His presence in the village was revealed by a Communist newspaper *l'Humanite,* and they wanted vengeance. To call a newspaper Humanity and then to act without a shred of humanity is ironical. Unlike Christianity, Communism shows no love for mankind, but it stores up its hate and eventually stirs up men to acts of violence.

Sentence. I am not defending Peiper. I think that if he did what he was charged with, then he was guilty before God. An earthly judge ruled that he should serve ten years imprisonment and he duly served his sentence; but he has also to face the Heavenly Judge and answer to Him for his crimes, and I feel that it should have been left to God to deal with him. But the vengeance that had been bottled up for thirty-two years had suddenly broken loose, and these men hold out the same fate to all war criminals. Where will it end? There is enough bloodshed in our world without this latest threat.

"Vengeance is mine; I will repay, saith the Lord". (Romans 12:19).

"Dear friends, never avenge yourselves. Leave that to God, for he has said that he will repay those who deserve it. (Don't take the law into your own hands). Instead, feed your enemy if he is hungry. If he is thirsty give him something to drink, . . . he will feel ashamed of himself for what he has done to you" (Romans 12:19, 20 Living Bible). Don't let evil doers get the upper hand, but conquer evil by doing good.

Forget it! There are too many people today who are bearing a grudge. Someone has offended them and they simply can't forget it. It is a good thing that God doesn't have a memory like ours, or we wouldn't stand a chance of entering the kingdom of heaven. One woman said to me on one occasion "Oh, I've forgiven, but I can't forget". Well in that case, that is not true forgiveness; and I feel that we will have to answer to God if we harbour a resentful spirit against any brother or sister. This attitude can also spoil the atmosphere in a church and can rob the whole congregation of blessing. As we come before the Lord's Table and see there the tokens of His great suffering so that we could be forgiven, how *can* we harbour resentment in our heart? The Lord's Prayer says *"Forgive us our trespasses as we forgive them that trespass against us".*

The Iron Duke. The Duke of Wellington was about to pronounce the death sentence on a confirmed deserter. The General said "All the discipline and penalties have failed to improve this man, who is otherwise a good soldier". Then one of the man's comrades spoke up and said "Please your Excellancy, there is one thing you have never tried. You have not tried *forgiving* him". The General saw the point; he forgave the deserter and it worked; the soldier never again deserted and ever afterwards he showed his gratitude to the Iron Duke.

Vengeance belongs to God, but we should cultivate the grace of forgiveness.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, August 23rd

1 CORINTHIANS 11:2-16

"Maintain the traditions . . . I have delivered . . . to you" (v.2RSV).

SOME of the women in Corinth were becoming unruly and were abusing their new found liberty. Under the Jewish law women were inferior to men; a pious Jew would thank God that he was not a woman! Women played no part in the synagogue service and in the Temple they met apart from the men. In the church at Corinth, which was next door to the synagogue, they met on common ground. In those days no respectable women would go out without her head being covered. The covering was for her own protection and it also showed her subjection to her husband. Inferiority is not in question here but subordination.

Tuesday, August 24th

1 CORINTHIANS 11:17-34

"This do in remembrance" (v.24).

THE Lord's Supper or Communion occupied a central place in the life of the Early Church. Paul reminds them of the sacredness and solemnity of partaking at the Lord's Table. There is something very precious and deeply personal about the Communion service. In these simple emblems of bread and wine we are reminded that the body of Christ was broken for man's sin and that His blood was shed for our cleansing. If an irreverent observation of this feast brings condemnation, what strength and benefit can its proper observance bring? Saintly Bishop Moule said "Christ is not present *on* the table (this is because it is a table, not an altar) but He is present *at* the table".

Wednesday, August 25th

1 CORINTHIANS 12:1-13

"There are diversities of gifts, but the same Spirit" (v.4).

IT is frequently overlooked that the real object of these verses is the Spirit Himself – not the gifts. We ought to read these chapters in relation to the Holy Spirit rather than as they relate to the gifts. The Holy Spirit was given by the glorified Christ (John 7:39; Acts 2:33); His ministry is to reveal Christ (John 14:13-14) and to build up the believers for the common good.

Thursday, August 26th

1 CORINTHIANS 12:14-31

"Have the same care one for another" (v.25).

JOHN WESLEY once remarked that the Bible knows nothing of solitary religion. Each member of the assembly is different; we should not try to make everyone the same as ourselves. Some people pay too much attention to other people's affairs (1 Peter 4:15), while others selfishly "Look after their own interests" (Philippians 2:21). When we do look at others we should not look for their faults but in order to see how we can help them. Spiritual gifts have been given for the benefit of the whole assembly.

Friday, August 27th

1 CORINTHIANS 13:1-17

"It profiteth me nothing" (v.3).

LOVE is supreme; the gifts of the Spirit, personal experience and self-sacrifice all must give precedence to love. With love in the heart, ambition and desire to possess the gifts will be under a proper control; love will regulate the operation of the gifts; those without the greater gifts will not envy those who possess them. It is a serious mistake to think that this chapter offers an alternative to the gifts; what it does show is the supreme importance of love in every aspect of the life of the believer. Love is the oil of sweetness that allows for the continual smooth running of our lives.

Saturday, August 28th

1 CORINTHIANS 13:8-13

"We know in part" (v.9).

ALL man's knowledge is but a very fragmentary thing; even in our age the total that even the wisest of men know is a very small portion of the whole. Through the gifts of the Spirit we are sometimes given as it were a glimpse into "powers of the world to come" (Hebrews 6:5). Prophecy and the gifts of the word of wisdom and the word of knowledge may tell us things that we could not know by any other means, but even these are but a foretaste of that which will be ours when we shall know even as also we are known. Faith (which accepts what it cannot see) and hope (which believes for what it does not yet possess) will be necessary no more; love will be supreme.

Sunday, August 29th

1 CORINTHIANS 14:1-19

"Seek that ye may excel" (v.12).

PAUL wants the very best for his converts. He commends them for their zeal in seeking the gifts but he reminds them that they are not for self-gratification but for the edification of the whole church. A man who speaks in tongues is edified in his own spirit, but the one who prophecies and he who interprets, edify the whole assembly. There is a great need, not only for zeal in seeking the gifts but of wisdom in their proper operation. This whole chapter must be our guide to the proper use of the gifts of the Spirit within our churches.

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BIRTHS

KNOX. On June 16th to Roger and Joyce Knox of Elim Pentecostal Church, Springbourne, Bournemouth, God's gift of a daughter Kerry Joy, born prematurely but now doing well. A sister for Elaine.

MARRIAGES

METCALFE–DAY. On July 17th, at our Springbourne Church, Bournemouth, Colin Leslie Metcalfe to Gillian Ruth Day. Officiating minister: J. Osman.

THOMPSON–LEE. On May 15th, Malcolm Thompson to Janice Lee, both members of our Barking Church. Officiating minister: B.C. Richardson.

WITH CHRIST

JONES. On June 9th, Harriet Jones, much loved and senior member of our Barking Church, went to be with her Lord. Officiating minister at funeral: B.C. Richardson.

COMING EVENTS

ABERDARE. September 4-5. Elim Pentecostal Church, Monk Street. Saturday at 7.15. Sunday at 6. Preacher: Preacher: S. Squire.

BIRMINGHAM, Kingstanding. August 28. Elim Pentecostal Church, Warren Road. Induction of Jim Dick at 7.30. Preacher: P.S. Brewster. Convener: R. Lighton.

CAERPHILLY. August 15-22. Elim Pentecostal Church, St. Fagan's Street. Bible Crusade. Thursdays and Sundays. Special services conducted by L.W. Green.

CREWE. August 29. Elim Pentecostal Church, St. Paul's Street. Sunday school Promotion Day at 11 and 6.30. Preacher: J. Bristow. September 9, 11-19. New Life Crusade Service. Thursday at 7.30. Crusade begins Saturday 11 at 7.30, through to Sunday 19. Weeknights at 7.30. Sunday, 11 and 6.30. Conducted by G.J. Feasey, Tony Kelton and John Talbot. Barbeque and Youth weekend with Tim Williams (U.S.A.) and Barry Trewinnard.

EASTBOURNE. August 22. Elim Pentecostal Church, Hartfield Road. Annual visit of London Crusader Choir (conductor: Douglas B. Gray) at 2.30. Fellowship in Song with Eastbourne Citadel Salvation Army Band at 6. Festival of Praise. Preachers: Major F. Ockleston and John Lancaster.

EDINBURGH. August 21-26. The City Temple, George IV Bridge. EDINBURGH FESTIVAL BIBLE WEEK. Speakers: George Tarleton (London), and David Tomlinson (Middlesbrough). Saturday at 7. Sunday at 11, 6.30 and 8.15. Monday through Thursday at 7.30. Morning Bible Studies on Monday, Tuesday and Wednesday at 11. Ministry from the "Chord of Love" Youth Choir on Saturday and Wednesday.

OXFORD. August 22. Elim Pentecostal Church, Botley Road. Visit of the President, J.H. MacInnes at 11 and 6.30. Sunday, August 29. Visit of J.T. Bradley.

ROMSEY. September 11. Elim Pentecostal Church, Middlebridge Street, Christian Challenge Rally at 7.30. Preacher: Jim Hunt.

ROTHERHAM. August 15-27. Annual Summer Event for children, "Sunshine Corner" in Clifton Park, Bandstand. Monday-Friday at 3. Evangelistic Tent Crusade in Clifton Park conducted by H.B. McGowan supported by musicians and gospel groups for the Rotherham Elim Church. Sunday at 6.30. Weeknights at 7.30. Please pray for this special effort.

YEOVIL. September 3. Elim Pentecostal Church, Larkhill Road. Pioneer Venture in Yeovil. Welcome Service at 7.30. Branch church to be opened for full services on expanding Larkhill Estate. Preachers: Ron Jones, W.J. Maybin and Ray Hughes.

HOLIDAY CHURCHES

BEXHILL. Elim Pentecostal Church, Barrack Road. Sunday services at 11 and 6.30. Minister: N.G. Clark. Tel: 431592.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Sundays at 10.45 and 6.30. Tuesday, Bible Study at 7.30. Fridays at 7.30 for young people. Minister: Bob Clarke.

BOURNEMOUTH. Lower Pleasure Gardens, between the Square and the Pier. Summer Christian Bandstand Open Air meetings. Wednesdays at 7.45. Sundays at 8.

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. Children's Church during Sunday Morning service. Minister: J. Osman. Tel: 34497.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, St. Peter's Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: J. Hunt. Tel: 58091.

BRIGHTON. Elim Pentecostal Church, The Lanes. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: F.A. Hodge.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30.

CARDIFF. The City Temple, Cowbridge Road (opposite Sophia Gardens). Sunday services at 11 (Communion), 3 (Sunday School) and 6.30 (Revival Service). Singing by the City Temple Crusader Choir as featured on the B.B.C. "Come Alive". Tuesday at 7.30 (Prayer and Divine healing service). Wednesday at 7.30, Saturday at 7. Ministers: R. Hunston and D.G. Holmes.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road. Sundays at 11 and 6.30. Wednesday at 7.45. Minister: A.V. Gorton. Tel: 0202-511818.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays at 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road (3 m · from Railway Station). Sunday at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: John Lancaster.

EVESHAM. Masonic Buildings, Swan Lane. Sunday 11 and 6.30. Tuesday at 7.30. Minister: T. Wilson. Tel: 2041.

EXETER. Elim Providence Chapel, Northernhay Street, opposite Central Station. Sunday at 11 and 6.30. Minister: J.H. Sainsbury.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sunday at 11 and 6.30. Minister: Adrian Riley.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

GLASGOW. Elim Pentecostal Church, 294 Cathcart Road (at junction with Aikenhead Road). Sundays at 11 and 6.30. Thursdays at 7.30. Minister: Stephen Hilliard.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Sunday at 9.30, 11 and 6.30. Thursday at 7.15. Minister: P.T. Niblett. Tel: 86274.

GUERNSEY. Eldad Elim Church, Union Street (just off the Grange), St. Peter Port. Sunday services, 11 and 6.30. Minister: Robert Griffiths. Tel: 0482-56724. Visitors to the island are warmly welcomed.

HASTINGS. Elim Pentecostal Church, Central Hall, Station Road. Sunday services at 11 and 6.30. Minister: Ivan Potts. Tel: 437661.

HEREFORD. Elim Pentecostal Church, Clive Street, off Eign Road. Sunday at 11 and 6.30. Minister: Trevor Partington. Tel: 4842.

HOLYHEAD. Elim Pentecostal Church, Brynhyfryd Chapel, Mount Pleasant. Sunday services at 11 and 6.30. Minister: F.G. Evans.

HOVE. Elim Pentecostal Church, Portland Road. Sunday at 11 and 6.30. Thursday at 7.30. Minister: Ron MacKenzie.

MALDON. Elim Pentecostal Church, Wantz Road. Sunday at 10, 11 and 6.30. Wednesday at 3 and 7.30. Minister: T.G.M. Hadlow.

MALVERN. Elim Pentecostal Church, Cowleigh Road (on the B.4219). Sundays at 11 and 6.30. Leader: John M. Persijn.

OXFORD. City Temple, Botley Road, near Railway Station. Sunday at 11 and 6.30. Tuesday at 6. Junior Club, 7.30; Bible Study; Thursday, 7.30. Minister: John Hyde. Tel: 63314.

PAIGNTON. Elim Pentecostal Church, New Street. Sunday at 11 and 6.30. Tuesdays at 7.30.

PORTH, Rhondda. Elim Pentecostal Church, Pontypridd Road. Sunday at 11, 3 and 6.30. Tuesday at 7.30, Bible Study. Thursday at 7.30, Prayer. Minister: Raymond Jones. Tel: Porth 4405.

PORT TALBOT. Elim Pentecostal Church, Dalton Road, Sandfield. Sunday at 10.30 and 6.30; Tuesday at 7.15. Thursday, Youth meeting at 7.15. Minister: A.J. Taylor.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sunday at 9.45, 11 and 6.30. Tuesday and Thursday at 7.30. Tel: Ryde 65408. Minister: N. Broomhead.

SALISBURY. Elim Pentecostal Church, Milford Street. Sunday at 9.45, 11.15 and 6.30. Wednesday and Friday at 7.30. Minister: Glyn Taylor.

SOUTHPORT. Evangel Temple, Manchester Road. Sundays at 10.45 and 6.30. Wednesday at 7.45. Thursday at 7.30. Minister: K.J. Cave. Tel: 37180.

SWANSEA and GOWER. The City Temple, Dyfatty Street, Swansea. Sundays at 11 and 6.30. Weeknights, Tuesday and Thursday at 7.15. Minister: Edward J. Jarvis.

TORQUAY. Elim Pentecostal Church, Princes Road. Sundays at 11 and 6.30. Thursday at 7.30. Bus No. 150 or 114.

WEST KIRBY. Elim Pentecostal Church, Grange Road, Wirral. Sunday at 11 and 6.30. Tuesday, Wednesday and Friday at 7.30. Minister: B. Grist.

WESTON-SUPER-MARE, Avon. Elim Pentecostal Church, Manilla Place, Birnbeck Road. Sunday at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: J.B.D. Ritchie. Tel: 24263.

BANK HOLIDAY CONVENTIONS

BIRKENHEAD. August 28-30. Assembly of God, Willmer Road. Saturday at 7. Sunday at 6.30. Monday at 3 and 6.30. Preacher: Hans Koornstra (Principal of the Flemish Full Gospel Training Centre). Light refreshments between meetings on Monday).

HARROGATE. August 30. Wesley Chapel (kindly loaned), Oxford Street, at 3 and 6.30. Preacher: Ron Williams. Musical ministry by Lelle and Reka (Bradford). Cups of tea between the services.

HEREFORD. August 28-30. Elim Pentecostal Church, Clive Street (off Eign Road). August Annual Convention. Saturday at 7.30 and Sunday at 6.30. Monday at 3 and 6.30, (tea provided between services). Preachers: E.F. Cole and M.E. Sherwood.

ROMSEY. August 28-30. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Sunday at 11.15 and 6.30. Monday at 3 and 7 (tea provided between meetings). Venue on Monday only, the Baptist Church, Bell Street. Preacher: L.P. Cowdery.

ROTHERHAM. August 28-31. Elim Pentecostal Church, Canklow Road, Westgate. Annual Convention. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 (tea provided between services), Tuesday at 7.15. Preachers: J.C. Smyth and I.R. Hall with supporting musical items.

SOUTHPORT. August 28-30. Elim Pentecostal Church, Evangel Temple, Manchester Road. August Convention. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (tea provided). Speakers: Eric Dando and Tom Walker.

WESTCLIFF-ON-SEA. August 28-30. Elim Pentecostal Church, Electric Avenue, off the A13 to Southend. Bank Holiday Convention. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: Laurie Lambert. Singing items from the Westcliff Male Voice Choir — Marie Hamilton and Elaine Burley.

ITINERARIES

The President (John H. MacInnes):
September 11-13, Portsmouth, Petersfield and Ryde; 14, Worthing, 15, Bognor; 16, Crawley; 18, Brighton Lanes; 19, Brighton, Preston Park a.m; Hove p.m; 20, Newhaven; 21, Hastings; 22, Bexhill; 23, Eastbourne.

Olive Jarvis:
September 8, Witney; 9, Hereford; 10, Bristol; 12, Keynsham a.m; Weston p.m; 13, Chippenham; 14, Oxford; 15, Cheltenham; 16, Gloucester; 17, Trowbridge; 19, Wells.

David and Margaret Mills:
October 28, Barnsley; 29, Rotherham; 30, Sowerby Bridge; 31, Dewsbury; November 2, Wrenthorpe; 4, Huddersfield; 6, Halifax; 7, Knottingley; 9, Mosborough; 10, Bradford (afternoon and evening); 11, Sheffield.

PIONEER VENTURE
IN YEOVIL

Pray for Derek & Shirley Hams

Branch church to be opened for full services on expanding Larkhill Estate.

Welcome Service: **Fri. Sept. 3rd at 7.30 p.m. with Ron Jones, W.J. Maybin and Ray Hughes.**

D.5213

Please pray
for the
HYTHE
CRUSADE
Conducted by
David Williams and Michael Epton
Commencing
Sunday September 12th
in the **New Elim Pentecostal Church**
Ormonde Road

D.5233

Please pray
for the
SHREWSBURY
CRUSADE
Conducted by
John Cooper and Ray Jones
Commencing
Sunday September 5th
in THE MUSIC HALL

D.5232

CONVENTION TIME

at THE CITY TEMPLE,
BRISTOL 2.
(Jamaica Street, off Stokes Croft)

MONDAY, AUGUST 30th

(11.00 a.m. — 3.00 p.m. — 6.30 p.m.)

Children's Convention & Picnic
at 2.30 p.m.
Light refreshments available between services.

with GERALD CHAMBERLAIN
(A.o.G.)
JACK OSMAN,
DUNCAN FRANKLYN,
RON JONES,
A.P. JOHNSTON and
JOHN MacINNES (President)
THE NEW CREATION SINGERS

*** Plan to be present**

D.5211

DO'S AND DONT'S

by **Trevor Partington**

The predicament

THE young man had not been a Christian for very long. It was a joy to meet with other believers and hear them talk about their faith, but one thing bothered him. This was the question of the do's and don'ts. How was he going to sort his way through the maze of conflicting views? He, and his new found friends, were one in some things – the really important matters of the faith that concern the person and work of Christ. There was no disagreement here, but it was those other matters that confused him – eating and drinking, Sunday observance, pleasure and amusements, dress, habits and so on. How was he going to sort them all out? Sister X had her views, but brother Y had his too. They expressed their views quite dogmatically "on the authority of God's Word", and the sister said, "It was never like this in my time". What was this young man to do? How was he to order his life?

The remedy

One day he was reading Romans 14, and suddenly the whole matter came into focus. The rigorist ethics of sister X, and the broadmindedness of brother Y were seen in the light of scripture. It gave the young man food for thought. This chapter tells us not to judge people because they don't see things exactly as we do (v. 1-4). *"Who are we to pass judgment?"*

When we do judge, are we not guilty of pride and of putting ourselves on a pedestal? Each of us must be responsible to God for the way we live and act. We must remember the judgment seat of Christ, and conduct our behaviour in the light of this (v.10-12). Furthermore, we must not do anything which may put a stumbling block in the way of others (v.13-15; v.20-21). If I allow this thing in my life, which in itself is not wrong, will it hinder some other Christian? Will I be a bad example? Will this mar my testimony for the Lord?

Conscience told our young man that certain things were right. He had prayed about it, and still felt the same, even though a fellow believer had unwisely said to him, "You're siding with the devil". Paul said, *"As for myself, I am perfectly sure on the authority of the Lord Jesus that there is nothing really wrong with eating meat that has been offered to idols"* (v.14, Living Bible). He had his critics. So did the young man, *"but happy is he that condemneth not himself in the things which he alloweth"* (v.22).

No other Christian should be our conscience; we must not be their conscience! We need personal conviction about these things, otherwise our motives will be wrong and actions meaningless. Paul chose to stop eating meat offered to idols (1 Corinthians 8:13), at least in circumstances where this caused offence. But these "secondary things" must never, he said, become major issues in our faith, *"for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost"* (v.17). If secondary things do come to the forefront in our thinking then we're placing emphasis where God has never placed it. Rather we should *"let Christ be Lord in these affairs"* (v.18 Living Bible).

Supposing someone in church life is always speaking out about this thing or that thing. Are they acting in the light of verse 19, *"Aim for harmony in the church and try to build each other up"?* Living Bible). On the contrary, they are usually a disturbing influence in the assembly.

An assessment

The Word of God is clear about some issues. For example, we should not commit adultery, steal, bear false witness, or defraud people (Mark 10:19), but on other matters the scriptures are less explicit. We have to be guided by general principles.

"If we look for the origin of Pentecostal ethics, we find on the one hand a constant basic pattern of ethical prescriptions, and on the other hand powerful influences from the national background of each particular group. But the belief is always held that these distinctive national features have been derived from the Bible". W.J. Hollenweger: *The Pentecostals* S.C.M. Press 1972). The school of thought in which we have been brought up has a lot to do with the attitudes we adopt. This is particularly true of regional, and wider still, of national attitudes. Christians in other countries would be shocked at some of the things we accept as being right, and vice-versa. So, let us major on vital truths, but minor on less important issues. In the words of scripture, *"Let every man be fully persuaded in his own mind"* (Romans 14:5).

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

AUGUST 28th, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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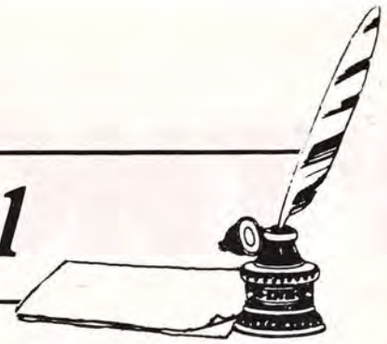
Editorial



READING through 1 Corinthians a short time ago, I was struck by the thought of how much of the New Testament is corrective. Almost all of Paul's epistles deal with one form of problem or another; the only exceptions being the letters to the Ephesians, which is really more a circular letter and the letter to the Philippians.

In Romans, believers were sitting in judgment on each other's conduct, especially with regards to what they should or should not eat, the strong were sitting in judgment on the weak. Paul's answer to them was that *"We shall all stand before the judgment seat of God"* (Romans 14:10 RSV). This judgment has to do with the granting of rewards for faithfulness. The nearest equivalent in modern terms is to think of granting of the medals to the athletes in the Olympic Games. The one who judges sits at the *bema* seat rather than upon a throne of judgment. The distinction is an essential one, for believers will all one day stand before the judgment seat; they will never stand before the white throne which is the place where sinners will one day stand. In the meantime however, believers should also continually judge themselves.

The Corinthian congregation had a great many problems, but personal ambition and a general lack of self-discipline were the root causes of most of these problems. There are still people today who would rather not be bothered with spiritual gifts in the local assembly because of the problems that arise in their operation. The proper way is not to "forbid to speak in tongues" but to learn again those basic principles of Christian behaviour, the lack of which causes these problems to arise.

Paul marvelled that the Galatians were so easily bewitched by plausible men; the language he uses in this letter is stronger than in almost any other place and he expresses the opinion of those who preach *"another"* gospel *"let him be accursed"* (Galatians 1:8). He ends the letter however by telling them that those who walk in the Spirit are gentle, and among the list of gifts of the Spirit are kindness, gentleness and self-control.

The believers at Colosse were troubled by a subtle form of intellectual pride masquerading under the name of enlightened wisdom. A few years afterwards, under the name of Gnosticism, this heresy was to make inroads into the life of many churches.

The lesson for us is surely that at the present time the local assembly may well have its problems and its upsets, but in the wide sweep of the Word of God there is provision to meet every eventuality that is likely to arise. We may well live in a more sophisticated and advanced society but the basic areas of difficulty remain the same.

Discipline with regard to our own walk and courtesy and consideration of others are of paramount importance, not only for a harmonious church life but for a life that is pleasing to the Lord. Anything less will bring us problems now and make us shamefaced when we meet the Lord.

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VINCENT VAN GOGH

by **Bob Clarke** A.T.D.

VINCENT VAN GOGH was born at Zundert, in Holland, in 1853, the eldest son of a Lutheran pastor. His grandfather was also a pastor and three of his uncles were art dealers, one of them was a partner in the eminent firm of Goupil which had branches in London, the Hague and Berlin. When he was sixteen, Van Gogh entered the Hague branch of the firm, and four years later was transferred to London. Vincent had lodgings in South Kensington with a Mme. Loyer, a French widow who had a school that was run by her daughter, Ursela. Vincent immediately fell in love with Ursela but she laughingly rejected him. Such events were psychologically disastrous for Van Gogh and they caused him to engage in melancholy and religious torment. Turning to religion which was in the guise of Christianity, he used it as a crutch for living, a retreat that offered him no support at all. He transferred to the Paris branch of the firm and plunged into religious studies and lay preaching.

Seminary. Shortly afterwards, he moved to Amsterdam to prepare for the entrance examination for the theological seminary. He worked hard, but as he had not even begun Latin, Greek and Hebrew, he soon recognized the hopelessness of his task. Three months later he entered the evangelical school for lay preachers in Brussels, but after a short while he was asked to leave. In November, 1878, he went on behalf of a missionary society as a voluntary preacher among the miners of the Borinage, then a district of great poverty and squalor in the Southern part of Belgium. It would appear that his "gospel" was a sort of Christian Communism, and in his attempts to win the people he surpassed them in total poverty and humility. He wore a sackcloth shirt under an old army tunic, smeared his hands and face with soot and slept on the mud floor of a hovel. He started a school, preached and held Bible readings and was always available in the event of need. His ministry there was compassionate and sacrificial, yet his zeal earned him only the mistrust of the miners and the scorn of the clergy. In July 1879 Van Gogh was dismissed; after this he lived in poverty and squalor for many months. He eventually sought refuge at the parsonage at Nuenen where his father had just been appointed. It was during this period that he rejected the gospel and threw himself into his art. He spent two years there, working prodigiously, but his convasses were dark and sad.

Rejection. It is perhaps the Nuenen canvasses that best reveal the reasons for Vincent's failure to find meaning within the gospel. His painting of *"Still Life with Bible"*, which was produced during this period, shows his rejection of the "Suffering Servant" – the Bible is opened at Isaiah 53 and is set against Emile Zola's novel, *"Zest for Life"* – for the sociological philosophy of Emile Zola. The colour used by Van Gogh in this particular painting is typical of the Nuenen period. Van Gogh is thought of today as a colourist, and it is in this respect that he has influenced other artists and indeed movements of art. Yet these sombre-toned pictures are a sad reflection of the meaning that he had failed to find in the gospel. Nowhere do we find within them evidence of the life that Jesus came to bring, nor of the joy that is a product of a Spirit-filled life.

Change. Following his rejection of Christianity his paintings underwent a radical change for the better, but alas, the same could not be said for him. His life proceeded from one tragedy to another, from hospital to asylum, until, in 1890 he ended his life by shooting himself at Auvers.

Van Gogh was undoubtedly an unstable, hypersensitive epileptic, yet he was also a man of rare nobility and utter sincerity, who sought in vain for a meaning to life. Undoubtedly he had never really understood the gospel, for his work as a missionary centred on a social gospel rather than the proclamation of grace. However, the Church cannot be entirely cleared of blame for his failure to find salvation. A study of his letters shows that he was sharply critical of the social morality and customs within the church, and moreover, he does not exclude his parental home from these attacks.

The story of Vincent Van Gogh is one of emotional torment, terrible lonliness, and an unsuccessful search for reality. Every Christian needs to realise that only a careful and correct exposition of scripture, proclaimed by a life that is walking in the light, is useful to God.

Elim Church News

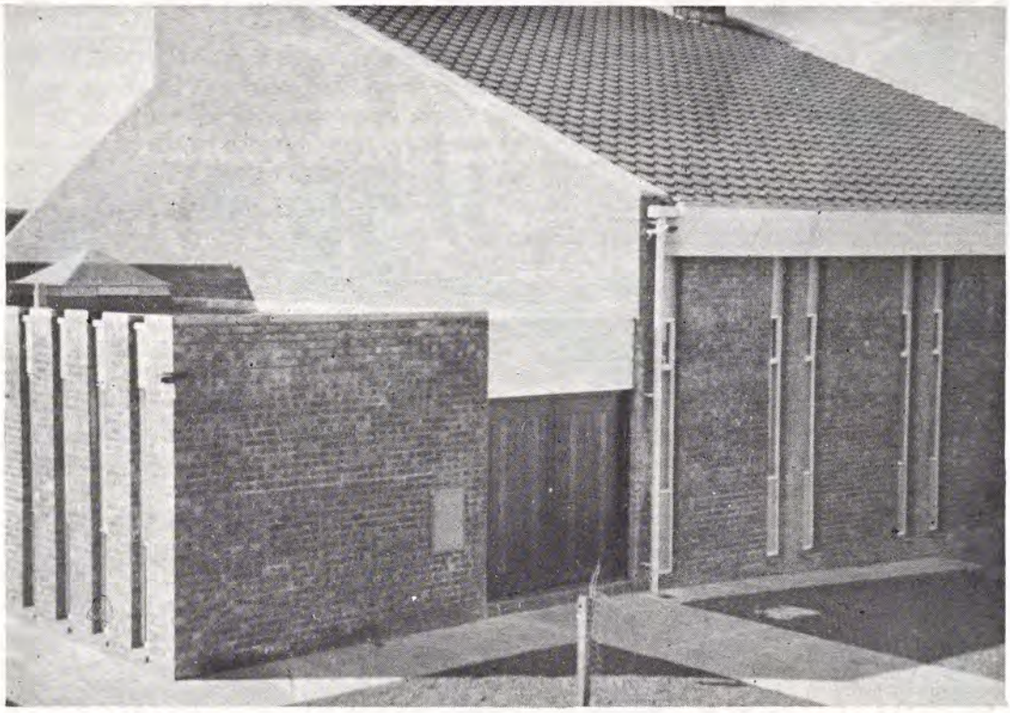
DOWLAIS

Pastor: J.A. Crimp

"WHAT lies ahead" may well have been the burning question in our minds as we faced the first year in our new church. First things in our lives are important to us; the first job, the first wedding anniversary, the first child born into the home, the first birthday. It seemed fitting that our first infant dedication took place on the first Lord's Day following the opening services. While we have known the teething troubles of the early months in a new building, we rejoice as God's hand has led and guided us. We have witnessed conventions and weddings, baptismal services and the admission of new members into fellowship, each in turn bringing joy and blessing to our hearts.

We were delighted to welcome the many Elim friends who gathered with us on the occasion of our first anniversary. The ministry of song and testimony by the Caerphilly Elim Church Choir, and the direct, forceful challenge of the Word ministered by John Cooper, left us in no doubt that God was calling us to re-dedication of life and service. This challenge continued over the weekend as Pastor R.R. Taylor of Nottingham, a former pastor of the Dowlais Church, ministered the Word of God in power and blessing. Looking back over the past year we give praise and thanks to the Lord for the many blessings that have attended our way, and, having passed the first milestone, we shall step out with all confidence in God.

G. CRIMP



Church at Dowlais

After the successful visit to Birmingham in 1975, the Youth Committee have decided to visit **Bristol**. The famous COLSTON HALL is the venue – 2,300 free seats.

THE NATIONAL YOUTH RALLY 1976.

SATURDAY, 23rd OCTOBER

JOIN THE CROWDS OF YOUNG PEOPLE!

3.00 YOUTH CONVENTION RALLY
6.30 YOUTH EVANGELISTIC RALLY

REACHING THE LIVING WORD OF GOD:

Lyndon Bowring (LONDON)
Wynne Lewis (CHELTENHAM)

Presenting the sound of heavenly music:

"COME ALIVE" CHOIR – CARDIFF
"NEW CREATION" CHOIR – BRISTOL

Book your coach now, watch for further details
INFORMATION: 01 727 4877

D.5227

by **D.M.Panton.**

Watching for His Coming

A FEW years ago a London burglar, before leaving with his loot, left this note on the table: "Watch as well as pray".

Evidently the burglar knew his Bible, even if he didn't obey it. For Jesus gave a similar admonition: "Watch ye therefore, and pray always" (Luke 21:36); or, as the New American Standard Version reads, "Keep on the alert at all times".

The day of the Lord will come "unawares", like a burglar, He warned. The NASV translates it, "Suddenly like a trap", and, "it will come upon all those who dwell on the face of the earth" (vv. 34, 35), so that none shall escape.

Ever watchful. In the light of these facts, our prayer should be: "Lord, keep me alert and ever ready for Your coming. Help me to be watchful and prayerful. Give me a quiet heart, a dedicated life, and a single purpose. May I be found trusting You wholly, loving You fervently, and serving You faithfully when You come".

Every moment, as the hours and days plunge down toward the final cataracts, makes it wiser for us all to pray such a prayer.

Our Lord heaps figure upon figure to describe our duty; a sentinel-porter who is never to sleep at his post; a midnight traveller, constantly clothed; a wedding guest, alert for the first sound of the Bridegroom's coming; a householder so vigilant that no burglar can enter. Our Lord exhausts language to provoke watchfulness.

Totally unexpected. This is the supremely characteristic point of His second advent – that its date will always be unknown and unforseen and, when it arrives, will be totally unexpected.

"Watch therefore" – since sudden rapture will seize one and leave another – "for ye know not on what day your Lord cometh" (Matthew 24:42). The date is unknown to any except God the Father.

Had it been possible to discover the date from Daniel and had it been set there by God for the discovery, angelic eyes, and much more our Lord's would have discovered it.

Concealment. The ignorance is designed as a discipline and a test. The Lord has expressed it in every way – we know not the hour, the watch, the day, the year, or even the period.

The Saviour, taking special pains to seal the secret, revealed the moral reason for the concealment. "But" – if you have any doubt on the point – "know this" – as a further and decisive revelation – "that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through". The construction of houses in that time and place were such that the walls could easily be pierced or dug through.

Watches of the night. "If he had known in what watch" – our Lord may come in any watch of the night. Roman guards had four watches during the night, lasting 3 hours each. The fourth watch, from 3 to 6 a.m., was the most difficult. The force of the parable is overwhelming. "If he had known in what watch, he would have watched" – that is, he would have set his alarm for the predicted moment and awakened then. But since he knew not the watch he ought to be have been watchful all the night through.

In Luke 12:38 our Lord warns that He may come in the two darkest watches – "And if he shall come in the second watch, or come in the third watch" (just before or after midnight). The disastrous consequences of imagining that we know the date are dramatically presented by our Lord as a burglarized house!

"Watch therefore", He says, "for ye know not what hour your Lord doth come" (Matthew 24:42). "In such an hour as ye think not the Son of man cometh" (v.44).

As a thief. The apostle Paul repeated the reference to burglary: "The day of the Lord so cometh as a thief in the night" (1 Thessalonians 5:2). Then he went on to commend the Thessalonians for their watchfulness: "But ye, brethren, are not in darkness, that that day should overtake you as a thief" (v.4).

So there is only one safe course to follow. Watch, and be ready. Let every word and every action be precisely what you want the Lord Jesus to find you doing or saying when He comes.

The dawn of World History

by **Charles J.E. Kingston**

3: LIGHT BEFORE THE SUN (Genisis 1 : 3)

HOW often we puzzle over this Scripture, thinking the Sun should have been created first before light. Yet, even the writer of these words could not have been so blind as to fail to see that earth's light comes from the Sun. When he placed the creation of light before the appearance of the Sun and Moon he must have intended to say something important.

The world of Moses' day worshipped the sun, moon and the planets. Abraham's father, Terah, worshipped the Moon-goddess, Nannar, in Ur of the Chaldees and when the family left Ur for Haran they found the worship of the Moon-goddess carried on there also. It was, perhaps, for this reason that Terah settled there.

They believed fate was ruled by the course of the planets; they had their horoscopes and astrologers. They scanned their horoscopes to discover what fate had in store for them from some threatening planet. Against this the Bible protests, saying that sun and stars have no power. They have divinely ordained functions to fulfil, to separate day from night and that's all there is to it. Their function is to transmit something they have been created to do. The lesson for us moderns is that our lives are not governed by cosmic forces, nor black cats, lucky numbers, charms, rabbit's feet, or whatever – but by the God who utters His majestic *"Let there by light"*.

Light is more than the glow of the Sun; this is only ordinary light, visible to the unaided eye. Beyond this light which we see are the infra-red and ultra-violet radiations which we cannot see with the unaided eye. All light travels in waves, or as some think, particles; it is movement.

(1)The beginning of Light

When the earth was without form and void, the Spirit of God "moved upon the face of the waters". The Hebrew word, translated "moved" is a picture of a dove, brooding over its eggs to bring the germ of life to maturity. This brooding or moving, was the beginning of light in its lower radiations. Then God said: "Let there be light" and the pulsating waves grew faster and faster until light broke over the earth, still covered by clouds so deep that is was not until the fourth day that the Sun and Moon became visible.

Since God is Light and Jesus declared that He was the Light of the world (1 John 1:5; John 8:12) this light which suffused the earth was a manifestation of God, of that ineffable light in which He dwells, irrespective of any outward cause.

"God saw the light that it was good", (Genesis 1:4). The dew-fresh earth-light evoked God's pleasure and rapture.

(2)The rejection of light

God made light beautiful. Why then has man made the earth so dark, sad and fearful? Our Bibles are usually bound in black! Christians wear an intense look, giving the impression that to be a Christian is an unhappy experience! A mother whose son intended to enter the Christian ministry was remonstrated with by her neighbours who said he was such a jolly lad and religion was so awfully sad! The daily newspapers are full of sad stories – of killings, bombings, strikes, suicides, violence! Popular songs cry out in lugubrious tones for love or wallow in the "blues" and the soloists look so painfully sad!

Yet God intended the world to be light. Jesus spoke words of forgiveness and hope. Still men live as if Jesus Christ had never died for them, tormenting themselves with wounded consciences and unforgiven guilt. What a change when the light shines in! *"For God, Who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ"* (2 Corinthians 4:6).

I heard of a man, just converted, who thought the brick wall outside the church to be the most beautiful brick wall he had ever seen! The wall had not changed but he had! Only as we come to know the Creator can we fully appreciate His creation and light.

Separated from the Lord of Light we go into darkness. *"This is the condemnation that light is come into the world and men loved darkness rather than light because their deeds were evil. . . . But he that doeth truth cometh to the light"* (John 3:19-21). In the story of the Good Samaritan Jesus pin-pointed for us this choice of darkness, rather than light. The Priest and the Levite were each faced with an unpleasant truth on their journey to Jericho; an injured, half-dead, man lay on the roadway. The truth was stark. You must do something to help, even though the situation is fraught with danger. You, too, may be attacked.

The problem. Both chose not to see the problem. They made a wide detour so they could afterwards salve their conscience by saying: "Really, he was so far away that I could hardly see him." Helmut Thielicke tells of a splendid

student who was studying theology; he had an evangelical desire to bring the saving truths of the Gospel to others. Suddenly, he was obsessed with doubts as to whether Jesus were really the Son of God; finally he lost faith in the existence of God, left the College and then the Church. Later, Thielicke learned the reason for his change of heart. The Black Shirts had taken a fancy to his tall Nordic figure, had offered him a salary far higher than the church could provide and finally won him over. He availed himself of doubt, in order to play dead to the Truth.

Bunyan (in *The Holy War*) represents the problem in a slightly different way. After Diabolus had been finally driven out of the town of Man-soul he tried various ways to get in again. Finally, he organised an army of more than 20,000 doubters with which to attack the town's inhabitants!

Even if we reject the light and turn to darkness we are still in God's presence. *"If I make my bed in hell, behold, Thou art there. . . . If I say, Surely the darkness shall cover me: even the night shall be light about me"* (Psalm 139:8, 12). Man may flee from the light, travel to the ends of the earth, ask the darkness to hide him, yet will God's searchlight find him out.

(3)**Light-bearers made** (Genesis 1:16) *"And God made two great lights."* The world "made" *(asah)* means to work about anything, or to appoint anyone to an office. It does not therefore mean that God created *(bara)* the sun and moon on the fourth day, but solely that he designated them to the office of determining rhythm of day and night. It was in the "beginning" when the sun and moon were created, whenever that might have been.

Again the Holy Spirit carefully guards the truth. The two great lights which God made are only "lamps", light-bearers, luminaries. A different Hebrew word is used to describe them *(maor)* from that used to describe the light of the first day (or), which is diffused light, as opposed to a light-bearer.

Yet when Jesus told us, who believe in Him, that we are the light of the world (Matthew 5:14) the Holy Spirit recording this used the same word (*phos*, radiance) as is used of Christ Himself as the Light of the world (John 8:12). Is this not because the indwelling Christ in us will shine through us with the same radiance, though because of our human frailties in a diminished form, as shone from Him? Lord, may that light which is from you be in us, and let it now be in a greater measure that it has ever been before.

ITINERARIES

The President (John H. MacInnes):
September 11-13, Portsmouth, Petersfield and Ryde; 14, Worthing; 15, Bognor; 16, Crawley; 18, Brighton Lanes; 19, Brighton, Preston Park a.m; Hove p.m; 20, Newhaven; 21, Hastings; 22, Bexhill; 23, Eastbourne.

Olive Jarvis:
September 8, Witney; 9, Hereford; 10, Bristol; 12, Keynsham a.m; Weston p.m; 13, Chippenham; 14, Oxford; 15, Cheltenham; 16, Gloucester; 17, Trowbridge; 19, Wells.

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodee, Sundays at 8.30 a.m.

BBC Radio 4. September 5th. Morning Service from Elim Pentecostal Church, Southampton, at 10.30 a.m. Preacher: W.J. Maybin.

Brazil

Radio Londrina – 18.30-1855 (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. Every Tuesday at 8.45 p.m. vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

Thoughts from the Gospel of Matthew

by Frank Lavender

37 Offences
Matthew 18:7

I wonder what it is that offends, upsets or irritates you? Whatever it is, almost certainly the offence is caused by what someone else does. We rarely find that a person is irritated by what they themselves do. However, the words of the Lord Jesus indicate that the true cause of offence comes from within oneself (v.8-9) and, together with Matthew 7:1-5 shows that we need to take a critical look at our own lives. God alone has the right to be wholly critical of others, because He alone is perfect, unblemished and with no cause for self-criticism. He also looks beyond the external conduct, for He sees the heart and observes our motives.

What is it that is offensive to God? The messages to the churches in Revelation 2 and 3 show what offends Him. The message to Ephesus rebukes the lack of love for the Lord and other Christians. (**Note**: We can never doubt the love of God for those who He has to rebuke; but are we quite sure that we truly love those who *we* criticise?). Pergamos was rebuked for holding false doctrine; what we believe must also affect the way we live. The church at Thyatira was guilty of immorality and spiritual compromise. Sardis was a hypocritical church, for the appearance which they gave to men was the opposite of their truth condition. The believers at Laodicea lacked conviction; they were lukewarm, complacent and self-satisfied. We can say, therefore, that the faults in Christians which are offensive to God are lack of love, false doctrine, immorality, compromise with evil, hypocrisy and complacency.

Here then are some of the questions which we must direct to ourselves, not at others. Do I truly love God, my Christian brothers and sisters; do I love dying souls of men and women? Are the things which I believe and which shape my life, the teachings of the Word of God? Am I pure in body, mind and spirit as God's Word requires me to be? Do I pretend to be what I am not – am I a hypocrite? Have I become apathetic and cold in heart, or am I fervent and enthusiastic in the things of God? Let us ask the Holy Spirit to search our hearts and to show us the truth about ourselves. May we all have a conscience that is void of offence toward God and man.

River of God

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive)" (John 7:38, 39).

ALMOST every schoolboy is taught during geography lessons of the importance of the rivers of the world, and of the contribution they make to the communications and commerce among nations. Flowing from inland areas to the open sea they enable trading companies to reach distant shores with their goods through their easy mode of transport. It is therefore not without significance that our Lord took up the simile of a river to denote the importance of the Holy Spirit's work in relation to our witness among those beyond our own immediate boundaries. He comes to give access to a wide area of spiritual activity.

Role. One of the most pertinent questions we are being asked today concerns the Church's role in our modern changing society. Shielding behind ancient traditions and claims to divine motivation, the Church is challenged by the rapid cultural, sociological and scientific experts. Possessed by the Holy Spirit and established as a witness to the person of Christ, the Church is related to the world only insofar as its testimony is distinct and unadulterated. Even its fragmentation into denominations is evidence of a vitality both in the discovery and declaration of spiritual truth.

The very differences that seem to divide various groupings within the Church are proofs of an awareness of its mission and responsibility. With all its faults it is yet striving towards a noble ideal, while at its head stands the majestic unfailing figure of the Christ, demanding, yet helping; commanding to a sacrificial way of life, yet providing power to overcome the pressures that beset us.

It is fitting therefore, at the approaching end of our twentieth century, that we examine ourselves and seek to discover our true role in today's revolutionary age. How do we fit into the organism created by Christ – His Church? How do we stand in relation to the worldly scene around us? What is the justification for our existence as a separate denomination? To wave the New Testament in the faces of our contemporaries with the declaration, "We believe in the Holy Ghost", while at the same time we shirk the Spirit's mission to the world in which we live, can only result in a cynical rejection of our claims to divine power. It is possible to become just ordinary within the framework of our pentecostal pallisades despite our happy chorus singing and emotional ejaculations. The same deadening ritualism that seems to afflict certain aspects of the Establishment can appear within the ranks of those who testify to a more free form of worship.

Adjustment. A little introspection, therefore, might be helpful if we are to fulfil the Master's command to go into all the world and preach the Gospel. There may be need for personal adjustment, a deeper dedication, a sincerity that is unsullied by unworthy motives. So often when we talk to others we wear a mask, our conversation is too often taken up with trivialities, such as the weather, politics, the latest achievements of science, often in an effort to avoid disclosing our own inner feelings and desires. But when we confront our own nature in the light of Christ's cross in an intensive questioning of our deeper motives, we have to fall on our knees in humble contrition and ask for the petty offences that corrode our lives to be cleansed away in the Saviour's blood. "Let a man examine himself," declares Paul, "and so let him eat", to which we would add John's exhortation, *"God is light . . . if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin . . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"* (1 John 1:5, 7, 9). God is light, in Him is no darkness, therefore whatever we do for Him, whether in evangelism, missionary outreach, or the everyday chores of assembly life, we must avoid the motivation of unsanctified ambitions, the inner desires we hide under the cloke of spiritual exercises. We cannot bend the will of God to serve our own carnal wishes. The Holy Spirit is given to us that we might find a way to the needy world around us. Just as the river has a source and an outlet, so the Spirit flows from the inner nature of the child of God to provide life to the generation in which we live. This is surely what Jesus meant when He referred to the tide of power flowing from the believer: *"Out of his belly shall flow rivers of living water"* (John 7:38).

Boldness. Having said this we must also affirm our belief in certain unshakeable verities of the faith. Doctrine must be boldly stated and never surrendered for the foibles of pseudo science. We must take the Bible, absorb its sacred truths, and propound its sacred declarations to a world confused by its materialism and disbelief of the moral values established in God's word to man. Knocking away the supports set up by our forefathers, our modern intellectuals boast an integrity that merely leaves a mental vacuum, for it provides no valid answer to the problems besetting us in an age of bewildering change. The assaults on the truth of God's Word can never satisfy the crying need of the human soul.

At this point we recognise that the Pentecostal Movement, and Elim within that great witness, have an important part to play, for the Holy Spirit, whose ministry we acknowledge and honour, throws the glow of His testimony on the person of the Lord Jesus Christ. *"He shall not speak of Himself. . . "He shall glorify Me: for He shall receive of mine, and shall show it unto you"* (John 16:13, 14). Any retreat from a supernatural witness leads to spiritual decline.

by **H.W. Greenway**

The Church needs a dimension beyond the natural, and this is provided within the realm of the Holy Spirit's activities. It was when the disciples were filled with the Holy Spirit that they were given utterance and boldness: *"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance"* (Acts 2:4); *"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness"* (Acts 4:31). We thus become both vocal and vital by this wonderful infilling and bear adequate testimony to the truth committed to us.

Presumption. We all have a responsibility, leaders and people alike, to propagate the truth, truth in its simplicity, lest we be diverted from the path of duty by folk who take an isolated text of scripture to build up a system that hinders rather than promotes the interests of the kingdom of God. There is an idea abroad today that the truths which brought into being churches and communities of believers are just "old fashioned" and therefore unsuited to a more sophisticated age. How God must laugh at our foolish presumptions when that label is attached to eternal experiences. God Himself is old fashioned; the Holy Spirit is old fashioned, for the Godhead is everlasting and unchanging. There is nothing derogatory in the term old fashioned when used in relation to an eternal being. To use the words as a jibe is but evidence of our folly and ignorance. It is only feeble man who changes, he must do this in order to catch up with his lack of understanding. Let us never fear then, nor hesitate to declare the counsel of God. *"Preach the Word"* was Paul's exhortation to Timothy (2 Timothy 4:2), and to Titus he reminds him to *". . . speak thou the things which become sound doctrine"* (Titus 2:1).

In days of liberal ideas that purport to be advanced theology we must send our young men forth with clear doctrines to preach. The younger generation is adrift on an uncharted sea, it is our task to provide them with a sure guide. Our age has abandoned itself to the cult of pleasure seeking, the easy option is preferred to the tough discipline of moral prohibitions.

Prior to the great Welsh Revival of 1905 Dean David Howell wrote in 1902, a month before he died, "The authority of the Bible and the fundamental truths of Christianity are being weighed in the balance of reason and criticism, as though they were nothing more than human opinions. A steadfast faith in the invisible, the miraculous the supernatural is regarded as open to question. . . A Holy Spirit religion is the only cure for the moral and spiritual disease of Wales at this time. . . if it were known that this was my last message to my fellow countrymen throughout the length and breadth of Wales before being summond to judgement, the light of eternity breaking over me, it would be, that the principal need of my country and dear nation at present is still spiritual revival through a special outpouring of the Holy Spirit".

Evan Phillips, Welsh Presbyterian Moderator in an address on "Our dangers and Needs", spoke of the supreme need for revival, ". . . there is a considerably body of error dragging it in an atheistic direction. The Hegelian philosophy, and evolutionary principles in their extreme form have flooded the realms of faith, with undoubtedly the most devasting effects . . . the spirit of error fills the air, so that a silent subconscious influence on the minds of men attracts them away from the living God, the personal God".

Social change. The hunger for a true revival was met by the gracious work of the Holy Spirit which followed, so great in its impact on the nation that Lloyd George compared it to a tornado sweeping over the country and bringing in its train far-reaching national and social changes. Public houses were emptied, men in the quarries were holding prayer meetings ". . . of the most impressive character every dinner hour"; among students at Aberystwyth there were young girls "singing and weeping; sharing experiences of the Holy Spirit. . . I felt the Holy Spirit as a torrent of light shaking my entire nature". Eifion Evans writes of that period, ". . . one of the main issues of the revival's aftermath concerned the rise of a vigorous Pentecostalism. The main reason for it was the prominence given to the pentecostal manifestations during the revival. Evan Roberts. . . had experienced the direct power of the Holy Spirit at home each night for a sustained period of time."

Closed doors. That revival lost its impetus when the church secluded itself behind closed doors, but while the hand of God was apparent in the activities of the Spirit, thousands were swept into the kingdom of God.

The gimmicks of the twentieth century are no substitute for the living Word of God. In the first century, when the disciples were scattered abroad, they *"went everywhere preaching the Word"* (Acts 8:4). They had none of our modern devices to help them, but their preaching in the power of the Holy Spirit was dramatic in its effect, and miracles were performed. Samuel Chadwick has a warning for us. "The church that is man-managed instead of God-governed is doomed to failure. A ministry that is college-trained but not Spirit-filled works no miracles". When Christ comes within He brings life: when the Holy Spirit comes within He brings power.

Our prayer for these days must be for a mighty outpouring of the latter rain on our thirsty land, so that the rivers of God may flow at full flood. The day of our Lord's second coming is nigh at hand; the day of opportunity is far spent. Let us not be guilty of immunising ourselves against the coming of the Divine Spirit in this His day of power, lest we be found wanting.

"Thou visitest the earth, and waterest it (after Thou hadst made it to desire rain. Margin): *Thou greatly enrichest it with the river of God"* (Psalm 65:9).

to all Crusaders . . .

My dear Crusaders,

THIS IS a great pentecostal year! London is hosting the World Pentecostal Conference and thousands of folk from all over the world will be converging on our capital city. We anticipate the blessing of God will reverberate around the land!

In the wake of this Conference is the most important youth event of the year – the National Youth Rally on Saturday, October 23rd, at 3 and 6.30 p.m. This year we have chosen to visit Bristol and we have booked the famous Colston Hall for the event. There are 2,300 seats which will be filled with radiant young people singing and enjoying the praises of God.

We believe that the vibrant atmosphere of last year's rally will be evident. God will be blessing young people in a special way. The speakers are renowned for their liveliness and forthrightness. You will not be bored with the messages!

Lyndon Bowring is a young man in his late twenties who exercises an effective ministry as associate pastor of Kensington Temple. He and his charming wife Celia have been greatly used by the Lord among young people.

Wynne Lewis is known and loved by us all. He has positive convictions which he expresses with clarity, power and humour. He is the enemy of the pew-warmer. He will inspire you to greater service for God. Mr. Lewis with his wife and three sons now reside in Cheltenham where he has taken up a conference appointment as Director of Evangelism.

The music is presented by two choirs. In the afternoon "Come Alive" choir from Cardiff will lead the worship and in the evening the "New Creation" choir from Bristol will provide the background to an evening of evangelism and praise. These choirs need no introduction. They have both appeared on television and radio and in many rallies and conventions throughout the land.

There will be testimonies and plenty of opportunity for you to express your praise to God. Book your bus NOW. Remember, there is no charge for admission, but you can obtain complimentary tickets by writing to the **National Youth Director, (B.R.), Kensington Temple, Kensington Park Road, Notting Hill, London W.11 3BY.** Please enclose a stamped addressed envelope for the reply. I look forward to seeing you at the Colston Hall,

Yours sincerely in Christ,

ELDIN R. CORSIE

P.S. Bring your food and we will supply cups of tea.

50 YEARS

'The family of God.... on earth' was an accentuated reality for us members of the Caerphilly Elim Church on Wednesday evening 28th April last. We had gathered to a sumptiously arranged buffet spread surrounding a beautifully iced cake all tastefully prepared by a happy band of ladies. It was to be the fellowship background to a gathering organised to honour the Golden Wedding Anniversary of two very dear saints of God. — Pastor Leslie W. Green and wife, Ethel, who had ministered with us from 1958 to 1964.

It was a scene far removed, in time and location, from the Baptist Church, Wellington Sq. Hastings where our dear friends had given their marriage vows on 28 April 1926 and, unlike the first occasion, this present event was organised in the strictest secrecy so that we might surprise them in a manner calculated to bring the utmost joy to them and an eager display of affection from us.

The 'family' had gathered to honour two servants of God who have a special place in the hearts of members at Caerphilly and it was an evening in which nearly 200 of us joined, under the chair of Pastor John Cooper, in a round of reminiscenses, musical items and tears of joy.

The celebration culminated with presentations to the happy couple of a bouquet of flowers from the Ladies Fellowship and a cassette tape recorder with taped recordings of musical items associated with our Church. Also presented was a large, specially designed Anniversary Card, which had been previously signed by every member present, as a token of our love and affection. Honour to two whose recipe for happiness was, "Each for the other, both for God"

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May Osman's Page

FIRE

OUR town of Bournemouth is still staggering after the £1 million mystery inferno which has left the central coach depot in ruins and closed the Hants and Dorset bus station at the peak holiday time. The blaze broke out about 2.45 a.m. on Sunday, 25th July and a passing ship in Poole Bay sent a radio alert "We can see a red glow"; an elderly pensioner at some nearby flats also reported the fire. Within minutes there were sixty firemen and a dozen fire-engines fighting the fire, four people including a police constable and a fireman were casualties. P.C. Owen inched his way through dense smoke and fumes to rescue a London couple who were asleep in one of the coaches. Part-time fireman T. Blackmore had never driven a coach before that night but he jumped into the smoke-filled cab and pressed every button in sight and after two interminable minutes he started the motor and drove the coach to safety. Bus driver, Barry Siviers, was returning from a party when he saw the blaze. He ran into the bus station and drove twenty buses to safety, "Explosions were going on below as I drove the buses out" he said. "There was an awful moment when we thought the floor was going to give way". He was finally overcome by the fumes and smoke and had to be taken to hospital for treatment.

And so in the hour of trial a few more heroes emerge. It is amazing how much the human body will stand in times of stress. When we heard the news we were horrified, but we were thankful to God that no lives had been lost or serious injury sustained. We wondered what we would do about our Open Air witness in the Bandstand in the Lower Pleasure Gardens, right alongside the Bus Station, as all the roads were sealed off. We prayed that God would enable the workmen to clear the hosepipes and debris so that the witness could ring out loud and clear, and in spite of difficulties with parking problems we were able to hold our Open Air witness. Between 500 and 600 people sat on deckchairs to listen to the gospel in word and song and many took counselling literature; we trust that many of the listeners would have been made aware of how uncertain this life is, and that none of us can boast of tomorrow.

Temporary bus stops have had to be set up and long-distance coaches have been re-routed, and I'm afraid many people were late for work on Monday morning. The authorities concerned are coping magnificently, especially as the town is packed to the seams with holiday makers.

This makes me think of the fire of God which fell on the Day of Pentecost. It did not burn up any buildings or cause havoc in Jerusalem, yet it got inside the building and a flame of fire sat upon the head of every one of the one hundred and twenty. It made them clean vessels, fit for the habitation of the Holy Spirit of God.

Fire is also a cleansing agent, it can burn up all disease and infection as is illustrated by the Great Fire of London which destroyed the last vestiges of the Great Plague. The fire burned down the disease-ridden houses and a new city emerged from the ashes. God has said that in the last days He would pour out His Spirit upon all flesh. We need the fire of the Holy Spirit to fall upon our land today; only then will we be rid of the canker and disease of sin that is eating away at the vitals of our country. The signs all around us tell us that we are living in the last days, and we need to pray that God will pour out His Spirit upon Britain, even as He is doing in other parts of the world. We need the fire of God.

Burn fire of God, my ransomed soul possessing
Pure fire thou art, and I would dwell in Thee.
Light of my life, true source of every blessing,
Grant all my days, one holy flame to be.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, August 30th

1 CORINTHIANS 14:20-40

"In understanding be men . . . God is not the author of confusion" (vv20, 33).

THE GIFTS of the Spirit have been given by God; how they are used depends upon men observing the rules for their correct conduct. The gift of tongues, which is the most spectacular of the gifts, is said to have a dramatic effect upon unbelievers, who, not understanding what is said, would conclude that the believers were mad(v.23). Failure to observe these clear instructions has caused confusion and distress. Consideration of others is of prime importance. The purpose of the gifts is for the edification of the whole assembly not the gratification of any individual, however gifted. If there is no interpreter present then speaking in tongues has to be restricted to its devotional use, which of necessity will be restrained.

Tuesday, August 31st

1 CORINTHIANS 15:1-19

"If Christ be not raised" (v.17).

THE RESURRECTION of Christ is the very cornerstone upon which our faith is built. According to Paul, the gospel consists of these fundamental and basic truths. "Christ died for our sins . . . he was buried, . . he rose again". This is a fact, and the apostle gives us the names of those to whom Christ appeared, including himself; he also mentions that "He was seen of five hundred at once". The faith of these Corinthian believers was not merely in the word of Paul, for though he was the messenger of God, he was still only an ordinary man; their faith must rest on what Christ has done. If Christ had not been raised· then they would have no hope; they would still be in their sins. We know, not only that He was raised, but even better "He dieth no more; death hath no more dominion over him" (Romans 6:9).

Wednesday, September 1st

1 CORINTHIANS 15:20-34

"Now is Christ . . . become the first fruits" (v.20).

CHRIST was not the first to be raised from the dead; He himself had brought several people back to life, yet we cannot but doubt that all of these died at some later date. The raising of Christ from the dead however was unique. He Himself had chosen to lay down His life, and having been raised from the dead He now sits at God's right hand, where He lives to make intercession for us. Death still holds sway over all the world; He alone has broken its icy grip, and one day He will break its power for ever. Then the dead in Christ will be raised to die no more.

Thursday, September 2nd

1 CORINTHIANS 15:35-50

"The Lord from Heaven" (v.47).

THIS is not the impossible dream that some may imagine. We must remember that we are thinking about the Son of God who left the glories of that eternal realm where he enjoyed the presence of His Father; He came to earth, and "being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:8). To the natural man, belief in the resurrection of Christ is foolishness; to the Jews it remained a stumbling block, but those who exercise faith in the son of God, know that He was raised from the dead; they believe that He came from Heaven and that it was impossible for Him to remain dead (Acts 2:24).

Friday, September 3rd

1 CORINTHIANS 15:51-58

"Be ye steadfast" (v.58).

THE immediate future might be uncertain (for we still walk by faith, not by sight) yet we can still have confidence in God. Whether the climax of history comes within our lifetime or if we have to go through the valley of the shadow of death, victory can still be ours, for Christ will still support and sustain us.

Saturday, September 4th

1 CORINTHIANS 16:1-24

"As God hath prospered" (v.2).

THERE is a very sudden and dramatic change in this section. After dealing with the great truth of the resurrection of Christ and the future resurrection of all believers, Paul suddenly turns to the very down-to-earth subject of the collection. The thought here is not so much of the ordinary church offerings that would be necessary for the support of the ministry or of the fabric. This collection involves something extra, the object of which is to relieve the poverty of the saints. Our responsibility to God does not cancel out our responsibility either to our family or to the poor (1 Timothy 5:8; Mark 7:10-13; James 3:15-16).

Sunday, September 5th

DEUTERONOMY 1:1-18

"According unto all the Lord hath given him" (v.3).

MOSES had to bear all the responsibility of ruling the nations for the first few years. Now the responsibility has to be shared by others and only the more difficult problems fall to Moses to decide. It is good to share problems and responsibilities with others. We are told to *"bear one another's burdens, and so fulfil the law of Christ"* (Galatians 6:2). Thank God for men of wisdom who can help us, but there are still times when we need that wisdom which comes from God alone. Moses lived close to the Lord so that when he spoke it was as God directed him.

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BIRTH

GREENWOOD. On July 30th, to Ann and Mark Greenwood of our Sheffield Church, God's gift of a son, Stephen, a brother for Helen and Jonathan.

MARRIAGES

HANN–LEDERHOSE. On July 24th, at our Palmers Green Church, Derek Hann to Jan Lederhose, both church members. Officiating minister: A.L. Hawkes.

MOORE–TAYLOR. On July 31st, at Elim Pentecostal Church, Selly Oak, Leslie Moore to Jacqueline Taylor. Officiating minister: David Woodfield.

FORD–MCKEE. On July 31st, at Larne Elim Church, Peter Ford to Sylvia McKee members of our church. Officiating minister: William Carson.

FORD–NELSON. On April 3rd, at Larne Elim Church, John Ford to Janet Nelson. Officiating minister: William Carson.

HORTON–WARDLEY. On July 31st, at our Sheffield Church, Philip Horton to Fay Wardley. Officiating ministers: A. Brooks and A.V. Gorton.

WITH CHRIST

BARTLETT. On July 23rd, Mrs. Doris A. Bartlett aged 61 years, a faithful member of our Bath Church. Officiating minister at funeral: D.O. Ward.

COMING EVENTS

BANBURY. September 5. The Town Hall. Evangelistic Crusade conducted by John M. Cuthbert and Laurie Lambert. Sunday at 8. Weeknights except Friday at 7.30.

BARKING. September 11. Elim Pentecostal Church, Ripple Road. Seminar with Dan Moe (Vancouver) and Phil. Wallis. Saturday at 10 and 2. Evening Rally at 6.30. For details phone 594-4094.

CAERPHILLY. August 29. Elim Pentecostal Church, St. Fagan's Street. Sunday at 6.30. Preacher: John Lancaster.

CREWE. August 29. Elim Pentecostal Church, St. Paul's Street. Sunday school Promotion Day at 11 and 6.30. Preacher: J. Bristow.

GLOSSOP. September 11-12. Elim Pentecostal Church, Ellison Street. Annual Convention. Saturday at 3 and 6.30 (full tea provided). Sunday 10.45 and 6.30. Preacher: J.C. Smyth. September 25. Ladies Rally at 3 and 6.30 (full tea provided). Speaker: Mrs. Lloyd (Ramsbottom).

KENSINGTON. August 31. Kensington Temple, Kensington Park Road, Notting Hill Gate. Divine Healing service at 2.30. Conducted by F.H. Coleman. Phone request 2.00 to 2.30 on 01 727 4477/95.

LONG EATON. August 28. Baptist Church, Station Road (kindly loaned) at 7.30. August 30 at 3 and 7 in the same location (Tea provided between services). Preacher: W. McCandless. Convener: G. Kelvyn Adams.

MOUNTAIN ASH. September 4-8. Elim Pentecostal Church, Knight Street. Annual Convention. Saturday at 7.30. Sunday at 10.30 and 6. Monday to Wednesday at 7.30. Preacher: A.P. Thomas (Paignton). Soloist: Mrs. Thomas. Refreshments provided for visitors. Supporting groups nightly.

STIRCHLEY, Birmingham. September 11-12. Elim Pentecostal Church, Hazelwell Street, Pershore Road. Celebrating J.B. Coleman's 21 years in the ministry. Saturday at 7.30. Music by "Revelation". Sunday at 10.30 and 6.30 "Down Memory Lane". Special guests and items. Preacher: D.W. Cartwright.

WHITLEY BAY. September 5th. Pioneer Crusade now proceeding in the new Elim Church Oxford Street conducted by Pastor A. Tee and team. Sunday at 11 and 6.30. Weeknights at 7.30. Divine healing during every service.

YEOVIL. September 3. Elim Pentecostal Church, Larkhill Road. Pioneer Venture in Yeovil. Welcome Service at 6.30. Branch church to be opened for full services on expanding Larkhill Estate. Preachers: Ron Jones, W.J. Maybin and Ray Hughes.

HOLIDAY CHURCHES

BEXHILL. Elim Pentecostal Church, Barrack Road. Sunday services at 11 and 6.30. Minister: N.G. Clark. Tel: 431592.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Sundays at 10.45 and 6.30. Tuesday, Bible Study at 7.30. Fridays at 7.30 for young people. Minister: Bob Clarke.

BOURNEMOUTH. Lower Pleasure Gardens, between the Square and the Pier. Summer Christian Bandstand Open Air meetings. Wednesdays at 7.45. Sundays at 8.

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. Children's Church during Sunday Morning service. Minister: J. Osman. Tel: 34497.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, St. Peter's Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: J. Hunt. Tel: 58091.

BRIGHTON. Elim Pentecostal Church, The Lanes. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: F.A. Hodge.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30.

CARDIFF. The City Temple, Cowbridge Road (opposite Sophia Gardens). Sunday services at 11 (Communion), 3 (Sunday School) and 6.30 (Revival Service). Singing by the City Temple Crusader Choir as featured on the B.B.C. "Come Alive". Tuesday at 7.30 (Prayer and Divine healing service). Wednesday at 7.30, Saturday at 7. Ministers: R. Hunston and D.G. Holmes.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road. Sundays at 11 and 6.30. Wednesday at 7.45. Minister: A.V. Gorton. Tel: 0202-511818.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays at 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road (3 minutes from Railway Station). Sunday at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: John Lancaster.

EVESHAM. Masonic Buildings, Swan Lane. Sunday 11 and 6.30. Tuesday at 7.30. Minister: T. Wilson. Tel: 2041.

EXETER. Elim Providence Chapel, Northernhay Street, opposite Central Station. Sunday at 11 and 6.30. Minister: J.H. Sainsbury.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sunday at 11 and 6.30. Minister: Adrian Riley.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

GLASGOW. Elim Pentecostal Church, 294 Cathcart Road (at junction with Aikenhead Road). Sundays at 11 and 6.30. Thursdays at 7.30. Minister: Stephen Hilliard.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Sunday at 9.30, 11 and 6.30. Thursday at 7.15. Minister: P.T. Niblett. Tel: 86274.

GUERNSEY. Eldad Elim Church, Union Street (just off the Grange), St. Peter Port. Sunday services, 11 and 6.30. Minister: Robert Griffiths. Tel: 0482-56724. Visitors to the island are warmly welcomed.

HASTINGS. Elim Pentecostal Church, Central Hall, Station Road. Sunday services at 11 and 6.30. Minister: Ivan Potts. Tel: 437661.

HEREFORD. Elim Pentecostal Church, Clive Street, off Eign Road. Sunday at 11 and 6.30. Minister: Trevor Partington. Tel: 4842.

HOLYHEAD. Elim Pentecostal Church, Brynhyfryd Chapel, Mount Pleasant. Sunday services at 11 and 6.30. Minister: F.G. Evans.

HOVE. Elim Pentecostal Church, Portland Road. Sunday at 11 and 6.30. Thursday at 7.30. Minister: Ron McKenzie.

MALDON. Elim Pentecostal Church, Wantz Road. Sunday at 10, 11 and 6.30. Wednesday at 3 and 7.30. Minister: T.G.M. Hadlow.

MALVERN. Elim Pentecostal Church, Cowleigh Road (on the B.4219). Sundays at 11 and 6.30. Leader: John M. Persijn.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. Sunday at 10.45 and 6. Tuesday, Coffee morning and bookstall at 10. Prayer meeting at 8. Friday, Bible Study at 8. Minister: Mark Drew.

OXFORD. City Temple, Botley Road, near Railway Station. Sunday at 11 and 6.30. Tuesday at 6. Junior Club, 7.30; Bible Study; Thursday, 7.30. Minister: John Hyde. Tel: 63314.

PAIGNTON. Elim Pentecostal Church, New Street. Sunday at 11 and 6.30. Tuesdays at 7.30.

PORTH, Rhondda. Elim Pentecostal Church, Pontypridd Road. Sunday at 11, 3 and 6.30. Tuesday at 7.30, Bible Study. Thursday at 7.30, Prayer. Minister: Raymond Jones. Tel: Porth 4405.

PORT TALBOT. Elim Pentecostal Church, Dalton Road, Sandfields. Sunday at 10.30 and 6.30; Tuesday at 7.15. Thursday, Youth meeting at 7.15. Minister: A.J. Taylor.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sunday at 9.45, 11 and 6.30. Tuesday and Thursday at 7.30. Tel: Ryde 65408. Minister: N. Broomhead.

SALISBURY. Elim Pentecostal Church, Milford Street. Sunday at 9.45, 11.15 and 6.30. Wednesday and Friday at 7.30. Minister: Glyn Taylor.

SOUTHPORT. Evangel Temple, Manchester Road. Sundays at 10.45 and 6.30. Wednesday at 7.45. Thursday at 7.30. Minister: K.J. Cave. Tel: 37180.

SWANSEA and GOWER. The City Temple, Dyfatty Street, Swansea. Sundays at 11 and 6.30. Weeknights, Tuesday and Thursday at 7.15. Minister: Edward J. Jarvis.

TORQUAY. Elim Pentecostal Church, Princes Road. Sundays at 11 and 6.30. Thursday at 7.30. Bus No. 150 or 114.

WEST KIRBY. Elim Pentecostal Church, Grange Road, Wirral. Sunday at 11 and 6.30. Tuesday, Wednesday and Friday at 7.30. Minister: B. Grist.

WESTON-SUPER-MARE, Avon. Elim Pentecostal Church, Manilla Place, Birnbeck Road. Sunday at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: J.B.D. Ritchie. Tel: 24263.

BANK HOLIDAY CONVENTIONS

BIRKENHEAD. August 28-30. Assembly of God, Willmer Road. Saturday at 7. Sunday at 6.30. Monday at 3 and 6.30. Preacher: Hans Koornstra (Principal of the Flemish Full Gospel Training Centre). Light refreshments between meetings on Monday.

BRISTOL. August 30. The City Temple, Jamaica Street, off Stokes Croft. Meetings at 11, 3 and 6.30. Children's Convention picnic at 2.30. Preachers: Gerald Chamberlain (A.o.G.), Jack Osman, Duncan Franklyn. Conveners: Ron Jones and A.P. Johnston. Singing by New Creation Singers. Light Refreshments between meetings.

HARROGATE. August 30. Wesley Chapel (kindly loaned), Oxford Street, at 3 and 6.30. Preacher: Ron Williams. Musical ministry by Lelle and Reka (Bradford). Cups of tea between the services.

HEREFORD. August 28-30. Elim Pentecostal Church, Clive Street (off Eign Road). August Annual Convention. Saturday at 7.30 and Sunday at 6.30. Monday at 3 and 6.30, (tea provided between services). Preachers: E.F. Cole and M.E. Sherwood.

ROMSEY. August 28-30. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Sunday at 11.15 and 6.30. Monday at 3 and 7 (tea provided between meetings). Venue on Monday only the Baptist Church, Bell Street. Preacher: L.P. Cowdery.

SOUTHPORT. August 28-30. Elim Pentecostal Church, Evangel Temple, Manchester Road. August Convention. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (tea provided). Speakers: Eric Dando and Tom Walker.

WESTCLIFF-ON-SEA. August 28-30. Elim Pentecostal Church, Electric Avenue, off the A13 to Southend. Bank Holiday Convention. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: Laurie Lambert. Singing items from the Westcliff Male Voice Choir — Marie Hamilton and Elaine Burley.

We'll be looking out for you on

MONDAY (August 30th)

11: 3: 6-30

CONVENTION – TIME

at the

CITY TEMPLE, BRISTOL 2

(Jamaica Street, off Stokes Croft)

D.5212

PIONEER VENTURE IN YEOVIL

Pray for Derek & Shirley Hams

Branch church to be opened for full services on expanding Larkhill Estate.

Welcome Service: **Fri. Sept. 3rd at 7.30 p.m. with Ron Jones, W.J. Maybin and Ray Hughes.**

D.5213

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Join a one day Seminar with

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For further details phone 594-4094

D.5221

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TOWN HALL

Commencing Sunday September 5th at 8 p.m. Continuing each weeknight except Friday at 7.30 p.m.

Conducted by John Cuthbert and Laurie Lambert

Please support by prayer and presence

Visiting choirs, groups.

D.5224

PRAY FOR THE
PIONEER CRUSADE
in the
CLASSIC CINEMA
WHITLEY BAY

Sunday, September 5th at 8 p.m.
NIGHTLY AT 7.30 p.m.
LED BY PASTOR A. TEE & TEAM

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Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

SEPTEMBER 4th, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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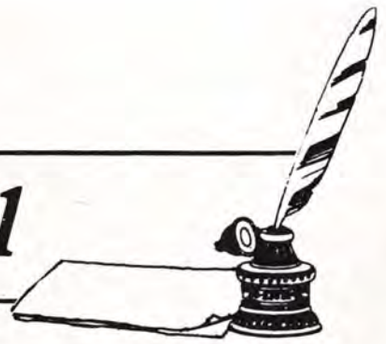
Editorial



IN the long, late hot summer of 1940, a noble band of young men fought and died in the skies over Britain. Through their efforts, the power of the German Air Force was broken. The war was to last for another five years, but that battle was a turning point and for ever after, it is remembered as The Battle of Britain.

In the centre pages of this issue, we draw attention to another battle that begins in September this year. This conflict will be fought in several towns in various parts from Whitley Bay to Hythe in Kent. Those in the front line will be our evangelists, but they will be supported by an army of prayer warriors.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Corinthians 10:4).

Travelling through the length and breadth of the land today, one sometimes gets a similar impression to that which was felt after a war-time air raid. In some towns, large areas have been devastated and many of the people have been moved into new areas, yet in many places the churches have been demolished and the pubs have been left standing. Historic sites have been cleared and monuments to a former age have been turned into warehouses, factories and offices.

We have no desire to buy up old buildings in order to preserve them, that is the responsibility of the Historic Building Councils and other similar bodies. We need to re-open old buildings or erect new ones in order to make them into spiritual homes for those who are converted to Christ as a result of our outreach into new areas.

Many years ago an attempt was made to commence a work for God in Whitby, Yorkshire. One worker after another was sent into the town and each one returned broken and defeated. At last a man was sent who had a different approach, instead of going into the town he waited in the hill overlooking the place. The first few nights were spent in prayer and supplication before God. Then early one morning, rising to his feet he ran down the hill and into the town centre. The cry which rang from his lips was "Whitby is taken. Whitby is taken!"

A large crowd soon gathered and he was able to preach to them. Many were converted and a strong work was established for God.

May God help us to fight this battle for Britain and for souls.

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The dawn of World History

by **Charles J.E. Kingston**

4. WHAT IS MAN? (Genesis 1:26-28)

WHAT did God intend man to be? The answer to this is found in Paradise and in God's first spoken words to Adam. God seems almost to hesitate over His creation of man. Prior to this, the order of creation proceeds evenly: *"God said . . God created . . . God made . . ."*. But now there is a pause, a consultation in Heaven: *"Let us make man in our image, after our likeness"* (Genesis 1:26). Man is the risk of God. Will man become a competitor of God? Will he prove to be "the crucifixion or coronation of creation"?

In creating man, God revealed His love. That love still follows the fallen sons of Adam. Jesus loved sinners, the unscrupulous tax-collector, the harlot, the hard, selfish, pharisee of His day because He saw possible in them the divine original of God's loving intention. David Andrew tells of a prostitute, passing a Gospel street-meeting, who was given a card. Under the next street lamp she read: "You can be clean this moment through Jesus' blood". From that instant she was changed by the power of God, to be what He intended her to be. God loves us, seeing the possibility of our becoming what He made us to be, in His image.

1. Man is wonderfully made. The wonder, for instance, of the human body far surpasses the possibility of it being evolved by chance. Indeed, to my mind, the chance evolution of man demands a far greater step of faith in the mind of the evolutionist than does the belief in the Creator-God. The human brain, for example, is made up of millions of nerve-cells, each powered electrically. The nerves form a telephone system by which the brain is kept informed. Our eyes have a lens which automatically adjusts for near or far distance, and contain millions of rods and cones which are sensitive to the images presented to the eye. Our blood flows through our body in just twenty-three seconds and our heart (which it is said could fill a good-sized swimming pool in a day) continues its work untiringly for man's life-span. The brain-computer "contains a permanent record of your past that is like a continuous strip of movie film, complete with sound track".

The Psalmist cries, *"How precious also are Thy thoughts unto me, O God . . . "I will praise Thee; for I am fearfully and wonderfully made"* (Psalm 139:13-18).

But man is more than a body, he has soul and spirit. *"The Lord God 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). It is not said that God breathed life into the animals so the breath of God created those spiritual faculties which differentiate mankind from the beasts.

Michael Angelo's picture, in the Sistine Chapel, of man's creation shows man, already formed, lying on his back but with his head expectantly raised and eyes looking at God; a spark of spirit leaps towards him and man becomes a living soul. Since God's breath could not have been an emanation from a physical body, for God is Spirit, the breath of God must have been spirit, too.

As man came directly from the creative hand of God, then He will demand me back again. He has only lent me to myself. As Helmut Thielicke puts it: "What am I going to say when God looks at me and says: 'What have you done with your body, which I lent you, with your gifts which I gave to you, with your wife, your children, your friends, whom I gave along the way?' ".

2. Man is made in the image of God (Genesis 1:27). The Hebrew word for image is *tselem,* which means a likeness, so called from its shadowing forth something. Man thus is in the likeness of God, this in several ways. As God is a Trinity, so is man a trinity of body, soul and spirit (1 Thessalonians 5:23). As God is the eternal Spirit, so man has a spirit which will exist for ever, either in Heaven or in Hell. As God is good, so has man a consciousness of what is right and good and is convicted of sin when he departs from the good.

But it may be asked whether man's body reflects the image of God. When Seth was born to Adam and Eve he was *"in his (Adam's) own likeness, after his image"* (Genesis 5:3). Later, when Noah came out of the ark God said to him: *"At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man"* (Genesis 9:5,6). This not only shows how God views murder and how finally the murderer will have to face the judgment of God (1 John 3:15; Revelation 21:8) but it also suggests that the body of the murdered person has a particular value to God since it is in His image. It is only the body which can be killed by man, not the soul (Matthew 10: 28).

When Christ Jesus came from Heaven, He was made *"in the likeness of men"*

(continued overleaf)

THE DAWN OF WORLD HISTORY
(continued from overleaf)

(Philippians 2:7); we know that He will forever continue to bear this likeness, even carrying the marks of His suffering for our sins (John 20:27). Since, in God's foreknowledge, Christ was slain for us from the foundation of the world (Revelation 13:8) and with God everything is present in His Mind, God must have had the image of Christ in His mind when He created Adam in His image. This may seem like arguing in a circle: Christ in the likeness of men, then man in the likeness of Christ, who later would come in the likeness of man.

3. Man is given dominion (Genesis 1:26-28). One of the first uses of this dominion was in speech. Given reason, Adam thought with his mind and spoke what he thought. When God brought the animals to him he named them. And whatever Adam called them stuck (Genesis 2:19).

The area of man's sovereignty was "all the earth". He was told to replenish the earth and to subdue it. He was given a destiny; this lifts him above the animals. The embryo of a dog will always become a dog; a human embryo may become a man, or beast-like, inhuman, sabotaging God's plan for his life. Hitler, Stalin, the torturer, were once innocent babes, loved and cherished by someone, but they became cruel, hateful, murderers. Horatio Bottomley, in jail was visited by a Church Army chaplain, who told of his conversion to Christ in the Colston Hall, Bristol. Bottomley asked him was it on such and such a night and said he was there, too. "I, too, was moved that night, but I turned on my heel, saying, Not for me!" Our choices in time change our destiny in eternity!

We, too, are given our destiny, to overcome the world of evil that would seek to sabotage God's best plan for us. Richard Wurmbrand tells us how when he was imprisoned for Christ's sake, men struggled for the favour of the kitchen-gods. One, a professing believer, fat and well-fed, was made to say aloud: "There is no God" before he was given his ration of food. Solzhenitsyn advises prisoners not to own any possessions in jail; they may go hungry, he says, but they will remain impervious to cruelty.

4. Man is a person and can communicate with God. Because man is a person, the God who created him must also be a Person. Adam, too, is an historical person. Jesus referred to Adam and Eve as the first human pair; Paul says sin entered the world by one man, Adam, and refers to him as the first man (Romans 5:12; Corinthians 15:45).

And God spoke to Adam in the Garden of Eden, even after their sin. *"They heard the voice of the Lord God, walking in the garden in the cool of the day . . ."* (Genesis 3:8). Often God speaks today but our ears are not tuned to hear Him. Agnes Sanford tells of a friend of hers who was driving his car. He heard a voice from the next seat say: "Move over", though there was no one there. It was so real that he said: "Ok", and moved to the side of the road. Next instant a car came over the brow of the hill in his lane. If he had not obeyed there would have been a head-on crash. Merlin Carothers tells us that the night he was saved he heard a deep voice speaking directly into his ear: "To-night you must make a decision for Me. If you don't it will be too late". He asked, "Why?" "It just will be!" replied the voice. "Yes, God", he muttered, "I'll do it; whatever You want". And that night he went forward to make public the decision he had already made during the singing.

Adam and Eve did not heed the voice of God when He told them not to touch the tree of the knowledge of good and evil. As the centuries have passed their children have become less and less aware of the voice of God within them. But He still speaks if we will but listen.

WHY?

When are You coming back, dear Lord?
You've been away so long!
I search the skies more often now;
These signs cannot be wrong.
Your children seem more restless, Lord,
Than they have ever been.
There seems to be more urgency
To bring the lost ones in.

I've such a hungry longing for
Something I can't explain,
Like wanting to be home again
So much it's almost pain.

Mary Mason

I hunger and I thirst, dear Lord;
I long to see Your face.
I'm homesick for my final home,
Eternal resting-place.
When are You coming back again?
This is my prayer, my song:
Come quickly! Oh, Lord Jesus, come;
You've been away so long.

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Elim Church News

ROWLEY REGIS

Pastor: R.C. Stacey

AT our ladies' monthly meeting we were delighted to celebrate the 75th birthday of one of our founder members, Mrs. W. Moore. She gave her heart to the Lord as a young girl over 57 years ago. She is a living testimony to the keeping power of the Lord Jesus Christ and she can truly say that the Lord has been good to her.

(MRS.) M.S. PATTERSON

YEOVIL

Pastor: R. Hughes

AFTER an interior decoration scheme which took several months to complete the Yeovil Church looked forward to its outreach. Laurence Lambert, who ministered in the church for fourteen years, returned for this three-day evangelistic effort. The two hundred personal invitations, together with press, personal and printed publicity, proved to be effective. Fine congregations gathered, with the Sunday evening service being a full house. Six responded to the gospel challenge and many more were moved nearer to God.

Following this, Ron Mackenzie and Robbie Robot conducted a children's crusade at the main and branch churches. Numbers increased nightly, with many indicating a desire to accept Christ. Subsequently, there has been an increase in attendance at both Sunday schools, sunshine corners, girls' guilds and boys' club.

At a baptismal service, a farmer's daughter from an Anglican background, led to the Lord by her brother, who was converted in a Baptist church, and a lady, with teenage children, who had been a life-long Congregationalist who had never heard the gospel until she was converted in Elim, went through the waters. A chance meeting with a school friend, who had been saved and filled with the Spirit, led the Congregationalist to seek the Lord. She was saved and filled with the Spirit on the same night.

WATFORD

Pastor: R. Rees

OUR Golden Jubilee celebrations got off to an excellent start with a re-union supper of past Crusaders, many of whom are ministering in different parts of the country. The main speaker for the evening was Pastor J.C. Kennedy, who commenced the first Crusader branch in Watford in 1927. He also ministered on the Sunday at the family service when the Mayor and Mayoress of Watford were present, these being presented with a copy of *The Living Bible* (duly inscribed) and a bouquet of flowers respectively. The following Sunday saw the visit of Pastor Alec O. Johnson, who was in Watford in the early Fifties and Pastor G.W. Gilpin with a group of students came to minister later. Dr Jim Biggelow with a team from Post Green also came and the film of the International Charismatic Conference in Jerusalem was shown on the next occasion. Pastor L. Wigglesworth has also visited us.

BIRMINGHAM PRESBYTERY

"GATHERED for power" is an apt phrase to describe the attitude of many friends of the Birmingham Presbytery who attended the fruitful three-day crusade conducted by Hans Koornstra. Each evening, Graham Street, Birmingham's central Elim church, was packed to capacity.

Hans Koornstra is no stranger to Elim folk. Many will remember his anointed ministry at our Conference a few years ago. These meetings were to be no exception. Every meeting was live, one could almost say electric, with praise and worship. This was apparent from the chorus-time, led by Pastor Trevor Harris, through to the congregational singing and the ministry of the choirs from Graham Street, Selly Oak and Kingstanding.

On the first night, the Dutch evangelist, speaking in impeccable English, shared his personal testimony with the people. On another night the emphasis was on divine healing. The front of the church was packed with people requiring prayer. There was many a moist eye as relatives and friends saw their loved-ones being ministered to. They had been suffering, in some cases, for many months.

The prime object of the meetings was evangelistic and it was thrilling to see folk deciding for Christ night after night.

JOHN GLASS

N.W. Midlands Teach-in

FIFTY young people made their way to Lindley Lodge, Nuneaton, for a Youth-Teach-in organized by the N.W. Midlands Presbytery. The conference opened with the challenging film, "Like a Mighty Army". Talks were given by Pastors: W. Crawford, M.C. Epton, D.J. Blake and D.S. Williams. Subjects dealt with were "How to get the best out of your Bible", "The Christian and the World", "The Gifts and the Fruit of the Spirit", and "Personal Evangelism". There was ample opportunity for discussion. A waiting meeting was held when eight young people were baptised in the Holy Spirit. A further five were filled with the Holy Spirit and a number re-dedicated their lives to Christ on returning to their own churches.

Pastor David Butcher was our guest speaker and he challenged the young people on the subject of "Discipleship". It was great to see young people hungry for the things of God and willing to give up a weekend for the purpose of waiting upon God. Our thanks for all the help given go to the ministers of the Presbytery.

D.S. WILLIAMS

Letter to the editor.

Dear Editor,

ONE is grateful to Reg. J. Niles for his letter to you regarding "Sing them over again". I have vivid recollections of discussing this subject with my old friend and brother in Christ at the time. I have in my possession a book published in 1895, by William T. Stead, entitled *Hymns that have helped.* Early in 1887, the editor of *Sunday at Home* invited his readers to send a list of the hundred English hymns which stood highest in their esteem. Nearly 3,500 people responded.

The first on the list, "Rock of Ages", received 3,215 votes. The next each received about 3,000 votes, such as "Abide Me", "Jesu, Lover of my soul", and "Just as I am". Most people who responded gave their reasons why they choose such hymns.

Martin Luther had one very special method of writing his hymns; he first wrote the tune, then the words. Luther fashioned the words to the tune. The rhythm of the song was always in his ear as he worked on it; he then carefully fitted the syllables to the notes.

Many hymn-writers had the words first and then music was set to them.

One has discovered that some people choose hymns because of the tunes, while others are more concerned about the words. For many years I have adopted a policy or method of asking myself who wrote the hymn, where, when and why, then what seems to have the greater blessing, the words or the tune.

Choosing hymns and singing them have a very important part in our services, for some 20 or 25 minutes are taken up with expressing ourselves in worship using our voices to express our hearts and souls. In the words of the psalmist, "Praise the Lord with my soul", or with Mary the mother of Jesus, "My soul doth magnify the Lord". At a convention some years ago I was asked by the chairman, whom I knew very well, to give my testimony briefly. This I did by quoting a verse from John Newton's hymns, knowing something of the hymn-writer and why he wrote it.

Jesus, my Shepherd, Saviour, Friend,
My Prophet, Priest and King,
My Lord, my Life, my Way, my End,
Accept the praise I bring.

Seeing that hymn singing takes up so much time in our worship, it would be wise if we found out who the writers are, what the hymns are based upon, e.g. the Scriptures, spiritual experiences, surroundings, personal feelings or sudden inspiration.

When I was a boy, my grandmother took me to church and taught me to sing hymns. A nudge with her elbow into mine would come if I stopped singing. I grew up to love hymn singing. Like most Christians, I had my favourite hymns, and one in particular, "That Man of Calvary has won my heart from me", by M.P. Ferguson. Some three years ago, as a senior citizen knowing something about "the spirit is willing but the flesh is weak", I over-did it, so to bed I had to go after a lecture from my doctor. I began to read my Bible and about hymns. I thought of William Cowper's hymn, "God moves in a mysterious way, His wonders to perform". I have read much about William Cowper, his relationship with John Newton, and when, where and why he wrote this hymn. Verse 4 thrilled my soul.

Judge not the Lord my feeble sense,
but trust Him for His Grace,
Behind a frowning providence
He hides a smiling face.

I was thinking about the frowning providence, but soon I saw the smiling face of a living, loving God.

Yours a lover of hymns,
LEON C. QUEST

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodee, Sundays at 8.30 a.m.

BBC Radio 4. September 5th. Morning Service from Elim Pentecostal Church, Southampton, at 10.30 a.m. Preacher: W.J. Maybin.

Brazil

Radio Londrina – 18.30-1855 (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. Every Tuesday at 8.45 p.m. vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

ITINERARIES

The President (John H. MacInnes):
September 11-13, Portsmouth, Petersfield and Ryde; 14, Worthing; 15, Bognor; 16, Crawley; 18, Brighton Lanes; 19, Brighton, Preston Park a.m; Hove p.m; 20, Newhaven; 21, Hastings; 22, Bexhill; 23, Eastbourne.

Olive Jarvis:
September 8, Witney; 9, Wells; 10, Bristol; 12, Keynsham a.m; Weston p.m; 13, Chippenham; 14, Oxford; 15, Cheltenham; 16, Gloucester; 17, Trowbridge; 19, Evesham.

David and Margaret Mills:
September 6, Chippenham; 7, Bath; 8, Cheltenham; 9, Hereford; October 28, Barnsley; 29, Rotherham; 30, Sowerby Bridge; 31, Dewsbury; November 2, Wrenthorpe; 4, Huddersfield; 6, Halifax; 7, Knottingley; 9, Mosborough; 10, Bradford (afternoon and evening); 11, Sheffield.

MISCELLANEOUS

ADVERTISING PENCILS, ball pens, combs etc. Gold stamped church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD1 3HE. C.5000

FOR SALE "CONN" Traditional Church 632 Organ, Two 61 note independent Manuals, 25 note pedalboard, perfect condition, 12 months old. W.J. Pallot, "Marina", Bel Royal, Jersey. C.I. Tel: 0534 21632. 6–7 p.m. C.5223

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BATTLE FOR BRITAIN

by **Wynne Lewis**

ELIM'S EXPANSION FRONT.

LLANTRISANT

Llantrisant is a fast growing market town in South Wales. It houses the ROYAL MINT and looking back a little farther into its history one discovers that one of its inhabitants a Dr Price performed the first CREMATION in Britain here, at a time when this was illegal.

George Canty conducts a crusade here in September.

We covet the prayers of the Elim Fellowship for these Evangelistic ventures.

We must break through for God.

RUNCORN

This industrial town, noted for its large chemical and alkali works may not be renowned for historical feats or architectural features, but situated as it is on the River Mersey it is a highly strategic town.

We have succeeded in purchasing a Mission Hall here that was in need of more than a face-lift.

A great number of people have given their best, repairing, renewing, building and decorating to make it possible to open yet another new Elim Church. The Pioneer Crusade here is being conducted in a large marquee by Paul Epton and team.

BANBURY

Banbury is a famous and historic inland town. Is there anyone in Britain who hasn't with youthful nursery enthusiasm ridden here on a horse? Most tourists make a bee-line for Banbury Cross which is a modern replica of the original destroyed by the Puritans in 1602.

For quite some time, our work here has been up-hill. We thank God for the faithfulness and loyality of those who have stood by the work.

A pioneer scale CRUSADE commences on September 5th in the TOWN HALL conducted by Laurie Lambert and John Cuthbert. John Shepherd, graduate of the Elim Bible College, has been appointed as pastor. May our Saviour's Cross overshadow Banbury's.

WHITLEY BAY

This delightful North East town is one of the most popular of Britain's seaside resorts. Its rugged charm and long stretches of almost white sand beaches attract thousands of holiday makers annually.

We have purchased the Baptist church here. It is centrally situated and in excellent condition. It seats between 250 and 300, has several youth halls and Sunday school classrooms.

The crusade will be conducted by Alex Tee and party. It commences on Sunday, September 5th. The first week will be in the CLASSIC CINEMA (seating 850) and thereafter in the church situated in OXFORD Street. Brian Stephenson, ex-Policeman and graduate of the Elim Bible College, has been appointed as the follow up pastor.

HYTHE

Hythe is a well known seaside resort close to Folkestone and one of the original Cinque Ports. A feature which attracts many participants is the boating on the Royal Military Canal. In the crypt of one of its Norman built churches hundreds of human skulls and bones are stacked.

Many years ago there was a thriving independent Pentecostal work here, but for many years the work has been defunct. This building in OSBORNE ROAD has now been handed over to us and after much repairs and decoration it is ready to house yet another ELIM PIONEER CRUSADE and follow-up.

The original evangelist, Jack Osman, is unable to conduct the crusade due to impending hospitalisation and at the last minute, two of our "new evangelists" – David Williams and Michael Epton have undertaken the effort.

SHREWSBURY

This town was the birthplace of Charles Darwin and Admiral Benbow. Here Henry VII stayed in 1485 prior to the battle of Bosworth.

"The special charm of this old market town lies not only in its picturesque half-timbered black and white 16th century houses together with subsequent Queen Anne, Georgian and Victorian architecture, but also in its attractive situation.

"The River Severn winds around the town in a horse-shoe bend and from whichever way SHREWSBURY is approached, its skyline of towers and spires arouses the keenest expectations".

In this delightful town we have purchased the former Christian Alliance building situated almost adjacent to the banks of the SEVERN. The main sanctuary will seat just under 200 and there are several ancillary rooms.

On Sunday, September 5th in the Music Hall (seating 750), John Cooper and Ray Jones commence a pioneer-type crusade.

EVANGELISTS

1 George Canty
2 Paul Epton
3 John Cuthbert
4 Laurie Lambert
5 Alex Tee
6 Michael Epton
7 David Williams
8 John Cooper

Thoughts from the Gospel of Matthew

by Frank Lavender

38. Compassion
Matthew 18:27,33.

COMPASSION means literally: "To suffer with" someone else; and this makes our Lord's use of the word in this story most illuminating. A servant owed his master an incredible debt, over two million pounds, but he had no means of repaying that huge sum. In accordance with the custom of that day his lord ordered the man and his family to be sold. The servant pleaded with his master for more time to pay, and the master had compassion on him. If a man, his wife, son and daughter were sold, they may have realised one hundred and ten shekels (£20-£25) on the open market (Leviticus 27). The lord of the servant evidently felt that the sale would only restore to him a tiny fraction of the money owed, but it would also cause great suffering to that family. He had the choice, therefore, of selling them or of clearing the debt, there was no other way because the man could never repay the money; so he forgave the debt and the man was set free. Then a second incredible thing happened. That same man who had just been forgiven this great debt, went out and found another servant who owed him a trivial amount of about £5, and because his fellow servant did not have the money immediately available he threw him into prison. The fellow servants of the two men went and told their lord what had happened, and he was furious. He scathingly denounced the first man's lack of compassion and then sent him to prison.

This parable illustrated the clear teaching of the Word of God. God will forgive our sin for Jesus' sake, and He will make us His children; but if we are His children then we must reveal our Father's nature. He has been compassionate toward us, and we must therefore be compassionate to others; He forgave us our great debt to Him, so we should also forgive the debts the trespasses, of others to us: *"Forgive us our debts, as we forgive our debtors"* (Matthew 6). How can we say that we are His children if we have an unforgiving spirit? No matter how much someone may have hurt us, it is small in comparison with what our sin did to Him. I do not mean that we should not feel hurt or sorrow when someone is unkind to us; but for Jesus' sake we should forgive the wrong done to us, so that all may know by our forgiving, compassionate spirit that we are children of our Heavenly Father.

News

Wanted

THE Director of Publications is anxious to obtain copies of the magazine *Pentecost* published between 1948 and 1966 and edited by Donald Gee. Anyone having copies of this magazine that they no longer require is asked to write to the Director of Publications, P.O. Box 38, Cheltenham, Glos.

Canadian Pentecostals

CANADIAN Pentecostals gathered in Ottawa for the 30th National biennial General Conference of the Pentecostal Assemblies of Canada, August 19th-24th. The Conference represents 837 affiliated churches in Canada, with 983 ordained ministers. The last federal census reported that the total number of Pentecostal adherents in Canada was 220,390. By comparison, when the federal charter was granted to the denomination in 1919, shortly afterwards the 1921 census reported 7,912 Pentecostals and slightly more that 20 affiliated churches.

Amongst the official speakers at the Conference was P.S. Brewster, Secretary-General of the Elim Pentecostal Churches in Great Britain and Rev Dennis White of Trinidad. The President of the Conference was Robert W. Taitinger.

Tear Fund

TEAR FUND, the Evangelical Alliance Relief Agency have made a grant of £10,000 towards London Embankment Missions's new rehabilitation centre in Gypsy Hill, south-east London. The new property is expected to accommodate 14 people in addition to the wardens; this will serve as a rehabilitation centre for men contacted by the London Embankment Mission who seek to re-integrate these men in a more settled and secure way of life. This is Tear Fund's fourth grant towards projects in the United Kingdom.

At the same committee meeting, £29,700 was allocated for a five-year Agricultural training programme to be undertaken by WEC missionaries in Upper Volta, West Africa and a further grant of £8,000 was given to the Liberia Inland Mission towards the cost of a replacement Cessna aircraft. The plane is to be used to fly medical teams into remote and inaccessible Bush areas as well as flying out critically ill patients who need specialised hospital treatment.

On the move

LIFE FOR THE WORLD TRUST, the rehabilitation centre for the drug addicts, at Northwick Park, Blockley, Glos., are expected to move premises shortly. The centre, which was opened by Frank Wilson in 1967, has been faced with the problem of ever increasing costs in their huge property at Northwick Park and they have now had to consider moving to a smaller house at Crutchfield Manor, some 27 miles outside London.

May Osman's Page

THE MESSAGE

MARGARET HINXMAN says of the New Moslem A film, "At last, a religious epic we can believe in. This one is better than all the films I've seen about the birth of Christianity, with the exception of Pasolini's *The Gospel according to Matthew".*

I wrote in a recent article that the Moslems are on the march in Britain and guillible people are going to be taken in by a film like this one. It is a highly edited story of the life of Mohammed, because he, unlike Jesus, was a sinful mortal; but his story is told in a fascinating way. According to Moslem tradition the person of Mohammed should not be depicted in any way, so he is seen in this film through the eyes of his followers and his enemies. He is too sacred to the Moslems to be portrayed by any fallible man. How different is this approach to the way films have been made about the Lord Jesus Christ. He has been portrayed on the silver screen by men who are living sinful lives, and the directors of some of the films on the life of Christ have not been Christians themselves, so how could some of these films have carried a convincing message?

Now here is a full length feature film to be shown in all our cinemas, and it is a film about Mohammed made by dedicated Moslems, and I am afraid that it will attract many who, ignorant of the truths of the Bible, will be attracted to the Moslem religion. According to Margaret Hinxman the theme of the film is – love thy neighbour.

Danger. Do we as Christians realise the dangerous potential of this film? It could lead thousands into a false religion. *"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect"* (Matthew 24:24). We are the elect of God, we have been redeemed by Jesus' blood, and our eyes are not blinded that we cannot see the way Satan is working in these last days. There are many false religions about now and the people who are caught up in them are very sincere and dedicated; they give so much of their time to propagating their religion that it makes the lives of some Christians seem very lackadaisical indeed.

We need to band together in prayer against this film and I suggest that when it is shown in your town that you picket the cinema and give out good gospel tracts. I'm sure our Bookroom can supply you with suitable tracts telling of the message of Jesus, who said, *"I am the way, the truth, and the life, no man cometh to the Father, but by me"* (John 14:6).

It is a desperate situation when you think of the millions of Moslems who, though strictly adhering to their religion will be lost. For Jesus is the only one who offers salvation through His blood, forgiveness of sins and life everlasting. Mohammed may have taught people to love one another, but Jesus can also do this and in addition He can lead us back to fellowship with God. The message of the Gospel of Jesus is this:

"We are not sent to preach sociology but salvation; not economics but evangelism; not reform but redemption, not culture but conversion; not progress but pardon, not the new social order but the new birth; not revolution but regeneration; not resuscitation but resurrection; not a new organisation but a new creation; not democracy but the gospel; not civilization but Christ. We are ambassadors not diplomats".

"If our gospel be hid, it is hid to them that are lost" (2 Corinthians 4:3).

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, September 6th

DEUTERONOMY 1:19-40

"Fear not neither be discouraged" (v.21)

THE people were only a short distance from the land of promise; if only they had believed the promise of God and if they had had enough courage then they could have gone in and possessed the land that had been promised to them. Only Joshua and Caleb out of the twelve were prepared to believe that it was possible for them to win the day. How despondent Joshua and Caleb must have felt; after all their efforts their testimony was not believed. Now God exhorts Moses to encourage Joshua (v.38). Don't let the unbelief of other people discourage you.

Tuesday, September 7th

DEUTERONOMY 3:12-29

"The Lord was wrath with me for your sakes" (v.26).

THERE is great poignancy in this passage. Moses suffers for the sins of the people; there is a price to be paid by the man who leads the people of God. Behind the public figure is the private loneliness. There are hours to be spent in prayer and intercession; sorrow and tears as well as grief fall to the lot of the man who has to lead a stubborn and rebellious people. *"Blot me . . . out of Thy book"* (Exodus 32:32), he prays. But God does not work that way. Those who did not believe died in the wilderness because of their own unbelief.

Let us thank God that there was one who took our place. Christ *"bear the sins of many"* (Isaiah 53:12), now the way to God is open to all who trust in His finished work.

Wednesday, September 8th

DEUTERONOMY 4:1-24

"Take heed to thyself" (v.9)

THERE is always a need to be on our guard against carelessness and complacency. It is all too easy to become familiar even with sacred and holy things. These people lived their lives in the midst of daily miracles. They had been supplied with food from heaven. They were guided by a pillar of fire by night and in the day a cloud went before them. The generation who were to die in unbelief in the wilderness still had a duty to teach their children the ways of God. The Bible always lays great stress on the importance of teaching the coming generation the ways of the Lord. Our children may well inherit the promises that we can only hope for.

Thursday, September 9th

DEUTERONOMY 4:25-40

"Thou shalt find Him if thou seek Him with all thy heart" (v.29)

THE people had provoked the Lord to wrath by their constant disobedience and their persistent waywardness, yet God had not abandoned them. Here again there is the promise that if they turn to Him in sincere repentance and with true faith that He would forgive their sin. God showed them His mighty power so that they might know Him (v.35). The God of miracles is also the God of mercy and love.

Friday, September 10th

DEUTERONOMY 5:1-15

"I stood between the Lord and you" (v.5)

MOSES had met Israel's God at the burning bush. Now he meets God again; this time he receives clear instructions for the future conduct of the people of God. Moses was the mediator of the old covenant (Galatians 3:19), for he stood between a holy God and a sinful people. The law was indeed man's schoolmaster, but all that the law could say was "Thou shalt . . . Thou shalt not". Christ not only kept the law perfectly but he paid the penalty of the broken law when he died upon the tree; He now offers everlasting life to all who will put their trust in Him.

Saturday, September 11th

DEUTERONOMY 5:16-33

"These words that the Lord spoke . . . He wrote them" (v.22)

THE first section of the Ten Commandments have to do with God the Creator. The second section has to do with man and his relationship with his fellow men. These basic principles were given so that man might live in peace and harmony in the world. Those who keep God's law are promised prosperity and length of days. The Ten Commandments are not just a set of negative prohibitions, they contain positive promises as well.

Sunday, September 12th

DEUTERONOMY 6:1-19

"The Lord our God is one Lord" (v.4)

THE words of our text were called the *Shema.* These words were recited by pious Jews twice a day and at later times the verses were often incorporated in the foundations of houses or carried in small boxes attached to the arms so that they could be carried near to the heart. Our Lord also quoted from these verses on several occasions and He used part of this passage when He was tempted by the devil in the wilderness. We should note that it does not say "You shall believe . . ." It simply declares what God is, and goes on to say "Thou shalt love . . ."

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BIRTHS

VERLANDER. On July 22nd, Neil, first-born of Tony and Celia Verlander of our Northampton Church.

WITH CHRIST

BROWN. On July 26th, at Bath, Mrs. Annie Brown, late of Crosbie Hall, Boscombe, passed peacefully into the presence of the Lord. Officiating minister at funeral at Bournemouth: J. Osman.

WHITTLE. On July 27th, George Whittle, a faithful member of our Wimborne Church, and husband of Mrs. Elizabeth Whittle. Officiating minister at funeral: Jack Newman.

COMING EVENTS

ARMAGH. September 10-13. Elim Pentecostal Church, College Street. Annual Convention. Friday at 8. Youth night. Testimonies from Dublin Young People. Soloist: Raymond Crooks. Preacher: Eldin R. Corsie. Saturday at 3.30 and 6.30. (tea between meetings). Musical ministry: Hubert Brown (Lisburn). Testimony time with S. Tunney and Dublin Young People. Sunday at 11.15 and 7. Monday at 8. Soloist: Willie Henning (Rathfriland).

BANBURY. September 5. The Town Hall, Evangelistic Crusade conducted by John M. Cuthbert and Laurie Lambert. Sunday at 8. Weeknights except Friday at 7.30.

BARKING. September 11. Elim Pentecostal Church, Ripple Road. Seminar with Dan Moe (Vancouver) and Phil. Wallis. Saturday at 10 and 2. Evening Rally at 6.30. For details phone 594-4094.

CAERPHILLY. September 26. Elim Pentecostal Church, St. Fagan's Street. Special visit of Rev D. Evans, New York. Singing by the American Bridgeport Choir. Sunday at 6.30.

DARLINGTON. September 25. Elim Pentecostal Church, Bowman Street, at 7.30. "Treaty of Peace". Preacher: I.W. Lewis. Items from the Tyne Tees Presbytery.

EAST HAM. September 4-5. Elim Pentecostal Church, Central Park Road. Continuation of Anniversary Celebrations with the London Crusader Choir. Saturday at 7. Sunday at 11 and 6.30. Preacher: Leon Quest. September 13-14. Visit of the "Rufaro" trio from Elim Bible College. Preacher: Frank Shadlock.

GLOSSOP. September 11-12. Elim Pentecostal Church, Ellison Street. Annual Convention. Saturday at 3 and 6.30. Preacher: J.C. Smyth. September 25. Ladies Rally at 3 and 6.30 (full tea provided). Speaker: Mrs. Lloyd (Ramsbottom).

HYTHE, Kent. September 12. Elim Pentecostal Church, Ormond Road. Crusade conducted by David Williams and Michael Epton.

MOUNTAIN ASH. September 4-8. Elim Pentecostal Church, Knight Street. Annual Convention. Saturday at 7.30. Sunday at 10.30 and 6. Monday and Wednesday at 7.30. Preacher: A.P. Thomas (Paignton). Soloist: Mrs. Thomas. Refreshments provided for visitors. Supporting groups nightly.

OXFORD. September 11-12. Elim Pentecostal Church, City Temple, Botley Road. Ministers' Anniversary Weekend. Saturday at 7. Sunday at 11 and 6.30. Preachers: Pastor and Mrs. A.V. Gorton. September 14, at 7.30. Missionary Service at 7.30. Speaker: Miss O.M. Jarvis, India.

PETERBOROUGH. September 18-19. Elim Pentecostal Church, Midland Road. 5th Anniversary Services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher and Soloist: W.M.E. Plowright.

PORT TALBOT. September 7. Elim Pentecostal Church, Dalton Road, Sandfields at 7. Two Bible Prophecy Films "Dry Bones" and "The Return" shown by W. Angel.

RYE PARK. September 4-12. Elim Pentecostal Church, Rye Road. Crusade. Please Pray.

SHREWSBURY. September 5. The Music Hall. Crusade conducted by John Cooper and Ray Jones.

STAFFORD. September 5-6. Covenant Hall, St. Patrick Street. Ladies' Weekend. Guest Speakers and Singers: Pastor and Mrs. Penny and their daughter Janet. Sunday at 11 and 6.30. Monday at 7.30. United Rally.

STIRCHLEY, Birmingham. September 11-12. Elim Pentecostal Church, Hazelwell Street, Pershore Road. Celebrating J.B. Coleman's 21 years in the ministry. Saturday at 7.30. Music by "Revelation". Sunday at 10.30 and 6.30. "Down Memory Lane". Special guests and items. Preacher: D.W. Cartwright.

WEOLEY CASTLE, Birmingham. September 18-21. Elim Pentecostal Church, Annual Convention. Saturday at 7.30. Sunday at 10.30 and 6.30. Monday and Tuesday, 7.30. Preacher: Harry Palliser. Musical Ministry: Gloucester and Tamworth Choirs.

WHITLEY BAY. September 5. Pioneer Crusade now proceeding in the new Elim Church, Oxford Street conducted by Pastor A. Tee and team. Sunday at 11 and 6.30. Weeknights at 7.30. Divine healing during every service.

WIMBORNE. September 4. Elim Pentecostal Church, Leigh Road. Induction of W.R. McGibbin, at 7. Preacher: J. Newman. Convener: A.V. Gorton.

WRENTHORP, Wakefield. September 4-6. Foursquare Gospel Church, School Lane, 48th Anniversary meetings. Saturday at 3 and 6.30 (tea between meetings), Sunday, 10.45, 3 and 6.15. Monday at 7.15. Preachers: J. Neville Knox, Stanley Beresford and T.W. Walker.

HOLIDAY CHURCHES

BOURNEMOUTH. Lower Pleasure Gardens, between the Square and the Pier. Summer Christian Bandstand Open Air meetings. Wednesdays at 7.45. Sundays at 8.

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. Children's Church during Sunday Morning service. Minister: J. Osman. Tel: 34497.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, St. Peter's Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: J. Hunt. Tel: 58091.

BRIGHTON. Elim Pentecostal Church, The Lanes. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: F.A. Hodge.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30.

CARDIFF. The City Temple, Cowbridge Road (opposite Sophia Gardens). Sunday services at 11 (Communion), 3 (Sunday School) and 6.30 (Revival Service). Singing by the City Temple Crusader Choir as featured on the B.B.C. "Come Alive". Tuesday at 7.30 (Prayer and Divine healing service). Wednesday at 7.30, Saturday at 7. Ministers: R. Hunston and D.G. Holmes.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road. Sundays at 11 and 6.30. Wednesday at 7.45. Minister: A.V. Gorton. Tel: 0202-511818.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays at 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road (3 mins. from Railway Station). Sunday at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: John Lancaster.

EVESHAM. Masonic Buildings, Swan Lane. Sunday 11 and 6.30. Tuesday at 7.30. Minister: T. Wilson. Tel: 2041.

EXETER. Elim Providence Chapel, Northernhay Street, opposite Central Station. Sunday at 11 and 6.30. Minister: J.H. Sainsbury.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sunday at 11 and 6.30. Minister: Adrian Riley.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

GLASGOW. Elim Pentecostal Church, 294 Cathcart Road (at junction with Aikenhead Road). Sundays at 11 and 6.30. Thursdays at 7.30. Minister: Stephen Hilliard.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Sunday at 9.30, 11 and 6.30. Thursday at 7.15. Minister: P.T. Niblett. Tel: 86274.

GUERNSEY. Eldad Elim Church, Union Street (just off the Grange), St. Peter Port. Sunday services, 11 and 6.30. Minister: Robert Griffiths. Tel: 0482-56724. Visitors to the island are warmly welcomed.

HASTINGS. Elim Pentecostal Church, Central Hall, Station Road. Sunday services at 11 and 6.30. Minister: Ivan Potts. Tel: 437661.

HEREFORD. Elim Pentecostal Church, Clive Street, off Eign Road. Sunday at 11 and 6.30. Minister: Trevor Partington. Tel: 4842.

HOLYHEAD. Elim Pentecostal Church, Brynhyfryd Chapel, Mount Pleasant. Sunday services at 11 and 6.30. Minister: F.G. Evans.

HOVE. Elim Pentecostal Church, Portland Road. Sunday at 11 and 6.30. Thursday at 7.30. Minister: Ron McKenzie.

MALDON. Elim Pentecostal Church, Wantz Road. Sunday at 10, 11 and 6.30. Wednesday at 3 and 7.30. Minister: T.G.M. Hadlow.

MALVERN. Elim Pentecostal Church, Cowleigh Road (on the B.4219). Sundays at 11 and 6.30. Leader: John M. Persijn.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. Sunday at 10.45 and 6. Tuesday, Coffee morning and bookstall at 10. Prayer meeting at 8. Friday, Bible Study at 8. Minister: Mark Drew.

OXFORD. City Temple, Botley Road, near Railway Station. Sunday at 11 and 6.30. Tuesday at 6. Junior Club, 7.30; Bible Study; Thursday, 7.30. Minister: John Hyde. Tel: 63314.

PAIGNTON. Elim Pentecostal Church, New Street. Sunday at 11 and 6.30. Tuesdays at 7.30.

PORTH, Rhondda. Elim Pentecostal Church, Pontypridd Road. Sunday at 11, 3 and 6.30. Tuesday at 7.30, Bible Study. Thursday at 7.30, Prayer. Minister: Raymond Jones. Tel: Porth 4405.

PORT TALBOT. Elim Pentecostal Church, Dalton Road, Sandfields. Sunday at 10.30 and 6.30; Tuesday at 7.15. Thursday, Youth meeting at 7.15. Minister: A.J. Taylor.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sunday at 9.45, 11 and 6.30. Tuesday and Thursday at 7.30. Tel: Ryde 65408. Minister: N. Broomhead.

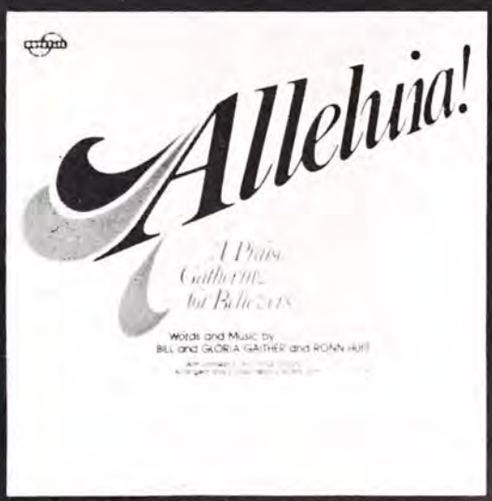
SALISBURY. Elim Pentecostal Church, Milford Street. Sunday at 9.45, 11.15 and 6.30. Wednesday and Friday at 7.30. Minister: Glyn Taylor.

SOUTHPORT. Evangel Temple, Manchester Road. Sundays at 10.45 and 6.30. Wednesday at 7.45. Thursday at 7.30. Minister: K.J. Cave. Tel: 37180.

SWANSEA and GOWER. The City Temple, Dyfatty Street, Swansea. Sundays at 11 and 6.30. Weeknights, Tuesday and Thursday at 7.15. Minister: Edward J. Jarvis.

TORQUAY. Elim Pentecostal Church, Princes Road. Sundays at 11 and 6.30. Thursday at 7.30. Bus No. 150 or 114.

WEST KIRBY. Elim Pentecostal Church, Grange Road, Wirral. Sunday at 11 and 6.30. Tuesday, Wednesday and Friday at 7.30. Minister: B. Grist.

WESTON-SUPER-MARE, Avon. Elim Pentecostal Church, Manilla Place, Birnbeck Road. Sunday at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: J.B.D. Ritchie. Tel: 24263.

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3.30 and 7.30 p.m.
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CRUSADE

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Tuesday	7.30	Rally.
Wednesday	7.30	Youth Banquet.
Thursday	7.30	Rally.
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Saturday, September 18.
"CHORD OF LOVE", Youth Choir presenting:
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D.5236

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D.5235

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Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

SEPTEMBER 11th, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

Editor: D.W. Cartwright.

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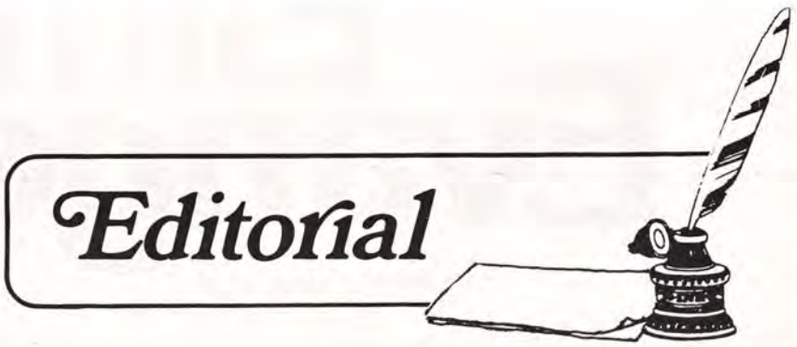

THE RAINS have come at last. The August Bank Holiday weekend was very wet in some parts of the country. A midland vicar and an Asian Guru in Southall were both praying for rain. I do not know who will take the credit now that we have the the first substantial rainfall. Even a few days of heavy rain will be far too small an amount to meet our total requirements.

The trouble is that for too long, water has been plentiful and relatively inexpensive. During the past two years, most households have increased their water consumption by more than 50 per cent. It took the worst drought for 200 years to make us realize even water supplies come to an end sometime.

Yet men are so slow to learn. No doubt a few new reservoirs will be planned, new schemes will be worked out so that there is less wastage of this precious commodity. But apart from a few official decisions, the majority of people will revert to their old extravagent ways in a very short time and many millions of gallons will be lost. The drought will go down in history as something to tell our grandchildren; like the late long summer of 1959 or the cold winter of 1946. The only lasting change that this drought is likely to make to the lives of most people in that they probably bought a freezer or fridge or possibly a shower was installed to save water. Apart from these items, the pattern of life is just about the same.

In some parts of the world, men have turned to religion at times of great trouble as was the case in our own country in time of war, yet when the crisis had passed, the churches were forsaken and most people returned to their old ways.

We have not heard that the water shortage has filled many churches, though it may well have caused a few farmers to think seriously about prayer.

Whether the drought is over, or if we are in for a further spell of dry weather and a mild winter, God is still with us, *"Although the fig tree shall not blossom neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation"* (Habakkuk 3:17-18).

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The dawn of World History

by **Charles J.E. Kingston**

5. EVE AND MARRIAGE (Genesis 2:18-25)

WHEN I was a lad, I thought woman was so called because Eve, the first woman, brought woe to Adam, the first man. Later, I discovered the word, in Anglo-Saxon at least, meant wife-man. She is not Man, but man's help-meet.

1. God said, It is not good that the man should be alone (v.18). He does not intend that we should be individualist. Man develops his full potential when he forgets himself in a married-man-woman relationship. If marriage should be denied for some reason then its place must be taken by giving oneself to some cause in which one may forget himself in love to others. God is saying to us that to live selfishly, making oneself the centre of one's universe, is not good for us.

I once knew two sisters, both unmarried. One had given herself to looking after her sister, who suffered ill-health, and a widowed brother, whose washing and house-cleaning she attended to. She was, so far as I could see, a happy personality. Her sister, on the other hand, received all her care and attention as a right and did not strike one as being so happy. "Only the person who loves and does not think of himself, finds himself; and inversely, the person who seeks himself is always cheated".

2. God said, I will make an help meet for him (v. 18). The margin of my Bible renders this: "a help answering to him".

Adam and Eve reveal that God's intention is a one man-one woman relationship. God gives another human being as a companion, help-meet, as complementing the other, answering to each other, in a life-long union. It is foolish to wonder whether he or she is the only one for me; our marriage has made him or her the only one. Paul says: "We know that all things (and this includes our marriage) work together for good to them that love God". Thus it was not by chance we met and fell in love with each other and then got married. God was in it.

Recently, I had a letter from a young cousin, living in Rhodesia, who had just married. In it he said: "God gave me a wife; I lived thirty years without one and now wonder however I managed".

3. God created Eve (v. 21,22). Eve was created by a separate act of God and as a parallel to Adam. When God wanted a companion for Adam, He caused Adam to fall into a deep sleep and from his rib made Eve. Adam's response was: "This is now bone of my bones, and flesh of my flesh". God would teach us that this other self whom God gives us is a human person not merely one who performs certain functions for us, whether it be erotic satisfaction, or as a money-earner, or as providing a cheap housekeeper.

If the other person is only good for performing such functions for us, then he or she is finished, so far as we are concerned when these functions can no longer be performed. Thus many marriages end in divorce because a younger partner is then sought. It is to guard against this that God says: *"The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. . . .For the Lord, the God of Israel, saith that He hateth putting away"* (Malachi 2:15,16).

Eve was as much God's creation as was Adam. She was created from his side and thus becomes a type of the Church of Christ, which is from Him and for Him, after He had slept in death for her creation.

4. Adam's response (v. 23). *"This is now bone of my bone, and flesh of my flesh,"* he said. God's intention is to *"make one". "They shall be one flesh"* (Genesis 2:24). It is noteworthy that Jesus calls this a direct statement by God (Matthew 19:4,5).

Have you sometimes questioned: "Is my partner the only conceivable person for me or have I made a tragic mistake? Could I have made a better choice? Sometimes the crisis comes when boredom sets in; from loving one's partner, one turns to loathing. My grandfather was a great walker. One day he set off to explore a village named Kingston, situated some miles from Brighton where he lived. Enquiring for the oldest inhabitants, he made his way to their cottage. In conversation, he observed: "You must be very thankful to the Almighty for sparing you to each other for so long!".

"Sir," the old man replied, "we looks at one another and looks at one another until we 'ates one another!".

Modern thinking would probably suggest that where boredom is so complete, a divorce is the lesser of two evils. Jesus said that *"Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery"* (Matthew 19:8,9) And Jesus spoke as the Son of God!

The foundation of marriage is not whether my partner is the right one for

continued overleaf

DAWN OF WORLD HISTORY
continued from overleaf

me, whether he or she is my true complement, or whether later I meet another whom I consider would please me better. The true foundation of marriage is that because he or she is married to me, this person is God's choice for me. We have become one flesh; we have gone through trials and joys together, each has become part of the other. We are no longer as we were before we met and married; each bears the mark of the other; there is an unrepeatable belonging to each other.

If my companion is not what I want him or her to be, is it because I have made this person the way he or she is? Have I, by little criticisms, fault-finding, negative thinking, lack of love, killed the love that she once had for me? Or have I changed from the strong hero of her girlish dreams into the drunken sot she now loathes? Or has her continual fussy nagging driven me her husband, to find my needed companionship elsewhere? And would a complete change of attitude on my part, bring about a reconciliation? These are questions that should be faced. Many, whose marriage was on the rocks, have re-discovered love for each other in God's love in Christ for each of them.

5. **Marriage.** *"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh"* (Genesis 2:24). We must listen carefully, because it is God Who speaks to us in these words. This is the triangle of marriage, suggests Walter Trobisch (in *I married you*). The three essentials to marriage are here; to leave, to cleave, to become one flesh.

a. **Leaving.** There can be no true marriage without leaving, which implies the public and legal act of a marriage ceremony. Thus a so-called trial marriage can never be a true marriage, for there has not been this public declaration of the purpose to leave one's parents for one's wife or husband. Often there are tears at a wedding, for leaving is the price of success in marriage. The young couples must have a chance to start their own home or else the in-laws will interfere.

b. **Cleaving.** Leaving and cleaving belong together. One describes the public and legal aspect of marriage, the other the personal aspect. One cannot really cleave until one has left. The Hebrew word for cleave means "to adhere to, specially firmly, as if with glue, to be glued" (Gesenius). A husband and wife are glued together, like two pieces of card. If one tries to separate them one tears them apart both wife and husband and children. The consequence of being glued together is that both are closer to each other than anything else. The marriage is more important than the friends of either; more important even than the children. The first rift in marriage often comes after the first child; the wife becomes closer to her baby, than to her husband. Cleaving means more than to love; it is a love that has made a decision and which is not groping for love. Cleaving is to one person, "his wife". This stands against polygamy, or divorce and re-marriage.

c. **Becoming "one flesh".** This describes the physical aspect of marriage and is as essential to true marriage as is the leaving and cleaving and is as much in God's will as the other two. Some become embarrassed about the physical aspect of marriage as if it had nothing to do with God. But in the physical act, husband and wife re-assert their oneness, their cleaving together. Scripture says: *"Know you not that your body is the temple of the Holy Ghost which is in you. . ."* (1 Corinthians 6:19); and uses this great truth, not against true marriage, but the sinning against true marriage by committing adultery, or fornication.

Thoughts from the Gospel of Matthew

by Frank Lavender

39. Marriage as God intended
Matthew 19:4-6

THE Pharisees asked the Lord Jesus a question about marriage and divorce. It was, we know, a catch question to try to make Him contradict the Law of Moses. Although it was plainly a trick question, all those who were listening would want to know His answer. Marriage affects the whole of mankind, it touches every generation. The Law of Moses appeared to consent to divorce (Deuteronomy 24:1); so people wanted to know what Jesus, who claimed to be the Son of God, had to say about the matter.

The Lord Jesus surprised the Pharisees, however, by going back beyond the Law of Moses; for He declared to them the original purpose of God in marriage. In doing so He took the issue out of the context of the Law and of the nation of Israel, and made it applicable to all mankind. God Himself had created man, making both male and female (Genesis 1:27); and He had then declared that the relationship of husband and wife would take precedence over every other relationship (Genesis 2:24). The consequent command of the Lord Jesus is clear and unmistakeable: *"What therefore God has joined together, let not man put asunder"* (Matthew 19:6). Then the Pharisees asked Him why, in that case, had Moses commanded divorce. But Jesus replied that Moses had not *commanded* it but *suffered* it, because of their hardness of heart. Divorce, the separating of a man from his wife, the breaking of the solemn covenant of marriage, is a picture of the sin which broke the covenant between Man and God, and which separates man from God.

I am, of course, well aware that this teaching has come in for a great deal of criticism in recent times, yet this is the clear, unalterable word of the Lord Jesus. God does not change His mind to suit modern thought. The Word of God says that the Lord hates such conduct (Malachi 2:14-16); and He does not change (Malachi 3:6). The world may indeed reject this word, as they also refuse the rest of God's laws which cut across their way of life. For Christians however, God's Word and His will must always be our guide. Marriage is the union of one man and one woman as long as they both shall live (Romans 7:2-3).

Elim Church News

HEREFORD

Pastor: Trevor Partington

THE assembly began in February, 1951, following a pioneer campaign conducted by Pastor P.S. Brewster. At first, the only hall available for regular church services had a most uninviting approach and twenty-two outside steps to climb. After much prayer and hard work, the present church building in Clive Street was erected. On June 12th, 1954, the building was dedicated to the Lord by a Mr. Dan Hughes who, for 25 years, had prayed for Elim to be established in Hereford. The church has had seven pastors and on our 25th anniversary weekend, three of the former ministers were with us, David Dean (1957-1963), James McAvoy (1966-1968), and Robert Griffiths (1968-1975). Each of these brethren gave a reflection on their time of ministry in Hereford. Mr. Dean made reference to the first pastor of the church, Pastor E. Harford. Both he and his wife are now with the Lord.

At the anniversary tea telegrams and greetings were read from various churches. A two-tier cake, marking the occasion, had been specially made, and the church newsletter *In-Touch* carried articles dealing with our history. Following the Sunday evening service, the wives of our former ministers, together with our present pastor's wife, gave their testimonies. It was under the ministry of Pastor Dean that Mrs. Partington, at the age of seven, found the Lord.

T. PARTINGTON

WEYMOUTH

Pastor: E.R. Gaudion

Dorset Evening Echo weekly review contained the following report:

HUNDREDS of Dorset worshippers who packed a three-day church service, heard 50 sick people shout "I'm cured".

The atmosphere was electric at the Elim Pentecostal Church, Weymouth, as an evangelist prayed over a hundred sick and disabled people.

Then there was gasps of amazement as half the supplicants immediately demonstrated that they had been cured. Several old ladies crippled by arthritis threw down their walking sticks and waved their arms to show their new-found freedom of movement. A woman with a cataract claimed she could read a sign in the church for the first time.

Among those who claim a cure is Mr. Doug Sinclair, an A.U.W.E. worker, of 3, Clements Lane, Portland. He claimed an improvement immediately in his long-felt back injury which has prevented him for years from sleeping without medicine. He has since reaffirmed his cure in front of the Elim congregation.

This was the second divine healing service held at the church this year. On January 10, Mrs. Del Symonds, a Weymouth and Portland social worker who lives at Preston, attended the church.

She said, "My condition was that I suffered from migraine headaches since 1965 and I had severe back trouble. An osteopath described my back as 'in a mess' after a fall.

"I had been having treatment since September last year for the injury, which was at the base of my spine".

Describing the divine healing session, Mrs. Symonds said she felt a "rosy glow" where the injury was and the pain left immediately. Since the service her migraines have also ceased.

Cautious. Afterwards the osteopath examined her back and, says Mrs. Symonds: "He said, 'I am amazed at the healing processes that have taken place in your back since I last saw you'.

"Ever since the service I have remained free of migraines or pain and discomfort".

The man who did the praying was ex-London police sergeant Fred Smith, who, when he is not evangelising, is a part-time Securicor guard.

His three-day healing visit to Weymouth drew increasing numbers of people until they had to sit on the window sills to find room.

"The church was packed every time", said Rev. Eric Gaudion. "People filled the doorways and the aisles and there was a continuous stream of people going to the front to be prayed over".

WELLS

Pastor: T. McGuicken

THE venue was the Town Hall, Wells, the time was 7 p.m., those ministering were Ron Jones and the New Creation Singers and the hosts were Pastor McGuicken and the members of our Wells Church. Those who came to support this rally were from just a section of the West of England Presbytery and were from Bath, Bristol, Chippenham, Bridgwater, Yeovil, Trowbridge. Many friends from other denominations were also in attendance.

After a lively chorus time, conducted by Pastor McGuicken, Ron Jones and the New Creation Singers brought us a very enjoyable, edifying and stirring piece, by Glenys, "I should have been crucified". This was followed by a soul-searching gospel message by Pastor Jones which came to a wonderful conclusion when several responded to the appeal.

C. KINGHAN

GILTBROOK

Pastor: J. Micklefield

EASTER began for the brethren and sisters of our assembly in a wonderfully moving way. On Thursday before Good Friday a good number of us met together, later in the evening, to celebrate our Lord's Last Supper. The Spirit of the Lord was very real as we sat down at a crude candle-lit table and partook of simple fare. The passover meal began by all present, standing to praise the Lord in the singing of "Blessed be the Lord, the God of Israel", followed by our Pastor and his wife reading to us from the Word of God. During the meal the conversation was centred upon spiritual things so that we were all fed both bodily and spiritually. At the end of the meal, Pastor Micklefield took the bread and wine and gave thanks for it, then we each ministered one to the other as we took of the emblems. This very simple feast in remembrance of our dear Saviour turned into a banquet of blessing as the Holy Spirit ministered to each one of us as we praised and magnified the Lord in prayer.

As the hour grew late and our Pastor had, reluctantly, to draw this wonderful time of communion with the Lord to a close, many of us felt sad to part, for we had really felt our Lord with us as He was with the disciples at that Passover Feast so long ago.

(Mrs.) YVONNE SMITH

Philosophy of Christian Service

by **Samuel M. Buick**

CHURCH LEADERS – pastors, Sunday school teachers, whatever their responsibility may be – will find a concise statement about their work in a short Bible verse. A person is well-advised to echo the words and sentiments of the Son of God when He said: *"Whosoever will be chief among you, let him be your servant"* (Matthew 20:27).

Sentiments about Service. This is the philosophy of Christian service! To live for the good of others is the aspiration of every redeemed soul. To approach life with the thought and purpose of doing some good in the world is to be motivated by the sentiments of the Master. Jesus said about Himself: *"I came not to be ministered unto, but to minister"* (Matthew 20:28). I am sure that He wants us to spend our lives in the service of His will, that others may be blessed and that He may be pleased.

The philosophy of Christian service is the only worthy attitude for a redeemed soul to take. We all have some sense of our indebtedness to God's goodness and grace. Many times in the day we realize how much we owe to the grace of God. The evidence of a transformed life, of new desires, new appetites, new aspirations, and the wonderful privilege of having fellowship with God and His saints – all this makes us very conscious of how much we owe to God. What an impetus to victorious Christian service!

When Frances Ridley Havergal was drawing near the end of her life, she wrote one little verse that probably very few people have ever read, as it does not have a place in her published poems. It has something to say about Christian service.

Master, I have not strength to serve
Thee much,
The half-day's work is all that I
can do;
But let Thy mighty multiplying
touch
Even to me the miracle renew;
Let five words feed five thousand,
and Thy power
Extend to like results the labour of
one earnest, single hour.

Yes "five words" might "feed five thousand" if we yielded ourselves unreservedly to Jesus Christ in the service of others.

Success from Service. It is difficult to understand and apply the words of the Master in this present age, especially when He speaks about success. Listen to Him: "And whosoever will be chief among you, let him be your servant". Here is the radical transferring of all our values of success. True success in the eyes of God lies not in service from our fellows, but in unfailing service to them. A Christian philosophy of service is the true mark of success.

To follow this philosophy of Christian service also is the only valid road to happiness and enduring satisfaction. Happiness, someone has said, is great love and much service. In needful service we can forget ourselves and get ourselves off our hands. And psychologically that is one of the basics for happiness.

Many people are too conscious of themselves or too self-centred. This is a polite way of saying that we are selfish! Where is there a selfish, self-centred person who has found life to be a source of joy and overflowing happiness? For too many people, life is something to endure, somehow or other, as long as it lasts. But life is to be lived and enjoyed. It was so for the Master. Not for a minute, did He miss for Himself what He came to bring to others – "life and more abundant life".

Secret of Service. The secret of service (which was really no secret) was stated by Jesuswhen He said that we must lose life to find it. We must lose it in something bigger than our little ego. Someone has said that "to give life meaning, one must have a purpose larger than one's self and more enduring than one's life". All about us are people who prove the truth of these words.

In the report of an air crash, a pilot's radio message before his doomed jet crashed into the mountains killing all on board says something about "service".

That last radio message to the control tower went like this:

"I suspect an explosion in the rear compartment", the pilot said . . . Then silence . . . Then again, "I can hardly see the controls for smoke" . . . Silence . . . "I suggest police be there when we return to the runway so this matter can be cleared up" . . . Some more minutes of silence . . . Then, *"There is nothing more we can do.* Thank you for everything."

Urgency for Service. *"There is nothing more we can do".* That pilot and his crew had done everything humanly possible to save the plane and all on board! They died in the attempt! Nothing more! No nothing more.

A world hurtles onward toward destruction. Can *we* say, "There is nothing more *we* can do"? What responsibility, what urgent service is expected of us as Christians!

Must we sit back at this point helplessly and say, "There is nothing more *we* can do"?

Ministering and serving are the answer. "Stand up" we tell ourselves "and be counted as those who are enrolled for Christian service".

DOING BUSINESS FOR GOD

by **Mzee Bull**

THE Babati Presbytery Committee is in session; let us look in on them and hear some of the items on the agenda. The chairman takes item 5, "Manase Awe an evangelist be considered for the ministry". Several of the pastors speak well of his work and support the recommendation. This is then passed and forwarded to the Elim Executive in Tanzania for consideration.

Item 6, "Concerning famine". A very special thank you to our brethren in the U.K. for the sustained help we have received in the past year following the failure of the rains. At least half of churches were kept going as a result of this generous provision.

Item number 7 is "New churches or outstations". Six are proposed. A keen debate takes place. How many converts? Where are they meeting now? They usually meet in a house or even sometimes under a tree. Lodgings for the evangelist? The eight neatly dressed (thanks to you sisters) pastors discuss the outlay needed how to economise. The most expensive item, the galvanised roof, will be provided by the E.W.M.A. grant. Paulo Mrefu, the Long One, reports on Dirima centred among the Wambulu kraals. "Mzee", he says to me. "You have not been there yet". Five places are accepted, including Dirima.

A month later we are Dirima bound. 'These people are very like the Masai, they will not respond easily to the gospel", I remarked to Long One. "Very true", he replied, "but God has His ways of drawing them, especially through the manifestation of His compassion for the sick. A witchdoctor came to me from here. His twelve year old son had been ill and totally incapacitated for some weeks. He had exhausted every means of help including sorcery, spiritism and the nearest hospital. Then he heard of Elim, perhaps, he thought their God would help him also. I went with him on the long walk to his kraal. I prayed for the boy in the Name of Yesu and he began to get well; within three days he was completely delivered. Yes! that is how this church was started".

He pointed to the hut which served as church and school. For some time, we had been threading our way between the cattle tracks. All around, and stretching away into the distance were the Wambulu villages, including the one where the drama of my article Elim, City of Refuge, took place.

Later we were drinking tea in Long One's house next to his first little church. "Ndugu" (brother) I said, "Can an Mbulu really get free from occult influences?"

"We Christians are free" he answered. "But unless a man is liberated by Yesu or leaves his people completely, he can never be free of ancestral spirits. I vividly remember my father making sacrifices and calling on his father to appear visibly in the form of a hyena. The calf was prepared and skinned, all was ready as night fell. Father told us that we would hear his voice and that he would take the skin. Presently the call of a hyena was heard coming nearer and nearer. Father exclaimed, 'That's him. That's his usual kale kale voice'. In his invocation, my father reported on the state of the family and the progress of us children, asking that grandfather would accept the offering, and if he was favourable to the youngest he would leave sufficient of the skin to make him a pair of shoes. My father was very pleased with the offering left, for there was just sufficient skin for the shoes".

Recently I was talking to Long One's father, we had to use an interpreter as he does not know Kiswahili. It is evident that the Spirit of God is moving in his heart. It may not be long before he too will find deliverance from all the power and deceptions of Satan.

SCENES FROM BRISTOL CITY TEMPLE CONVENTION on BANK HOLIDAY MONDAY

A volume of Eternal Delight

by **Gordon Wright**

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Malachi 3:16). HAD I thought to keep a record of all the lovely things I have observed Christians do and say from the time I began to follow the Lord, I should have had by now a most inspiring volume to browse through. Some things stand out clearly, they will never be forgotten; but others are only dimly remembered. And, alas, so much of this beautiful heritage has been lost, though not entirely for all of it has had a part in moulding and developing my character and disposition. Furthermore, every now and again an associated idea gives me a surprise by assisting my recollection of a gracious act or word of long ago.

According to the book of Esther, the ancient kings of Persia kept records of praiseworthy deeds so that the doer could be suitably rewarded at the appropriate time. During a sleepless night, Ahasuerus had his record of noble deeds read to him, which providentially saved the captive Jews from the murderous intentions of the wicked Haman (Esther 6).

God uses this as an illustration of His own attitude to the lovely things His people say and think. He represents Himself as accidentally overhearing a group of god-fearing people in uplifting conversation, so He stops to listen and discovers that this is their regular practice. He decides to record their words in a book, and as an extension of this idea to record their thoughts as well.

But we must not run away with the idea that God has a bad memory! The illustration is simply a literary device to impress on us that God remembers all the lovely things about His people.

We are not told what they thought or said, so the door is wide open for speculation. They were certainly worthy thoughts and words by the promise that follows: *"And they shall be mine, saith the Lord of Hosts, in that day when I make up My jewels"* (v.17).

There was little need for God to elaborate on the subject, we seem to know instinctively the type of conversation that is acceptable to God. His nature has been unfolded through countless generations and the revelation suggests the pattern of conversation that is appropriate.

Encouragement. How pleased He must have been with the encouraging words that Jonathan spoke to David when he strengthened his hand in God. How I wish they had been recorded for our benefit, but they are one of God's treasured secrets.

He must have heard some beautiful sentiments expressed by the circle of "little old ladies" who benefitted by the loving industry of Dorcas.

Paul's chat with Epaphroditus when he sent him "the more carefully" after his illness was noted by God (Philippians 2:28). He likes such concern.

I am sure that He listened intently to the serious conversation between those early disciples as they devised a means of escape for Paul when somebody hit on the idea to lower him over the city wall in a basket (Acts 9:25).

And what about the time when the Galatians were so deeply concerned about Paul's eye trouble that they were prepared to stop at nothing to help him? They must have used the most compassionate of phrases and made the most generous of offers of help for Paul to have said, *". . . ye would have plucked out your own eyes, and have given them to me"* (Galatians 4:15).

Do not think of these as isolated cases of loving concern but as typical examples of what has been happening all down the centuries and of what is happening now amongst the Lord's people throughout the world.

Source. God traces these conversations back to their source, to the spiritual exercise of thinking on Him, the source of every worthy thought and action. Such dynamic forces He finds there: thoughts that lead to a **declaration of trust** as when Paul said amidst the raging storm that scared the hardened mariners: *"I believe God, that it shall be even as it was told me"* (Acts 27:25), or as when Job in his overwhelming distress declared: *"Though He slay me, yet will I trust Him"* (Job 13:15); thoughts that lead to a **declaration of intent** as when Paul said: *"What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus"* (Acts 21:13); thoughts that lead to **commitment to endeavour** as when Paul decided to take the Gospel to the Gentiles (Acts 13:46); thoughts that reveal **confidence in God's handling of affairs,** however bewildering and contradictory the evidence appears, as when this god-fearing group who attracted God's attention voiced no criticism, in marked contrast to those around; thoughts that lead to **charitable acts** as when Joseph forgave his brothers, or as when Paul recanted and willingly offered Mark a second chance.

This little band of god-fearing people were like an oasis in the desert. All around people were grumbling and complaining about God. They could see no purpose in serving Him, and complaining about Him had become such a fixed habit of life that they were unaware that they were doing it. When confronted with God's accusation: "Your words have been stout against Me" they were thunderstruck, and before they could regain their equilibrium retorted with a question that cast a doubt on God's veracity: "What have we spoken so much against Thee? " (v.13). They had allowed their spirits to become soured by their adverse

circumstances, and this condition had been aggravated by the prosperity of the wicked. Somewhere along the line they had missed the way. They thought of serving God in terms of profit and personal advantage. They thought that the only way of life acceptable to Him was a way devoid of joy. They complained: "It is vain to serve God: and what profit is it that we have kept His ordinance and that we have walked mournfully before the Lord of hosts?" (v.14). No wonder the hot blasts of the desert blew around them – their lives were an arid waste. Their modern counterparts so exhaust our spirit that we wonder if it is worthwhile being a Christian after all, we can understand why their friends never go to church.

Contrast. What a contrast follows! *"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him".* The very introduction to them is like a cooling breeze. Here is shade from the heat, rest for the weary, understanding for the maligned, peace for the troubled, comfort for the grieved, joy for the sad, water for the thirsty, renewal for the fatigued, fellowship for the lonely – here are threescore and ten palm trees and twelve wells of water! No wonder God stopped and took out His notebook.

Their trials were as harrowing as those of the grumblers. They, too, suffered severe reverses whilst the wicked appeared to succeed, yet there was a striking buoyancy in their manner. Like the Psalmist they had examined this apparent enigma in the presence of God and had come to accept the situation without resentment. *"For I was envious of the foolish", confessed the Psalmist, "when I saw the prosperity of the wicked . . . . Until I went into the sanctuary of God; then understood I their end"* (Psalm 73:3, 17).

How could they envy them their brief gratification of material success and pleasure. They had nothing more. They knew nothing of redeeming grace, nothing of the forgiveness of sins, nothing of fellowship with God, nothing of the spirit of prayer to stabilise them in a stormy world, nothing of the hope of Heaven. Poor wretches! They were to be pitied, not envied.

There is nothing freakish about those who fear the Lord; they are normal human beings who are rightly related to God. They discuss the news and topics of interest as others do. They talk business, their gardens, their families, but it comes naturally to them to relate these topics to their Faith. Their religion is not something imposed on them from without, something that is foreign to life, but it is interwoven into the woof and warp of life, an integral part of life, so much so that without it life would be unnatural, artificial, meaningless, mutilated, a disastrous waste.

Teaching. God always wanted the material and spiritual to blend together in a beautiful whole. It was never His intention to segregate the spiritual from the natural. He made this quite clear to Israel: *"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up"* (Deuteronomy 6:6, 7). That is what the Lord Jesus did. He talked about spiritual realities when sitting beside the sea, when resting in a boat, when walking through the cornfields, during social visits; and He spoke to the children about God as He played with them!

Spiritual conversation is not to be reserved for the convention, the retreat, or for when the minister comes to tea! It is to be our daily conversation. We must allow God into every department of life. This is God's world. Our life amongst these material things was ordered by Him; so, like this band of choice god-fearing people, we should bring God into our day to day affairs.

Fragrance. Look at them! They exude hope and joy and peace and love in a world thick with gloom. Their lives are like watered gardens. They fill the air with fragrance, and sing with "unpremeditate art". Like Paul they are eager to impart a spiritual blessing (Romans 1:11). And they succeed without knowing it. They fan the fire of love in one another's hearts. Self is forgotten in their desire to help. They risk their lives to fetch water from the well of Bethlehem for one of their number. They are a band of people "whose hearts God had touched". Their lofty aspirations and unfeigned love for God and man has forged a bond of fellowship between them that cannot be equalled.

Their sentiments flow spontaneously from their experiences of life as they relate them to the purposes of God during prayerful meditation. And it is this spontaneity that beautifies their lives. Their whole demeanour is the outcome of what they are, not what they think is expected of them. It is a genuine expression of how they feel towards God. Love flows out from their lives without effort, like a gentle flowing river spreading a carpet of verdant green.

If you never meet them again, you will never forget them – never! You will thank God for every remembrance of them to your dying day. Despite all the contradictions, all the adversities, all the mysteries of life you are now convinced that life has a noble purpose. There is still a good deal that puzzles you; you often feel like a traveller groping his way through a mist, but you know you are on the right road – the sun is enveloping you in a glorious haze!

Hope. Their exhilaration has given you fresh hope. Tomorrow's trials will be easier to bear because of today's fellowship. You have a renewed determination to "press toward the mark for the prize of the high calling of God in Christ Jesus". You will endeavour to manifest the same compassion, the same fervour in service, the same glowing devotion to God.

You will never be your former self again. It is a new Saul who returns from fellowship with the prophets. There will be no more hanging your harp on the willows, no more self-pity, no more lying down under the crushing circumstances of life, no more falling back before the onslaughts of temptation.

Such infectious faith! They revolutionize every life they touch! No wonder God stops to listen. He finds in them a faint resemblance to Himself. Redemption is proving effective.

I have met many such people in my ministry. Lovely souls, many of whom are unknown outside their own little company and sometimes little known within. God does not put all His best blossoms on show. He often hides them away as He does the violets under the thick foliage of the Devon lanes. Don't ask me why. It's just His way.

News

Speaking of Angels

DOCTOR BILLY GRAHAM'S latest book *Angels – God's secret agents,* has already topped the 30,000 mark in sales in the U.K. according to the latest figures from the publishers Hodder and Stoughton. They claim that this is one of the two top selling non-fiction books on the market at the moment.

In the United States, sales have topped 1½ million and the book remains in the top ten of the best sellers list – a position which it has occupied for more than thirteen weeks.

Angels, by Billy Graham; published by Hodder and Stoughton Ltd., price £1.95, postage and packing extra.

Missionary killed

PAUL E. CHASTAGNER, 40, American Assemblies of God missionary to Upper Volta, West Africa was killed in an automobile accident. Mr. Chastagner who was born of missionary parents had been raised in that country. Following his graduation in the United States he and his wife returned to the country in 1962. Tragically, his father also lost his life in an automobile accident in 1956.

Writers Conference

A writers Conference is planned for Saturday, October 16th at Brunswick Church, Brunswick Street, Manchester. The Conference is being organised by Philip L. Powell, Bethel, King Street, Droylsden, Manchester M35 6DW, from whom further details are available. Taking part in the Conference will be Mrs. Joyce Chaplin formerly of the African Christian Press as well as journalists from the *Guardian* and *Manchester Evening News.*

The day is designed to encourage writers and would-be writers.

Three Friday night sessions are also planned on the production of Christian Literature at the local church level. These are scheduled for October 8th, 22nd and 29th at 7.30 p.m.

Good News

THE British and Foreign Bible Society are planning to bring out the Good News Bible on October 11th in conjunction with Collins-Fontana. The New Testament section of Good News for Modern Man has sold 50 million copies worldwide in ten years and it is anticipated that the easy-to-understand English of the Good News Bible will make it readily acceptable to the 600 million English-speaking people worldwide, including the 300 million for whom English is a second language. This Bible is being typeset on one of the latest computer-setting machines in Glasgow. It also uses a modern scientific method of translating Scripture using "dynamic equivalence" which seeks to produce in the reader, the same reaction as the original author sought to bring to the mind of his first readers. The translation will also include many built-in helps and an introduction to each book. Dr Donald Coggan said earlier this year, "I've seen bits of it in advance and have been excited by what I have seen".

Youth Seminar at Bristol

Report by R.L. Currie

A TEACH-IN for youth leaders, Sunday school teachers, and those interested in young people's work saw 120 people registering for the one-day seminar organised by the West of England Presbytery and held at the City Temple, Bristol. The theme for the day was "Involvement" and the opening session commenced at 9.30 a.m. with devotions led by Pastor Ron Jones and a message by Alex P. Johnston, co-pastor.

Papers were presented by members of the Youth Committee commencing with a comprehensive introduction to "Involvement" by Laurie Lambert. After a break for coffee, Derek Green spoke, and practised what he preached by using visual aids, on "Involvement in Sunday School Work".

After an excellent lunch, David Woodfield dealt with "Involvement in counselling Young People". Many of the areas where problems arise were highlighted along with the do's and dont's necessary in such counselling. A tea break was followed by the final paper given by Archie Biddle on "Involvement in Worship". Each session, concluding with comments and questions, was brought to a close by Ron Jones, who also conducted a short "Ask The Panel" question time dealing with youth policy in general, the questions having been submitted by those attending the seminar.

Following a buffet tea, the film, "Like A Mighty Army" was shown in the evening rally and at the close some 20 people responded to the appeal for a new commitment and consecration in service.

Note

DAKE'S Anotated Reference Bible now available in two editions (Rexine, £16. Leather £22). Elim Church Bookroom, P.O. Box 38, Cheltenham, Glos. Postage and packing 70p extra.

World Conference Record

A record is to be made of the World Pentecostal Conference and this is expected to be released in November. The record will consist of a double album, price £5.45. Half of this will be live recordings taken during the meetings and the other half will consist of Studio prepared items by singers and musicians taking part in the Conference. The record is on the Pilgrim label – Praise 31. A cassette will also be available (PEC 857).

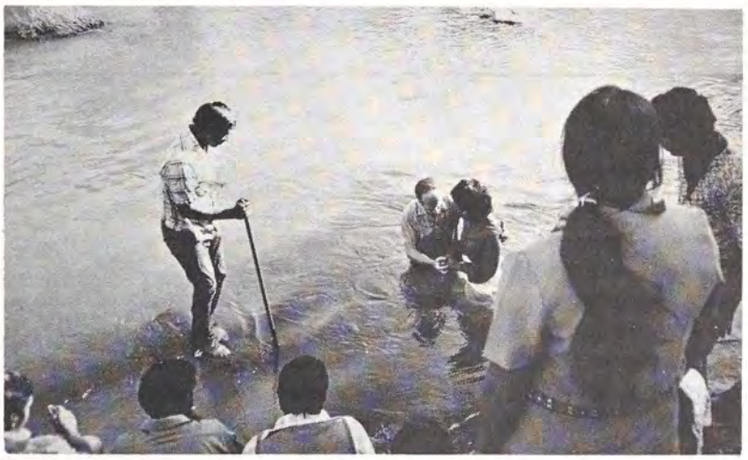
NELSPRUIT BAPTISMS

THE sight of a lovely river scene where Christians follow the Lord into baptism does the heart good and I am sure that Pastor and Mrs. Gull were thrilled to participate in this service.

Trophies of grace! Praise the Lord for the increase in the family of His people.

Believe it or not that beautiful river is a deadly source of the scourge of Africa, bilharzia, but on that particular day the water was freezing cold and the bugs must have been too immobile to worry about humans. It is not always so and all African travellers, particularly in the bush, brave the dangers of contamination. Pray for the messengers of the Cross.

Scenes at river Baptismal service.



ARAD, Rumania. 2,000 meet in Pentecostal Church on Sunday morning. One third are young people.

Photos by J.P. Wildrianne

May Osman's Page

REDEEMING THE TIME

HOW do we spend the bulk of our free time in these days? One television critic wrote on July 26th "Children on holiday get an extra hour of morning programmes from B.B.C.1, which will be a relief to parents suffering under the strain of the I-don't-know-what-to-do-syndrome. Unfortunately the BBC don't realise that 9.45 a.m. is a late start – those up at 7.45 have to wait two hours for Tin-Tin".

So parents these days would like to plant their children in front of a television screen from 7.45 each morning. On the same day a BBC broadcaster stated that American children watch an average of sixty hours television each week. That is staggering. What sort of a generation are we developing, with children's leisure time being crammed with watching television? Do you remember how we had to make our own fun when we were children? What has happened to the hoops, the whips and tops, hopscotch, marbles and buttons? I can't remember being bored when I was a child; there was always so much to do and when all else failed there were always plenty of good books to read. I loved reading and would spend a penny to buy a candle so that I could read in bed after lights-out. But I have met some young adults who boast that they have never read a book right through. They would rather sit in front of a television screen and have their pleasure the easy way.

I am not condemning the television set, I have one myself; but there are comparatively few programmes that are suited to Christian viewing these days. Anyway, I hardly ever sit viewing unless I have some knitting in my hands and E.W.M.A. benefits from my scanty leisure hours.

Now this is a serious question, how do we spend our leisure time? *"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil"* (Ephesians 5:15,16).

Redeeming the time. We have a duty to God to spend our spare time in a sensible way. Out of our 24 hour day there must be time for sleep, time for work, time for relaxation, and time for God. Ask yourself which is the most important to you. There are some lovely hymns in *Redemption Hymnal.* Number 537 says:

My God is any hour so sweet,
From blush of morn to ev'ning star,
As that which calls me to Thy feet
The hour of prayer.

Number 701 says:

Sweet the moments, rich in blessing
Which before the Cross I spend,
Life and health and peace possessing,
From the sinner's dying Friend.

Need. Our country is greatly in need of prayer and love, and I feel that all we Christians must make an effort to spend more time in prayer as we see the day approaching for the Coming of the Lord Jesus. Then when we are fortified by prayer, and filled with the Holy Spirit we can go out into our daily environment and exude the love of Jesus, and our witness will be effectual. People all around us are lonely and straved of love, and we have the great source of Calvary love near at hand. It is there for "whosoever will may come". I believe we should all be soul winners for Jesus. Even children's little minds can be filled with spiritual truths instead of myths and tales of violence; they can have their own spiritual influence amongst their friends. I have been privileged to bring up three children and my heart was often warmed by the forthrightness with which they often spoke to their friends. When parents love Jesus they can communicate this love to their children and they will not be ashamed to tell their friends that they love Jesus too.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, September 13th

DEUTERONOMY 6:20 – 7:11

"He brought us out . . . that He might bring us in" (v.23).

WHAT a verse this is! The motivation and initiative was on God's side. The people had been in bondage and had cried unto the Lord. In love and pity, God had sent Moses to be their deliverer. He had broken the yoke from their necks and now they were to walk in liberty and freedom. They had not been delivered from Egypt to stay in the wilderness. The land of promise was to be theirs. Christ has saved us, and that means more than deliverance from the past, it brings us into a wonderful present and prepares us for an even better future. . *"Beloved now are we the sons of God . . ."* (1 John 2:2).

Tuesday, September 14th

DEUTERONOMY 8:1-20

"Beware that thou forget not" (v.11).

THE period of time that Israel spent in the wilderness was a time in which God displayed His miraculous power. It was also a time of testing for the people. If they were prepared to learn the lessons of that experience, they would come through with a stronger faith. *"Tribulation worketh patience . . ."* (Romans 5:3).

Remembrance of the past gives us hope for the future.

Wednesday, September 15th

DEUTERONOMY 9:1-12

"Not for thy righteousness . . . but . . ." (v.5).

THERE are two reasons why God gave the land to this people. The first reason was because of the promise which He had made to Abraham many years before. God's promises are always kept; they may be delayed but eventually they will come to pass. The righteous were to possess the land, but not because of their own righteousness; the wicked and ungodly inhabitants of that place were to be dispossessed because of their own wickedness.

Thursday, September 16th

DEUTERONOMY 9:13-29

"Took the two tablets of stone . . . and brake them" (v.17).

THE ten commandments had hardly been given when they were shamefully broken, not only by the people but also by Aaron, the brother of Moses. Now, only Moses stood between the people and an angry God. When men talk about following the ten commandments today, they should remember that the first edition was broken. Moses used every argument in order to turn God's wrath from the people. *"Destroy not thine inheritance . . . Remember thy servants . . ."* (v.26-28). Through the intercession of the man of God the people of God are spared.

Friday, September 17th

DEUTERONOMY 10:1-22

"What doth the Lord require?" (v.12).

THE commandment had been given; now a further question has to be asked. God not only requires that His people should walk before Him but also that they should love their fellow men. There was a very real danger that those whom God had chosen would be proud and they would look down upon strangers and outcasts. John had the same thought in mind when he says, *"He who does not love his brother whom he has seen, cannot love God whom he has not seen"* (1 John 4:20 RSV). The man who lets God's love rule his heart will not find it hard to let God's law rule his life.

Saturday, September 18th

DEUTERONOMY 11:8-32

". . . Blessing and a curse" (v.26).

WHAT a contrast! Such a choice is open to man who is free to walk in God's way or his own. Sometimes man's way is made to look very attractive but it always ends in defeat and disaster (Proverbs 14:12). God's way is always the best. When the way of God is in the mind and heart, the feet will not go astray.

Sunday, September 19th

DEUTERONOMY 13:1-18

"Thou shalt not hearken" (v.3).

GOD had given His Word to the people. He gave that message through anointed lips; there were some who tried to imitate, and a warning is given that the people are not to allow even signs and wonders to turn them from serving the Lord. God can still confirm His Word with signs following, but even miracles are no substitute for the Word of God.

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BIRTHS

WHITEHEAD. On August 7th, to Pastor and Mrs. J. Whitehead of Rugby, a daughter Karen Joy, a sister for Lynne.

MARRIAGES

WORSEL–WHITE. On August 7th, Robert Paul Worsel of Purley, to Elizabeth Ruth White of Rugby. Officiating minister: John Whitehead.

WITH CHRIST

BARBE. On August 9th, Rita May Barbe, aged 76 years, beloved wife of E. Barbe, and mother of our organist, faithful member of "Eldad". Officiating minister at funeral: Robert Griffiths.

DEDICATION

LYTTLE. On August 8th, Janine Anne, first child of Richard and Anne Lyttle was dedicated to the Lord. Officiating minister: John Whitehead.

COMING EVENTS

ARMAGH. September 10-13. Elim Pentecostal Church, College Street. Annual Convention. Friday at 8. Youth night. Testimonies from Dublin Young People. Soloist: Raymond Crooks. Preacher: Eldin R. Corsie. Saturday at 3.30 and 6.30. (Tea between meetings). Musical ministry. Hubert Brown (Lisburn). Testimony time with S. Tunney and Dublin Young People. Sunday at 11.15 and 7. Monday at 8. Soloist: Willie Henning (Rathfriland).

BANBURY. September 11-12. The Town Hall. Continuing of Evangelistic Crusade conducted by John M. Cuthbert and Laurie Lambert. Saturday at 7.30. Sunday at 8.

BARKING. September 11. Elim Pentecostal Church, Ripple Road. Seminar with Dan Moe (Vancouver) and Phil. Wallis. Saturday at 10 and 2. Evening Rally at 6.30. For details phone 594-4094.

CAERPHILLY. September 26. Elim Pentecostal Church, St. Fagan's Street. Special visit of Rev D. Evans, New York. Singing by the American Bridgeport Choir. Sunday at 6.30.

DARLINGTON. September 25. Elim Pentecostal Church, Bowman Street, at 7.30. "Treaty of Peace". Preacher: I.W. Lewis. Items from the Tyne Tees Presbytery.

GLOSSOP. September 11-12. Elim Pentecostal Church, Ellison Street. Annual Convention. Saturday at 3 and 6.30. Preacher: J.C. Smyth. September 25. Ladies Rally at 3 and 6.30 (full tea provided). Speaker: Mrs. Lloyd (Ramsbottom).

HYTHE, Kent. September 12. Elim Pentecostal Church, Ormond Road. Crusade conducted by David Williams and Michael Epton.

HEREFORD. September 18. Elim Pentecostal Church, Clive Street (off Eign Road). West of England Presbytery Rallies at 3.30 and 6.30. Items by Graham Street, Birmingham young people. Preacher: Tom Stevens.

NEWHAVEN. September 16-26. Elim Pentecostal Church, Meeching Rise. Outreach Campaign – God Speaks Today. Soloist: Gwen Murray (18th and 19th). Preachers: John H. MacInnes (Monday, September 20th) and W.J. Copeland.

OXFORD. September 11-12. Elim Pentecostal Church, City Temple, Botley Road. Ministers' Anniversary Weekend. Saturday at 7. Sunday at 11 and 6.30. Preachers: Pastor and Mrs. A.V. Gorton. September 14 at 7.30. Missionary Service at 7.30. Speaker: Miss O.M. Jarvis, India.

PETERBOROUGH. September 18-19. Elim Pentecostal Church, Midland Road. 5th Anniversary Services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher and Soloist: W.M.E. Plowright.

STIRCHLEY, Birmingham. September 11-12. Elim Pentecostal Church, Hazelwell Street, Pershore Road. Celebrating J.B. Coleman's 21 years in the ministry. Saturday at 7.30. Music by "Revelation". Sunday at 10.30 and 6.30. "Down Memory Lane". Special guests and items. Preacher: D.W. Cartwright.

WEOLEY CASTLE, Birmingham. September 18-21. Elim Pentecostal Church. Annual Convention. Saturday at 7.30. Sunday at 10.30 and 6.30. Monday and Tuesday, 7.30. Preacher: Harry Palliser. Musical Ministry: Gloucester and Tamworth Choirs.

WHITLEY BAY. Pioneer Crusade now proceeding in the new Elim Church, Oxford Street, conducted by Pastor A. Tee and team. Sunday at 11 and 6.30. Weeknights at 7.30. The sick will be prayed for in every service.

HOLIDAY CHURCHES

BOURNEMOUTH. Lower Pleasure Gardens, between the Square and the Pier. Summer Christian Bandstand Open Air meetings. Wednesdays at 7.45. Sundays at 8.

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. Children's Church during Sunday Morning service. Minister: J. Osman. Tel: 34497.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, St. Peter's Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: J. Hunt. Tel: 58091.

BEXHILL. Elim Pentecostal Church, Barrack Road. Sunday services at 11 and 6.30. Minister: N.G. Clark. Tel: 431592.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Sundays at 10.45 and 6.30. Tuesday, Bible Study at 7.30. Fridays at 7.30 for young people. Minister: Bob Clarke.

BRIGHTON. Elim Pentecostal Church, The Lanes. Sundays at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: F.A. Hodge.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30.

CARDIFF. The City Temple, Cowbridge Road (opposite Sophia Gardens). Sunday services at 11 (Communion), 3 (Sunday School) and 6.30 (Revival Service). Singing by the City Temple Crusader Choir as featured on the B.B.C. "Come Alive". Tuesday at 7.30 (Prayer and Divine healing service). Wednesday at 7.30, Saturday at 7. Ministers: R. Hunston and D.G. Holmes.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road. Sundays at 11 and 6.30. Wednesday at 7.45. Minister: A.V. Gorton. Tel: 0202-511818.

DUNDEE. The gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays at 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road (3 mins. from Railway Station). Sunday at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: John Lancaster.

EVESHAM. Masonic Buildings, Swan Lane. Sunday 11 and 6.30. Tuesday at 7.30. Minister: T. Wilson. Tel: 2041.

EXETER. Elim Providence Chapel, Northernhay Street, opposite Central Station. Sunday at 11 and 6.30. Minister: J.H. Sainsbury.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sunday at 11 and 6.30. Minister: Adrian Riley

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

GLASGOW. Elim Pentecostal Church, 294 Cathcart Road (at junction with Aikenhead Road). Sundays at 11 and 6.30. Thursdays at 7.30. Minister: Stephen Hilliard.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Sunday at 9.30, 11 and 6.30. Thursday at 7.15. Minister: P.T. Niblett. Tel: 86274.

GUERNSEY. Eldad Elim Church, Union Street (just off the Grange), St. Peter Port. Sunday services, 11 and 6.30. Minister: Robert Griffiths. Tel: 0482-56724. Visitors to the island are warmly welcomed.

HASTINGS. Elim Pentecostal Church, Central Hall, Station Road. Sunday services at 11 and 6.30. Minister: Ivan Potts. Tel: 437661.

HEREFORD. Elim Pentecostal Church, Clive Street, off Eign Road. Sunday at 11 and 6.30. Minister: Trevor Partington. Tel: 4842.

HOLYHEAD. Elim Pentecostal Church, Brynhyfryd Chapel, Mount Pleasant. Sunday services at 11 and 6.30. Minister: F.G. Evans.

HOVE. Elim Pentecostal Church, Portland Road. Sunday at 11 and 6.30. Thursday at 7.30. Minister: Ron McKenzie.

MALDON. Elim Pentecostal Church, Wantz Road. Sunday at 10, 11 and 6.30. Wednesday at 3 and 7.30. Minister: T.G.M. Hadlow.

MALVERN. Elim Pentecostal Church, Cowleigh Road (on the B.4219). Sundays at 11 and 6.30. Leader: John M. Persijn.

OXFORD. City Temple, Botley Road, near Railway Station. Sunday at 11 and 6.30. Tuesday at 6. Junior Club, 7.30; Bible Study; Thursday, 7.30. Minister: John Hyde. Tel: 63314.

PAIGNTON. Elim Pentecostal Church, New Street. Sunday at 11 and 6.30. Tuesdays at 7.30.

PORTH, Rhondda. Elim Pentecostal Church, Pontypridd Road. Sunday at 11, 3 and 6.30. Tuesday at 7.30, Bible Study. Thursday at 7.30, Prayer. Minister: Raymond Jones. Tel: Porth 4405.

PORT TALBOT. Elim Pentecostal Church, Dalton Road, Sandfields. Sunday at 10.30 and 6.30; Tuesday at 7.15. Thursday, Youth meeting at 7.15. Minister: A.J. Taylor.

RYDE, Isle of Wight. Elim Pentecostal Church, Albert Street. Sunday at 9.45, 11 and 6.30. Tuesday and Thursday at 7.30. Tel: Ryde 65408. Minister: N. Broomhead.

SALISBURY. Elim Pentecostal Church, Milford Street. Sunday at 9.45, 11.15 and 6.30. Wednesday and Friday at 7.30. Minister: Glyn Taylor.

SOUTHPORT. Evangel Temple, Manchester Road. Sundays at 10.45 and 6.30. Wednesday at 7.45. Thursday at 7.30. Minister: K.J. Cave. Tel: 37180.

SWANSEA and GOWER. The City Temple, Dyfatty Street, Swansea. Sundays at 11 and 6.30. Weeknights, Tuesday and Thursday at 7.15. Minister: Edward J. Jarvis.

TORQUAY. Elim Pentecostal Church, Princes Road. Sundays at 11 and 6.30. Thursday at 7.30. Bus No. 150 or 114.

WEST KIRBY. Elim Pentecostal Church, Grange Road, Wirral. Sunday at 11 and 6.30. Tuesday, Wednesday and Friday at 7.30. Minister: B. Grist.

WESTON-SUPER-MARE, Avon. Elim Pentecostal Church, Manilla Place, Birnbeck Road. Sunday at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: J.B.D. Ritchie. Tel: 24263.

Share a Prayer

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at Elim Pentecostal Church, South Street

September 18th – 25th

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Saturday at 7. Sunday at 6.30. Weeknights at 7.30.

D.5243

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D.5229

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ITINERARIES

The President (John H. MacInnes):

September 11-13, Portsmouth, Petersfield and Ryde; 14, Worthing; 15, Bognor; 16, Crawley; 18, Brighton Lanes; 19, Brighton, Preston Park a.m; Hove p.m; 20, Hewhaven; 21, Hastings; 22, Bexhill; 23, Eastbourne; October 3, Canada a.m; Gosport p.m; 4, Southampton (Young Wives); 5, Sholing; 6, Eastleigh; 7, Andover; 8, Romsey.

Olive Jarvis:

September 12, Keynsham a.m; Weston p.m; 13, Chippenham; 14, Oxford; 15, Cheltenham; 16, Gloucester; 17, Trowbridge; 19, Evesham; October 3, Finchley; 5, Kensington Temple; 6, Ealing (Ladies); Lane End p.m; 7, High Wycombe.

David and Margaret Mills:

October 28, Barnsley; 29, Rotherham; 30, Sowerby Bridge; 31, Dewsbury; November 2, Wrenthorpe; 4, Huddersfield; 6, Halifax; 7, Knottingley; 9, Mosborough; 10, Bradford (afternoon and evening); 11, Sheffield.

C. Picken:

September 11, Scunthorpe; 12, Grimsby; 13, Hull (City Temple); 14, Hull (Bourne Street) 15, Malton; 16, Driffield; 17, Driffield; 18, York; 19, Harrogate.

Wavelength

ELIM ON THE AIR

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Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

SEPTEMBER 18th, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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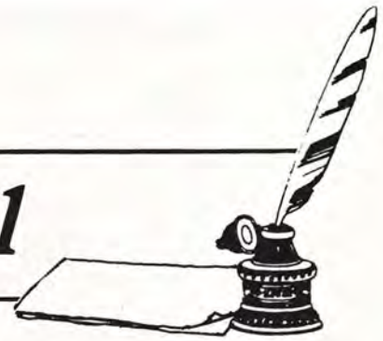
Editorial



THE permissive society in this country have surely gone too far if the Danish film director Jens Jorgen Thorsen is not only allowed to come to Britain but if he is also permitted to make a film with the title *The Love Life of Jesus Christ.*

If the reports of the contents of this film are true then the film would not only be pornographic but it could well be open to a charge of blasphemy, which is an offence that has remained on the Statute Book.

In the many years since Jesus Christ was raised from the dead, He has been misrepresented by many different groups. He has been ridiculed, defamed and lampooned, but **He can never be ignored.** I doubt if even in a 100 years from today anyone would even bother to make a cartoon of the life of the Danish born director.

Some men in books, plays and films have tried to portray the Christ, but most of their efforts have grappled with a theme and a Person that has been too large for the smallness of the canvas upon which they have worked. A life of which we know very little, apart from the final three years, has intrigued men for twenty centuries.

The proposed film seeks to drag Christ down to the level of a man's depraved mind, and this is surely a grave offence that goes beyond any decent standard that is to be tolerated in a civilised society.

When the country puts an embargo on sports teams from countries where racial equality is not permitted and then at the same time we provide a full civic reception and give full diplomatic recognition to men who are known oppressors of minorities, it is a strange thing indeed that we leave the door wide open for Mr. Thorsen to engage in such repugnant prostitution of the visual art.

We sincerely hope that the Home Secretary will not allow this man to stay in our country, and we hope that the representations and protests that are being made by many organisations and individuals will have the effect of thwarting such a blasphemous and foolish exercise.

The Secretary-General, P.S. Brewster, has sent very strong letters of protest to the Prime Minister, and the Home Secretary, asking that definite action be taken to stop the production of this film.

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SHREWSBURY Crusade report 400 present on opening night – 58 signed decision cards.

The dawn of World History

by **Charles J.E. Kingston**

6. HOW EVIL CAME INTO THIS WORLD (Genesis 3:1-6)

THE earth, in its pristine beauty from God's creative hand, revolved in its orbit. The first human pair lived in perfect harmony in Paradise. Then Eve listened to the Tempter, disobeyed her Creator and sinned.

Yet this was not the first sin in the universe. In prehistory there had been a tragic rebellion among the angels, engineered by Lucifer, who, full of pride, determined to be *"like the most High"* (Isaiah 14:12-14; Ezekiel 28:12-15). How a being, perfect in his ways from the day he was created, could sin and why God permitted it must remain a mystery. When created by God he must have been intrinsically good, but like man he was given a free-will and, like man, he misused it. After his fall from Heaven, Lucifer became Satan, the adversary both of God and God's people. He has *"principalities . . . powers . . . rulers of the darkness of this world . . . spiritual wickedness in high places"*, (Ephesians 6:12), under his control. Our Lord designated Satan *"the prince of this world"* (John 12:31). The world here is *kosmos,* which means the present order of things, mankind organizing themselves without God, and not *oikoumene* meaning the habitable earth. The "earth is the Lord's and the fulness thereof" (Psalm 24:1). Satan is a usurper and has no rights in us or in this world. God has not abdicated. He is still Sovereign Lord of the Universe and Satan's powers are limited. Job could not be attacked, either in his goods, his children, or his health, until God gave him leave.

1. The Tempter came to Eve in the garden. (Genesis 3:1). Eve seems to have walked too near to the forbidden tree, maybe from curiosity, looking at its beauty. Its leaves danced in the gentle breeze; its colourful fruit swung tantalizingly near to hand.

The serpent, originally one of God's animal creation and therefore good in the day he was created, became the vehicle for the Satanic voice; perhaps, himself falling through very pride in his own subtlety and justly sharing in the judgment meted out to the sinning pair.

Satan always operates in disguise. He did not say to Eve: "I am an atheistic monster determined to take away your paradise". Instead, he said: "Today we will talk about God and religion!"

Helmut Theilicke tells how, helping in a camp for refugees from East Germany, he played the devil in a Punch and Judy show. He wielded a horrible, fiery, red puppet and used a menacing voice. He advised the children watching the show not to wash their feet, to stick out their tongues to everybody and to be sure to drop banana skins for people to slip on!

But the children shouted him down with ear-splitting protests at his wicked suggestions – *and* they stopped putting their tongues out – *and* they washed their feet at night – for they wanted no truck with the devil! When the devil came without disguise, his seductions could not succeed. Neither Eve, nor Adam, nor we, want to be evil for evil's sake.

The decisive point of Eve's story is that Satan did not declare himself. He never says: "I'll teach you a sin". If he did, we would recoil in horror.

2. When the Tempter comes God seems so far away. For Eve, as for us, God seemed absent. She saw only the tempting fruit, swinging in the gentle breeze; she heard only the words of the serpent. God seemed to be playing no part in the drama. He seemed remote, unreal, compared with the mounting pleasure of desire. It was only in the cool of the evening, when passions had subsided and conscience was awakened that His footsteps were heard in the distance.

King Hezekiah stood for righteousness against the evil of his day but on one occasion, we are told, God left him, to try him, that he might know all that was in his heart. As Thielicke puts it: "Believing is not merely a question of *what* I believe, but *against* what I believe. Faith must always struggle against appearances. We do not see what we believe, at any rate not until the moment comes when faith is permitted to see what it has believed and unbelief is compelled to see what it has not believed".

3. The Tempter's plot is to inculcate distrust of God. He says to Eve, in effect, God does not love you; He is trying to prevent you knowing something you have a right to know. Once doubt of God's love insinuates itself, the slide into sin begins. He tried to persuade Eve that God was really different from what she thought Him to be. "Yea, hath God said, Ye shall not eat of *every* tree of the garden?" he asked. Today he tells the uncommitted that to become a Christian means to give up "all the trees" in God's garden whereas God only asks us to give up eating of the one tree, called sin, whatever our own particular sin may be.

4. The Tempter attacks on the one tree. God made a covenant with Adam.

(continued overleaf)

THE DAWN OF WORLD HISTORY

(continued)

"The Lord God took the man and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:15-17). "When God makes a covenant with us, we can either accept it or reject it, but we cannot alter it".

God reserved only one tree for Himself. The Tempter suggested that since God had given so much (99 per cent) surely he would not mind if Eve took the remaining 1 per cent. But that single tree is the one critical point with God. He says, "I give you the other trees for food, but this one is Mine".

The command was adapted to the innocent, childlike, intelligence of Adam. The sin was not merely in the taking of the fruit but in the latent desire to become like Elohim, (that is, God. The A.V. incorrectly translates it in the plural, "gods", Genesis 3:5). Incidentally, this desire was the original sin of Satan and is still the sin of all who put self on the throne of their lives. The tree was therefore the sign of obedience to God and an acknowledgment of His authority over man, His creature.

What is the one critical point between God and you?

It may be your ambition. A young Christian was urged by the Holy Spirit to devote his life to the Gospel ministry, but he desperately wanted to gain his doctorate first. He pleaded with God to let him earn his degree, saying he would be more useful in the ministry with it. But God told him: "Either you have My power, without your degree, or your degree without My power".

It may take the form of not being willing to become a Christian because it will mean a loss financially. In Communist countries youths are persuaded to give up their Christian profession so as to get ahead with higher education and better jobs than would be possible if they remained Christians.

It may be in the realm of self-centredness. Eve's disobedience affected more than herself. *"She gave also unto her husband with her; and he did eat".* What we eat and drink with the mouth becomes part of our body; what we feed the mind with becomes part of the soul. None of us is an island. Our body is not our own (1 Corinthians 6:19). What we do or say affects others.

God commands us to love our neighbour as ourself; Jesus tells us that it is in our neighbour we meet Him (Matthew 25:31-45). A most uncomfortable passage. My aunt Elizabeth died of cancer. I used to visit her once a week usually, but there were so many other pressing jobs – I had good reasons – so often I missed. It was only after her death that I learned how much she had enjoyed my visits and how she had missed me when I failed to call.

Agnes Sanford tells us she knows the story of Adam and Eve is true. Because, like Eve, she too had failed to listen to the voice of God. Driving down a street one day she felt urged to visit a young woman just returned from hospital after childbirth. The Spirit said: "Go and pray with her", but, not knowing whether it was God's voice or her own notion, she did not obey. The young mother was on the verge of a breakdown; later Mrs. Sanford visited her in hospital but felt she had missed an opportunity which could have resulted in an immediate cure.

It may be in the realm of unforgiveness. Jesus linked our forgiveness of someone who has hurt us with God's forgiveness of our sins. (Mark 11:25, 26). Visiting a laundry office one day, I endeavoured to witness to the lady behind the counter. As I spoke the tears came into her eyes. Then she said: "No! If I became a Christian I would have to forgive and there is one person I will never forgive". And she hurriedly left the shop for the back room.

It may be in the realm of an illegitimate passion. The Tempter urges: "Surely God does not want you to miss anything. God made you as you are, with all your instincts, appetities". So in a most friendly way he persuades you to step on the trapdoor that looks so desirable but pitches into the pit of despair and self-loathing. A young man asked: "What harm is there in a light-hearted affair? My wife won't know about it" His wife never did know, but afterwards something of himself was missing. He liked himself the less. A promising girl student began going out with a young married man, became pregnant, had an abortion, and left college. She now lives at home with her parents and she is miserable, feeling guilty, and is unable to confide in them.

5. Two things to be said about temptation. First, God has promised, and He is faithful, to *"make a way to escape, that ye may be able to bear it"* (1 Corinthians 10:13). So look for the escape route instead of looking at the temptation. Jesus is the Way, looking at Him is the secret. When Peter took his eyes off Jesus he began to sink.

Second, there is forgiveness for sin. Adam and Eve, after their fall, hid themselves among the trees; they felt naked, ashamed and afraid. Then, with bulging eyes, they saw death for the first time as the Lord God made coats of skins to clothe them. *"How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God"* (Hebrews 9:14). *"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou be feared"* (Psalm 130:3, 4). Look, then, to the slain Lamb of God, Whose blood cleanses from *all* sin, even the taking of forbidden fruit.

Book reviews

The Lost Parcel, *by Chris Wood, published by Victory Press, price 60p, postage and packing 15p extra.*

EVE, Linda and Robin each heard the gospel on holiday. Sue had made up her mind there and then to follow the Lord Jesus. She soon met with difficulty as Linda wanted her to lie and steal and do other things which would not please the Lord Jesus. Linda was extremely selfish, and was determined to go her own way. She got into a most hopeless mess. Robin does wrong to keep in with Linda, but deep down he wants to follow Jesus. As one reads the book one becomes more and more aware of how wonderfully Jesus helps those who are determined to walk with Him.

ANN SHORE

Elim Church News

SOUTHALL (Asian Assembly)

Pastor: Tamur Jan

THANK God for His great work of regeneration and the fresh anointing of the Holy Spirit in the lives of so many. As we grow in time, number and heavenly blessing, may we all be faithful to our call and vision. Congratulations to Mrs. Deeba Keru, Mrs. Bimla Shad, Mrs. Rose Tamur, Miss Veena Sohutra and Mr. B.S. Kalyana. Your passing through water baptism at Elim Pentecostal Church, Ealing was a public demonstration of faith in Christ.

Tamur Jan, talks to the Editor.

EAST HAM

Pastor: H.L. Dawson

RECENTLY we celebrated our 50th anniversary and it was a joy to meet some of the old members and to know they were still going on with the Lord. About 200 came to the afternoon tea and 350 to the evening service.

Over the years we have seen about a dozen of our crusaders go into full time ministry. We were pleased to see Alan and Ann Renshaw home on furlough from Rhodesia, and Pastors Ron Mackenzie, John Barr, and David Scott. Our speakers for the week-end, were Gladys Gorton, who was one of the first to leave our ranks for Elim Bible College, her husband, Arthur Gorton, and Pastor W. Llewellyn Bell and his wife. They all brought great blessing. It was a great joy to see Mrs. Bull just home on furlough and she brought us greetings from Tanzania.

The following week end was the farewell of Arthur Campbell and his wife. They have retired to Canada to be with their children, Ruth and John. Pastor H.A. Court was the preacher for the week-end. Uncle Arthur has led many to the Lord in his children's campaigns over the years. We shall miss them, but we pray that God will richly bless them in their retirement.

L. HILLARY

HAYFIELD

Pastor: D.A. Wilkinson

WHEN D.A. Wilkinson was inducted to the pastorate, a real sense of the anointing of the Lord was felt as Pastor T.S. Miles led chorus singing. The D.S., Pastor T.W. Jacobs convened the service. Aquila, a group from Birkenhead, sang. Rev Castle, the local C. of E. vicar, a dear brother in Christ, led us to the throne of grace.

Bro. and Sister Wilkinson testified of their salvation and call to Hayfield. Then came the induction and laying on of hands. The Scripture verse from Timothy challenged the incoming Pastor to "Give attendance to doctrine".

Pastor W. Hunter sang to us. His rich voice indeed ministered to our hearts. The Scriptures were read to us by Bro. Williams, the pastor for many years of Bro. Wilkinson at Blackley A.O.G. It was nice also to see Pastor Birchall of the Free Church, Pastor Poli of the Barbican Mission and Pastor J.T. Glass. The ministry of the Word was ably brought by Pastor P.A. Epton.

T.S. MILES

LLANELLI

FORTY-ONE years ago, Pastor P.S. Brewster held a tent campaign in Llanelli. The writer was one of the Converts along with hundreds of others. An Elim church was opened, and we praise God that the work is still going on. During the time that Pastor H. Wallis served the church, God richly blessed the ministry of the Word, and the saints have been edified.

God is blessing the Sunday school work and it is refreshing to the superintendent and teachers to know that there are many old scholars still going on with the Lord in various parts of the country. Pastor and Mrs. Wallis did all they could to encourage the young people in the youth meetings, and we are beginning to see some fruit of their labour.

Two of our very faithful members have gone home to be with the Lord, Mrs. M. Stevens and Miss E. Nicholls, also lately two very faithful adherents, Mr. Reg Davies and Mrs. Lewis. They are really missed in the church, and not easy to replace. We thank God for the loyalty of those who have gone before. Each Saturday morning, some of the brethren meet for prayer for revival "Power!" is our plea.

C.T. JONES

Children at Praise

RECENTLY, 250 children crowded our Wigan church for the Lancashire Presbytery's children's convention. These young people from many of our Sunday schools with great zeal and fervour, sang the praises of God. The items were varied, but instructive in Biblical truth. For this purpose the "Gospel Ship" sailed up the Mersey and somehow docked at Wigan during the afternoon and Able-Bodied Seamen Trevor Miles (who gave a quiz) and Paul Epton (who spoke on 'ribbons') were put through their paces.

During the day, a running competition was held to test Bible knowledge, behaviour and singing. The desire of each team was for their rocket ship to travel the required 5,000 miles first. Neil's team beat John's team, having travelled 4,965 miles to 4,960 miles. Ruth Summerfield taught the chorus "God's love is like a circle" and this song is reverberating round many parts of Lancashire.

Sincere thanks must go to our Wigan church for acting as hosts and serving orange juice and helping with the sandwiches during the tea interval. During the evening meeting, the Youth Commissioner, Vivian Thomas, expressed his point of view that "he does not believe in crocodiles". Perhaps one of our missionaries will be kind enough to enlighten him before he travels abroad! A highlight was the enactment of Elijah's confrontation with the prophets of Baal on Mount Carmel. Trevor Miles gave us another Criss Cross Quiz. Paul Epton spoke about the boy who found treasure in a cave by the sea, but unfortunately he lost the key.

The Youth Commissioner spoke of the infectious enthusiasm which permerated the day. Praise God that the glorious liberty being experienced in our churches is not passing our young children by!

DARYL M.M. RICHARDSON, B.D.

SPIRITUAL DISEASE

by **David E. Godwin,**
Missionary to Panama

BELIEVERS are particularly vulnerable to a ravaging, spiritual disease.

This disease can make demons appear more powerful than angels; it reduces the Word of God to mere paper and ink; and it shrinks God to the size of man.

This highly contagious disease has divided congregations and choked spiritual vision. It has been known to terminate dynamic ministries.

If the afflicted person finally gives up, he becomes another fatality of this disease's final stages.

The disease is *discouragement*–with all its disguises removed.

Discouragement is devastating. No one ever seems to turn back from following Christ without first being weakened by this virus. And when discouragement is accepted and entertained, it rapidly becomes the sin of unbelief.

Since no one is immune to its virus, let us see how discouragement works upon the unsuspecting.

The prophet Elijah illustrates one type of discouragement–a result of *fatigue.*

Elijah's discouragement, recorded in 1 Kings 19, did not strike at a low point but rather at a high one. He had been active and extremely successful. The false prophets had been destroyed, fire from heaven had crowned the altar call, and Elijah's prayer brought rain (1 Kings 18).

After all the success Elijah found himself drained–emotionally, spiritually, and physically–and he became vulnerable to discouragement. So the same man who fearlessly led the attack against hundreds of false prophets began to tremble at what he heard: Jezebel had already passed sentence that Elijah would die.

Suddenly a man noted for boldness shrinks into a pathetic figure, running for his life. Nor did he stop running until he had gone a day's journey into the wilderness.

Once well-hidden Elijah hurled himself to the ground and uttered the notorious prayer, "Lord, let me die!".

One can almost imagine the Lord's reply: "Son, if you really want to die, why did you run so hard? Jezebel was doing her best to accommodate you!".

God graciously ignored Elijah's prayer –he never died at all! All of us can thank God for the times He has overlooked some of our equally ridiculous prayers.

Since Elijah's discouragement came from fatigue, God gave him comfort, not chastisement. "The journey is too great for thee", the Lord whispered, and then made him eat and sleep.

Elijah had somehow failed to partake of divine food and rest. He had fled from Jezebel because he had fought in the energy of the flesh.

God has food that will sustain us through every journey and rest that will relieve our minds of every worry, but we must approach Him. In returning to God we defeat the discouragement that results from fatigue.

The second type of discouragement is illustrated by two grief-stricken sisters, Mary and Martha (John 11). Theirs was the discouragement of *frustration.* It is the discouragement that sobs, "Why did He let me down when I needed Him most?".

After the many days of nourishing meals and hospitable lodging the Lord had received from them, how could He so cruelly ignore their request for urgently needed help? Their distress was unveiled: "If thou hadst been here . . . .".

Although both sisters were equally frustrated with Christ's way of handling the situation, they reacted differently: Martha struggled on to meet the Lord; Mary stayed home! Martha was as hurt as Mary, but she bundled all her frustrations together and took them to the Lord. This honesty became her salvation.

Mary allowed her frustration with God's dealings to sever the warm fellowship she had enjoyed with Christ.

Jesus did not seek out Mary in this case; rather He sent for her to come to Him! Many times we would rather wait for others to come and lift us from the mire of discouragement when it is our responsibility to arise and return to fellowship with the Lord.

Martha, usually considered the less spiritual of the sisters, became instrumental in conveying Christ's message. She stated it precisely: "The Master is come, and calleth for thee".

Mary had to make the decision and return to the Lord.

When we become frustrated with God's ways, we sometimes take it out on others. How many people have expressed anger toward another believer or group of believers which was simply anger toward God.

Wasting away in a filthy cell, John the Baptist thought of the great ministry he had lost. He sent two of his last followers to ask that tragic question: "Are You really the Messiah?"

Jesus did not defend His deity. He told the men to report what they had seen. But He added a word of caution: "Tell him, happy is the man who does not become angry with God!"

John was angry with God for the same reason Mary and Martha had become angry: they equated God's delay – and silence – with God's love. "If God really loves me, then why am I in these circumstances?" How could they know that the delay would open the door to a miracle greater than ever?

These two sisters, as well as John the Baptist, are to be commended for finally doing the only thing that can bring victory to a frustrated believer; they went to the Master. Only by swinging open the doors of our heart and telling Christ exactly how we feel can discouragement caused by frustration be really cured.

Some Discouragement comes from *failure.* Peter felt he had every reason to be discouraged. He had never been able to forget his manifest weakness on a night not long ago. He would not admit even a casual acquaintance with Jesus! How could he forgive himself for his cowardice? For him there was no tomorrow.

So absorbed was he in his dark thoughts that Peter failed to hear Mary's knock. Her face flushed with emotion, she proclaimed the resurrection of Christ.

She repeated the message over and over, attempting to convince men who had been under pressure too immense to allow themselves to jump to any conclusions. All were keenly interested. Wonder filled the room.

Starting for the door Mary hesitated, then asked for Peter. Embarrassed disciples explained that Peter was discouraged. Not that he didn't believe in Christ. He simply felt his failure put him out of the picture.

Mary's words reveal that regardless of how great the failure, God is a God of grace: *"Tell his disciples and Peter that he goeth before you. . ."* (Mark 16:7).

"And Peter"!

Peter was stunned. His eyes begged Mary for the truth.

Mary repeated her statement. "Those are the exact words I was told. The angel called you by name".

Surely it was at this moment that Peter and John began their famous race toward the empty tomb. They rushed through the streets. As they passed a woman carrying produce, I imagine Peter shouted, "He included me too!"

One can imagine him shouting his joy to a servant cleaning the entrance to a great house. "Jesus included *me!*" It was the greatest day in Peter's life.

Peter should have remembered that God has given many men a second chance. Moses, David, and Jonah all experienced grace after failure.

Failure is no reason for discouragement. For wherever there is a will to serve God, there will be grace for a new day.

The answer to each of the types of discouragement that war against the believer will be found in simply turning to God. When the man with a discouraged spirit turns his face toward God, the light will reappear.

This return cannot be centred in feelings (based on emotions); it must be centred in faith (based on the will).

A despondent believer never feels capable of finding relief. But if he returns to the Source of all strength, consciously and wholeheartedly, regardless of how he may feel, joy will soon be restored.

Deliverance from discouragement comes as in faith we behold His face.

WORLD PENTECOSTAL CONFERENCE

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PENTECOST
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Beauty in odd places

by **Gordon Wright**

WHO would expect to find a peacock feather in a coal shed? Hill Field was so enraptured by her discovery that she includes it in her lovely book of reminiscences entitled *This Generous Earth.* It struck her as an odd place in which to find such beauty. "If I attempted to make a sketch of it I should use prussian blue, it is so brilliant", she writes. It was a find rich in meaning, especially to those who love the Lord, and as we ponder over it God will open up to us its treasures.

Who would expect to find the gate of Heaven in a wilderness? Jacob certainly didn't – yet he did! There, where your pillow is the stoniest, where your heart is saddest, where your grief is greatest, where your future is blackest – just there, where no flower grows, no bird sings, rises a ladder to Heaven.

God never forsakes us in our hour of need. One like unto the Son of Man walks with us in the fire (Daniel 3:25), the delivering angel brings release (Acts 12:78, a widow opens her heart and home to us in time of need (1 Kings 17:8-16), a comforting resting place is offered us when weary (2 Kings 4:10), ravens fly in with unexpected provisions (1 Kings 27:4), a Good Samaritan arrives on the scene just in time (Luke 10:33), Timothy comes when your heart is aching for comfort (1 Thessalonians 3:1-8).

All this confirms that some of our loveliest experiences come to us through trial. Horatius Bonar expresses it so beautifully in his poem *Vanity* from which we quote two stanzas:

But clouds came up with gloom and shade,
Our sky was overcast,
The hot mist threw its blight around,
Sunshine and flowers went past;

Yet from these clouds comes forth the light,
Light beaming from on high;
And from these faded flowers spring up
The flowers that cannot die.

"Nothing is in vain, or without profit, to the humble soul:" wrote William Law, "like the bee, it takes its honey even from bitter herbs". Paul found grace mixed up with a thorn, Stephen found serenity in the horrors of persecution, Abraham found hope in bitter disappointment, Joseph found courage in a series of calamities, Job found fortitude when all hell was bent on his destruction. So forage through the coal, you will find a few feathers: a cheering smile, an encouraging word, a friendly act. It will be more than enough to assure you that God is near. Smiling through your tears, you will exclaim, *"Surely the Lord is in this place; and I knew it not"* (Genesis 28:16).

This discovery that God is in every dreary place as well as in every lovely place enlarges our concept of God's ability to bless us in adverse situations. It is clearly exemplified in the life of the Lord Jesus. He was found in the wilderness as well as by the seaside, in the house of mourning as well as at the wedding, where women wept as well as where angels sang.

"Look up, oh heart, amid the painful pressure
Though dark the night, and dreary is the way.
Rest on His arm, and onward go thus resting
Till every tear His hand hath wiped away".

Who would expect a favour after a shocking denial? Not Peter. He shut himself in the coal shed, but the Lord pushed a feather under the door! It came about like this. As soon as Jesus had risen from the dead, He deputed an angel to tell the women who came early in the morning to embalm His body with sweet spices to go and tell His disciples *and Peter* the glad news of His resurrection from the dead (Mark 16:7). Though they were too scared to say anything about it straight away, Mary Magdalene eventually gave the message (Luke 24:9, 10). Her woman's heart made sure that at some point poor dejected Peter knew about the emphasis.

God is like that. He does not cast us aside because we have made fools of ourselves. *"A bruised reed shall He not break, and the smoking flax shall He not quench"* (Isaiah 42:3). Having put His hand to the plough, He does not look back. Can you conceive of God throwing away all the effort He has expended on us through the years for the sake of just a little more patience. He knows that reassurance will get us out of the coal shed and make us radiant once more in the knowledge that

Plentious grace with Thee is found,
Grace to cover all my sin.

So many of our dark experiences are of our own making. We build the dingy places ourselves. Jacob would not have been in the wilderness had he not fallen out with Esau, Jonah would not have been swallowed by a whale had he not disobeyed God, and we should not have been snubbed by our friends had we not lost our temper, told a lie, indulged in gossiping, or put on superior airs. We deserve to be gloomy. Of course we do.

But the feather! Have you forgotten the feather – "and Peter"? There is forgiveness with the Lord. Open the door. You will find the Saviour outside ready to take you by the hand.

Who would expect a ray of hope in a pigsty? Yet it was there. It is always there. The light of Heaven reaches to the depths of human darkness and degradation. Noble thoughts begin to penetrate the darkest minds. Do not ask me how. *"The wind bloweth where it listeth".* Almost involuntarily we begin to say, "By God's help we will make amends for the sorrow we have caused, we will face up to the disgrace we have brought upon ourselves, we will show our regret for our actions by faithful service. In the future we will guard against the lack of watchfulness that was responsible for our impoverishment. If prosperity comes our way again, we will do our utmost to give God first place instead of crowding Him out. Should the cares of life depress us, we will cast our burdens upon the Lord and cling to the promises".

People who have such thoughts are

never at home in a pigsty, they were made for finer environments. These feathers remind them that they belong to a stately home. They are the sons of God. They should be banqueting at God's table. They should be dressed in holiness. My God, what have we done? How could we drift so far from Your love? Guilt crushes our spirits, remorse gnaws at our hearts. We can stand it no longer. We are swept along by an irrestable urge to confess our sins. *"I will arise and go to my father".*

The Prodigal picked up the feathers and pondered them deep and long. Could it possibly be true? Would his father, after his bringing disgrace on the family name, receive him even as a servant? He rose up, and found it more than true. To his utter amazement he was shown grace on grace. His request to be acknowledged as a servant was completely ignored; instead, he was welcomed as the long-lost-son, thought to be dead. He was bewildered by the love lavished upon him.

In varying degress this is the story of every life. Who has lived without a lapse? Who can look back over the years without regret? Who can claim that selfishness has never frustrated God's purposes in his life? Who has not been tripped up by prosperity? Who had not turned aside after forbidden pleasure? And who has not found the Father waiting patiently for his return?

The thoughts that saved the day had been projected from the heart of God. He deputed the angels to slip a few feathers under the coal shed door! Blessed be God for ever!

Who would expect to find an angel in a tomb? Yet it was so (Mark 16:5)! The resurrection of the Lord Jesus changed the nature of the grave. It is a revolutionary thought, designed to give comfort when the icy blasts of grief numb our spirits.

That sombre piece of earth that casts a stony silence in our hearts can become a communication with Heaven. We must try to look at our distress through the eyes of the Lord Jesus. Then the present sadness will give place to a subdued joy as faith penetrates the veil between us and Heaven. We shall begin to think more of immortality and less of death. Treasured memories will glow with brighter hues; words of wisdom, scarcely heeded when given, will be carefully weighted; spiritual vision, once lightly dismissed, will be earnestly sought; noble example, so often ignored, will be studiously followed – we shall discover that loss has brought us a rich inheritance.

Seeking to comfort a ministerial colleague on the death of his child, the visiting minister said that at one time he had very little interest in the people who lived on the other side of the river until his daughter married and went there to live. Now every morning when he goes to the window and looks out across the river he thinks of her and her neighbours. There was no need to press the moral. His friend understood. Now that his child had crossed the river, Heaven would be dearer to him. He would begin to feel that he belonged there as much as here, because his loved-one was there. When he himself would come to the river, the crossing would not be so sorrowful – he would think of meeting those who had gone before as well as leaving others behind. His loss meant the enlarging not diminishing of life, a widening of interests, the forging of yet another link between him and Heaven.

Now, it may be, that grief has so warped your judgment that you contend with the Almighty, you rebell at the exercise of His sovereign powers. God knows and understands. He is patient with our outbursts under stress. A gracious submission will come again, and your heart will be at rest. This is so beautifully expressed by an epitaph in an old English churchyard:

"Who plucked that flower?"
Cried the gardener, as he walked through the garden.
His fellow servant answered –
"The Master!"
And the gardener held his peace.

Yes, there is an angel at the tomb. You will find it so.

Who would expect to find saints in Caesar's household? How can people think of God without a sense of humour? That little human upstart must have blinked his eyes in astonishment when he discovered that God had tucked some of His feathers right under his nose! What a daring exercise! And what a revelation of the type of people God attracts to Himself: people of adventure, of unquenchable zeal, of indomitable courage.

That is the type of person God wants each one of us to become, for the Christian way of life can be a great challenge. We have not been saved just for a happy time of fellowship but for heroic service. We have not been enlisted in the Lord's army to see the world but to fight the Lord's battles. God has no intention of coddling us until He can whisk us off to Heaven. So why all this peevishness over uncongenial circumstances? A change would probably mean a wasted life.

"Do not doubt His loving wisdom
Though His way seems hard to trace;
Secretly He planneth for you,
In the sovereignity of His grace".

A peacock feather lying on the lawn of a stately home is likely to be ignored, but not in a coal shed. Is this why God allowed persecution to scatter the first disciples? Is this why you lost your job in a Christian firm and were obliged to take a post where you are the only Christian witness? Is this why you have been forced to give up your home at last to be a witness in a retirement home? Is this why you are having a long stay in hospital?

It is no use talking about full surrender if we object to being sent to Tarshish, or complaining after singing

"Take my life and let it be
Consecrated, Lord, to Thee".

Of course I do not believe that God deliberately wills us into unhappy situations, but I do believe that when the winds of adversity blow God over-rules the direction of our passage so that our new situation is one of usefulness.

"There are so many helpful things to do
Along life's way
From day to day!
So many troubled hearts to soothe,
So many pathways rough to smooth,
So many comforting words to say
To hearts that falter along life's way".

That in itself is a satisfying compensation.

But that is not all. We cannot pull up the blinds in a darkened room without enjoying the sunshine ourselves. So we shall often find ourselves having a pleasing little "aside" with God. "Well, fancy that, the word I've just given her was the word I needed too!" Like mercy

". . . it is twice blessed;
It blesseth him that gives, and him that takes".

What a delightful surprise to find a peacock feather in a coal shed! Such beauty in so odd a place attracts attention and sets us wondering. That is why God blows them there. He enjoys cheering us on life's way.

"How strong and sweet my Father's care!
The word, like music in the air,
Comes answering to my whispered prayer –
He cares for thee".

TRIBUTE

To William Snowden

THE home-call of our beloved brother, William J. Snowden, more affectionately known as 'Billy' Snowden, will bring many of our readers a twinge of deep sorrow, yet the many who knew him will share the comforting assurance of the Psalmist – *"Precious in the sight of the Lord is the death of His saints".*

Away back in the mid 1920s a young Crusader left his home town of Lisburn, Northern Ireland for the city of London, where for many years he was a resident of Elim Woodlands. The fire of pentecost burned deep within the heart of Billy Snowden. He knew and loved the Lord, and his knowledge of The Word of God enriched his zealous and passionate ministry. He was a founder-member of the London Crusader Choir and for some thirty years and more served in the choir as deputy leader. Open-air ministry, too, was a great passion of our brother and his service and activities in the Elim churches at Clapham and Kensington Temple amongst the young people will be remembered with gratitude by many of today's senior citizens.

Looking back over the years and the early days of Elim in the Royal Albert Hall – the Communion and Baptismal services, and particularly the latter, for Billy Snowden was one of the regular team who assisted Principal George Jeffreys in the baptismal tank, we vividly remember him.

Our brother was laid to rest in the beautiful countryside of Norfolk following a most moving service in the charming Parish Church of Pickenham. Mingled with our sorrow and loss yet the service was most moving and the precincts were flooded with a great pean of praise with Billy's favourite hymns – "Blessed Assurance", "To God be the Glory", and The Twenty-third Psalm. Members of the London Crusader Choir were present to pay their respects, including the writer and deputy-leader, Albert Ardley. Billy and his dear wife, Hilda, were close friends for so many years of Mrs. Gray and myself. Let us remember Hilda and the members of the family in their sorrow and loss. I thank my Lord for every rememberance of William Snowden. For his sense of vocation, his loyalty, and his love of the gospel. "Until the day breaks and the shadows flee away".

DOUGLAS B. GRAY

Thoughts from the Gospel of Matthew

by Frank Lavender

40. The Rich Young Ruler
Matthew 19:16-22

THIS passage, taken in conjunction with the parallel verses in Mark 10, tells us several things of interest. This young man had qualities that were held in great regard by men and women; he had youth, riches, authority as a ruler, religion and morality. Yet all those desirable qualities did not satisfy him, he knew that something was missing. Notice, too, his earnestness, for he *ran* after the Lord; also his humility, for he *knelt* before Him. He made one fundamental mistake, for he asked: *"What good thing shall I do?"* that is, "How can I *earn* eternal life?" As God is the Lord of heaven and earth, what can any man give to Him? The young man said that he had kept the requirements of the Law; and this was not just talk, for Mark tells us that Jesus loved him. The Lord Jesus then put His finger on the young man's weak spot by telling him to sell all he had and to give the proceeds to the poor and He added, "come and follow me". The young man had kept the last six of the Ten Commandments, but had broken the first one – he had made his wealth his god. He refused the challenge of Christ and went away sad, and his need was still unsatisfied.

We read of another young man who possessed considerable wealth, a position of authority, and who was morally upright. He heard the Gospel and committed his life to the Lord Jesus Christ. In obedience to the command of Christ he gave up all his wealth and his position and went to serve Christ in China, India and Africa. He formed the Heart of Africa Mission which later became the Worldwide Evangelisation Crusade. His name, of course, was C.T. Studd. In Trafalgar Square there stands a monument which was erected as the token of the Nation's gratitude to Lord Nelson. C.T. Studd has his memorial in flesh and blood, multitudes of men and women all over the world who have been brought to Christ as a result of his initial sacrifice.

Whatever occupies first place in our lives is surely our God. If home, family, business, friends or self is first, we cannot truly call ourselves Christians; a Christian is a Christ one, in whose life Jesus is both Saviour and Lord. First, is Jesus your Saviour, have your sins been washed away by His blood, do you know that you have eternal life? Second, is Jesus your Lord; is there something else that still has first place in your affections, or is your life totally committed to His Lordship, without reserve?

THIS four day campaign began with a Sunday morning miracle. It was intended that the morning service should be beamed towards assisting believers to make the most of the campaign opportunity, and this was how it was in fact conducted. One lady attended however from outside the fellowship who had been injured on an escalator in the Tube station some months before and had not recovered. She went home afterwards, fell asleep and woke up perfectly healed. She had not even been prayed for during the service. She attended all the meetings, brought others, and even presented George Canty with a special plant from the Finchley Horticultural Society as a mark of appreciation.

While normal attendances Sundays are about twenty, local newcomers built up congregations to an average of above sixty each night, and without exception each service produced fruit in salvation and healing.

Among those attending and signing two of the twenty-two decision cards were two nuns, and several Catholics also came to Christ. One of these was extrememly deaf and was healed and attended the rest of the meetings without a hearing aid.

A Baptist lady with severe arthritis discarded her sticks and another person went home with her two sticks hanging over her arm – she no longer needed them. One nun came forward for post-surgical healing. Other physical needs were met, but the overall result was a real spiritual tonic to the faithful people so efficiently and attentively looked after by Pastor Brian Tween. The church had worked and prayed very hard for this effort, although it had been arranged at very short notice.

Classic Cinema, WHITLEY BAY, where Alex Tee is holding his Crusade. Initial response very encouraging. More than 30 signed decision cards. Several claimed healing.

I can and I will

By Wilbur G. Williams

If I were a tailor, I'd give Him a suit,
If I were a tree, I'd bear His fruit,
If I were the sod, I'd nourish His seed;
If I were but food, I'd provide His need;
But I'm not, and I can't.

If I were a beast, I'd carry His load;
If I were a stone I'd lie in His road;
If I were a house, I'd shelter His head;
If I were a cot, I'd become His bed;
But I'm not and I can't.

If I were the sun, I'd warm His air,
If I were the rain, I'd wash His hair;
If I were the breeze, I'd cool His brow;
If I were a balm no wounds would allow;
But I'm not and I can't.

But I am a man, I can bear His cross;
I have a heart which can love the lost,
I have a mouth, I can spread the Word;
I have a life, I can give to the world.
I can and I will.

St. Helen's Herald

May Osman's Page

A Letter...

IN a recent article I wrote, "I wish every child of 13 years of age could visit a prison, it might help to cut the crime rate which is increasing every year". In response to this I received a letter from an ex-prisoner who disagrees with me, here are some extracts from his letter.

"At 13 years old I was sent to Approved school for joyriding on a moped. The school was at Grays in Essex. When I left the school at 16 years old I was educated in Maths, English, Civics, Art, Chemistry, Physics, Athletics and *Crime*. When I went to Ardale I had no knowledge of breaking and entering techniques or how to steal a car etc. When I left I had all a petty thief needed to know. The Devil laid his traps for me; first he led the congregation of my home church to shun me, and justify it by using 2 Corinthians 6. I had not expected such a welcome, home, but I should have realised as John said "He came unto his own and his own received him not" so I ran away and the Devil was waiting for me with open arms.

"By the age of 17 I had been joyriding several times in stolen cars, then I bought my first car. I had no Tax, Licence or Insurance. I was stopped many times and each time I got away with a fine. I missed Borstal by the skin of my teeth. I moved south and started nursing. I was still on the run from Jesus but wherever I went He was there to meet me. Eventually I was caught driving whilst disqualified and I tried to kill myself.

"On January 8th, 1971, I was sentenced to 3 years and 3 months. I remember vividly being thrust into Cell D31 at Armley Prison, Leeds. There were two other men in the cell, one doing 4 years for armed robbery and the other 3 years for rape. I was terrified and sat up all night. They soon completed my education and I was indistinguishable from any other convict. Now began eight months of watching young boys of 16 – 21 who regarded this as just one more step on the ladder before becoming a fully fledged criminal. It was tragic to see; they were *proud* to be in real "nick" at last, and some were following in the footsteps of older brothers, sisters and parents.

"After 8 months I was moved to Thorpe Arch open prison and was offered a job as a Red-band at Thorpe Arch Remand Centre. There I watched boys of 14 – 21 being indoctrinated into the system most of them will follow the rest of their lives. It doesn't take long for a 14 year old boy to be corrupted.

"Whilst I was in prison I was married and I then came out to my wife and baby daughter. Then the real sentence began – you see, Society (including most Christians) think, "once a criminal, always a criminal". All the decent jobs are closed to him, and if he does find a job he is exploited by some employers who know he can't find another job. My wages were £33 a week and my debts mounted. I was offered a job at £60 a week but it was sixteen miles from home and I needed transport. I was still disqualified from driving but in the face of such debt I took a chance and bought a car. I was soon on my way back to prison for driving whilst disqualified. The authorities did their best by teaching me a trade – Cotton weaving!

"My wife was left on her own with two children, she had no friends (they deserted her) and there was no one to help. But Jesus stepped in and she gave her life to Him. The problems did not vanish but she was given strength to fight until I came home. I too was fighting a spiritual battle in prison, for the Chaplin at the Prison disliked Pentecostals almost as much as he hated the Devil, so I was forced to defend something I did not really believe in. It was not long before Christ became a real Person to me, for as the opposition mounted I found my new-found faith grew stronger. I could even hold my own with two Bishops who visited the prison.

"At this time I met the Elim pastor from Blackpool who was brought in to visit me. His help to me and my wife was magnificent. I was faced up with the question, when I returned home, "What have you done with Christ?". That night I found my way to the family of Christ. I still have no job and my future is no clearer than it was eighteen months ago when I was released, but I do know that I have hope, and that in time God will reveal His purpose for me.

"You are probably asking what has this to do with taking 13 year olds to visit prison. A visit to prison would only be another sensation like going to a disco or having the first cigarette or drink. What is really needed is to educate our children properly as to the love and power of God, and to fight every attempt to replace religious education in our schools with teachings of political philosophy such as facism, communism etc. Your brother in Christ No. 678218".

Having read this letter, which I have been unable to print fully as there were six large pages – please pray that God will lead and guide our brother into a good job and a life of happy service for Jesus. If we all pray God *will* answer.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, September 20th

DEUTERONOMY 15:1-18

"Open thine hand wide" (v.11)

GOD promises a special blessing to those who are generous. Rich and poor have to live together, but there is a release from the obligation of debt after a period of seven years. These verses call to mind the story of the unmerciful servant (Matthew 18:23-25). He was in debt to the tune of some £3 million, yet even after the huge debt was cancelled he hounded another man for a mere £3.

Let us think today of God's magnificent generosity to us.

Tuesday, September 21st

DEUTERONOMY 16:1-17

"Thou shalt remember" (v.12)

THE children of Israel had to look back to their deliverance from the bondage of Egypt, but this time they are to take things a step further. The Feast of the Passover was instituted to perpetuate the memory of that deliverance. Their fathers had eaten the first Passover in fear with *"their loins girded . . . and . . . in haste"* (Exodus 12:11). Now there is time to contemplate, and in that contemplation there is rejoicing for a great deliverance. In these three major festivals of the Hebrew calendar there is not only a remembrance of the past – the giving of the law and release from bondage – there is also an anticipation of a future hope.

Wednesday, September 22nd

DEUTERONOMY 16:18 – 17:13

"Judge with . . . just judgment" (v.18)

PREVIOUSLY, Moses had been the sole arbitrator in all cases, but now judges are provided to settle the more difficult cases. Those who sit in judgment upon others have a great responsibility. The frequently quoted exhortation *"Judge not . . ."* (Matthew 7:1) is sometimes used to suggest that judgment should be held in suspense. In reality these verses urge caution and a careful and compassionate approach. When we have to judge in difficult cases may God grant us wisdom, and at such times when the issues are clear-cut, let us also have compassion.

Thursday, September 23rd

DEUTERONOMY 17:14-20

"He shall read therein all the days of his life" (v.19)

THE ground has been prepared for a system of justice when there is no longer a single head of affairs. Now the conditions and instructions are given for the time when the monarchy is to be established. In Samuel's last years, Israel desired a king so that they might have a visible leader to go with them in time of war. The man of God warned them that the time was not ripe for such a change. They ignored his caution however and demanded a king right away. Saul was the people's choice; some years later, God's choice fell on David. Happy are those people whose rulers give diligent attention to the Word of God.

Friday, September 24th

DEUTERONOMY 18:9-22

"These nations . . . hearken . . . unto diviners . . . the Lord thy God will raise . . a Prophet . . . unto him ye shall hearken" (v.14-15).

WHATEVER other nations or people might take to be their guides, the people of God are to be guided by the Word of God. Over a long period of time, God had sent his messengers to declare His Word to successive generations (Hebrews 1:1), but God's final Word to mankind is in the Person of His Son. The children of God do not try and read the future in the stars or by peering into empty tea cups. The Word of God is our chart and Christ is our Pilot.

Saturday, September 25th

DEUTERONOMY 20:1-20

"What man is there that is fearful and fainthearted" (v.8)

THE land which had been promised was occupied by fierce and ungodly people; their ways of life were often vile and they practiced abominations. There was a battle to be fought before these nations could be subdued, and it demanded courage to attack their walled cities. We too are engaged in conflict today, *"not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand"* (Ephesians 6:12-13).

Sunday, September 26th

DEUTERONOMY 24:10-25:4

"Thou shalt not muzzle the ox when he treadeth out the corn" (25:4)

TWO passages from this section of Deuteronomy are referred to in the New Testament. Paul tells us in 2 Corinthians 11:24 that he received "forty stripes save one" from the hands of the Jews on five separate occasions. He also quoted verse 9 when he uses these words to establish the principle of giving support to those engaged in the work of the ministry within the Church.

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BIRTHS

HAWES. On July 8th, to Pastor and Mrs. G. Hawes of Great Yarmouth, God's gift of a son Philip John, a brother for Rachael.

DEDICATION

HUTCHINGS. On August 15th, at Southampton Elim Pentecostal Church, Karenza Claire, baby daughter of Mr. and Mrs. Gordon Hutchings. Officiating minister: W.J. Maybin.

WITH CHRIST

SNOWDEN. On August 10th, William J. Snowden, aged 69 years, founder-member and a former deputy leader of the London Crusader Choir. Officiating ministers at funeral at Pickenham, Norfolk:Rev K. Ashworth and Rev D. Green, M.A., D.B. Gray and choir members also attended.

COMING EVENTS

ANDOVER. September 18. Elim Pentecostal Church, South Street. Presbytery Rally at 7. Preacher: Robin Rees. Musical ministry "Zamar" Praise Group. CRUSADE continues, Sunday 6.30. Monday to Thursday at 7.30.

CAERPHILLY. September 26. Elim Pentecostal Church, St. Fagan's Street. Special visit of Rev. D. Evans,, New York. Singing by the American Bridgeport Choir. Sunday at 6.30. October 7-11. Convention. Weeknights at 7.15. Sunday at 11 and 6.30. Preachers: Eric Dando (Newport, Assemblies of God) V. Bowen (Principal of The Apostolic Bible College). Convener: John G. Cooper.

DARLINGTON. September 25. Elim Pentecostal Church, Bowman Street, at 7.30. "Treaty of Peace". Preacher: I.W. Lewis. Items for the Tyne Tees Presbytery.

GLOSSOP. September 25. Elim Pentecostal Church, Ellison Street, Ladies Rally at 3 and 6.30 (full tea provided). Speaker: Mrs. Lloyd (Ramsbottom).

GUERNSEY. October 2-3. Elim Pentecostal Church, Union Street, St. Peter Port. Eldad's 40th Anniversary Services. Preacher: J.F. Hardman.

HEREFORD. September 18. Elim Pentecostal Church, Clive Street (off Eign Road). West of England Presbytery Rallies at 3.30 and 6.30. Items by Graham Street, Birmingham young people. Preacher: Tom Stevens.

KIRKINTILLOCH. September 25 – October 1. Elim Pentecostal Church, Gallowhill Road. 25th Anniversary Celebration. Sunday at 11.15 and 6.30. Weeknights at 7.30. Preachers: Harry Palliser, I.G. Clarke, Stephen Hilliard, Michael Epton and B.J. Hayes. Musical ministry each evening. Info: W. Dunn 041776 7184.

NEWHAVEN. September 16-26. Elim Pentecostal Church, Meeching Rise. Outreach Campaign – God Speaks Today. Soloist: Gwen Murray (18th and 19th). Preachers: John H. MacInnes (Monday, September 20th) and W.J. Copeland.

PETERBOROUGH. September 18-19, Elim Pentecostal Church, Midland Road. 5th Anniversary Services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher and Soloist: W.M.E. Plowright.

ROMSEY. October 9. Elim Pentecostal Church Middlebridge Street, Christian Challenge Rally at 7.30. Preacher: Archie Biddle.

WEOLEY CASTLE, Birmingham. September 18-21. Elim Pentecostal Church, Annual Convention. Saturday at 7.30. Sunday at 10.30 and 6.30. Monday and Tuesday, 7.30. Preacher: Harry Palliser. Musical Ministry: Gloucester and Tamworth Choirs.

WHITLEY BAY. Pioneer Crusade now proceeding in the new Elim Church, Oxford Street, conducted by Pastor A. Tee and team. Sunday at 11 and 6.30. Weeknights at 7.30. The sick will be prayed for in every service.

WIMBORNE. October 9-11. Elim Pentecostal Church, Leigh Road. Special meetings on Church's 50th Anniversary. Saturday at 7. Sunday at 11 and 6.30, Monday at 7.30. Special guests: Pastor and Mrs. F. Shadlock and Stephen Hilliard.

HOLIDAY CHURCHES

BEXHILL. Elim Pentecostal Church, Barrack Road. Sunday services at 11 and 6.30. Minister: N.G. Clark. Tel: 431592.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Sundays at 10.45 and 6.30. Tuesday, Bible Study at 7.30. Fridays at 7.30 for young people. Minister: Bob Clarke.

BOURNEMOUTH. Lower Pleasure Gardens, between the Square and the Pier. Summer Christian Bandstand Open Air meetings. Wednesdays at 7.45. Sundays at 8.

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. Children's Church during Sunday morning service. Minister: J. Osman. Tel: 34497.

BOURNEMOUTH, Winton. Elim Pentecostal Church, Hawthorn Road, St. Peter's Hill. Sunday at 11 and 6.30. Tuesday at 7.30. Minister: J. Hunt. Tel: 58091.

BRIGHTON. Elim Pentecostal Church, The Lanes. Sundays at 11 and 6.30. Tuesday and Thursdays at 7.30. Minister: F.A. Hodge.

BROADSTAIRS. Elim Pentecostal Church, Ranelagh Grove, St. Peters. Sundays at 11 and 6.30.

CARDIFF. The City Temple, Cowbridge Road (opposite Sophia Gardens). Sunday services at 11 (Communion), 3 (Sunday School) and 6.30 (Revival Service). Singing by the City Temple Crusader Choir as featured on the B.B.C. "Come Alive". Tuesday at 7.30 (Prayer and Divine healing service). Wednesday at 7.30, Saturday at 7. Ministers: R. Hunston and D.G. Holmes.

CHRISTCHURCH. Elim Pentecostal Church, Jumpers Road. Sundays at 11 and 6.30. Wednesday at 7.45. Minister: A.V. Gorton. Tel: 0202-511818.

DUNDEE. The Gateway to the Scottish Highlands. Visitors will be welcomed to the Elim Church in Dudhope Crescent Road. Sundays at 11 and 6.30. Tel: Dundee 643847.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road (3 mins. from Railway Station). Sunday at 11 and 6.30. Tuesday and Thursday at 7.30. Minister: John Lancaster.

EVESHAM. Masonic Buildings, Swan Lane. Sunday 11 and 6.30. Tuesday at 7.30. Minister: T. Wilson. Tel: 2041.

EXETER. Elim Providence Chapel, Northernhay Street, opposite Central Station. Sunday at 11 and 6.30. Minister: J.H. Sainsbury.

EXMOUTH. Elim Pentecostal Church, Moose Hall, Church Road. Sunday at 11 and 6.30. Minister: Adrian Riley.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton. Sunday at 11 and 6.30. Minister: H.C.O. Bawtree. Tel: 5266.

GLASGOW. Elim Pentecostal Church, 294 Cathcart Road (at junction with Aikenhead Road). Sundays at 11 and 6.30. Thursdays at 7.30. Minister: Stephen Hilliard.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Sunday at 9.30, 11 and 6.30. Thursday at 7.15. Minister: P.T. Niblett. Tel: 86274.

GUERNSEY. Eldad Elim Church, Union Street (just off the Grange), St. Peter Port. Sunday services, 11 and 6.30. Minister: Robert Griffiths. Tel: 0482-56724. Visitors to the island are warmly welcomed.

HASTINGS. Elim Pentecostal Church, Central Hall, Station Road. Sunday services at 11 and 6.30. Minister: Ivan Potts. Tel: 437661.

HEREFORD. Elim Pentecostal Church, Clive Street, off Eign Road. Sunday at 11 and 6.30. Minister: Trevor Partington. Tel: 4842.

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HOVE. Elim Pentecostal Church, Port-

land Road. Sunday at 11 and 6.30. Thursday at 7.30. Minister: Ron McKenzie.

MALDON. Elim Pentecostal Church, Wantz Road. Sunday at 10, 11 and 6.30. Wednesday at 3 and 7.30. Minister: T.G.M. Hadlow.

MALVERN. Elim Pentecostal Church, Cowleigh Road (on the B4219). Sundays at 11 and 6.30. Leader: John M. Persijn.

OXFORD. City Temple, Botley Road, near Railway Station. Sunday at 11 and 6.30. Tuesday at 6. Junior Club, 7.30; Bible Study; Thursday 7.30. Minister: John Hyde. Tel: 63314.

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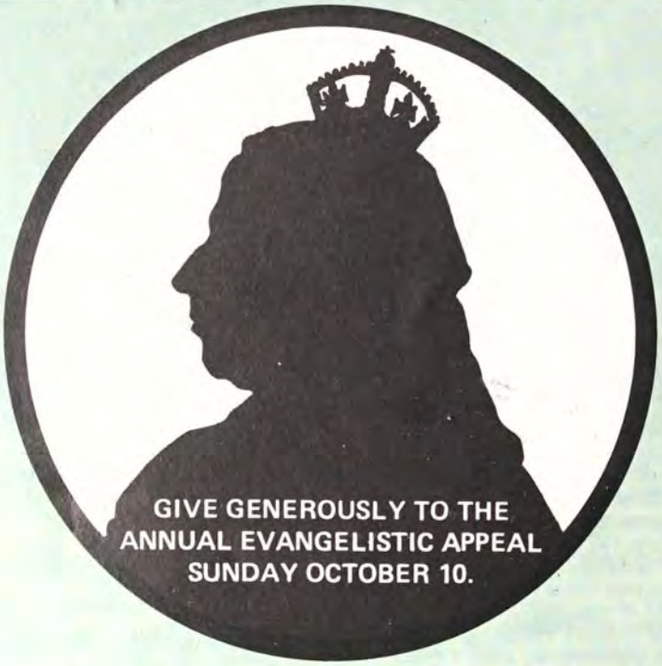

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THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

SEPTEMBER 25th, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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Editorial

THIS issue is devoted to the theme of showing how the Pentecostal Movement began in Great Britain.

It is important to know how any movement first started and what were the reasons for its beginning. What were the circumstances that prepared the ground into which the early seed found a welcome? To what extent were those first insights of our "founding fathers" justified? Seventy years later (which is the span of man's lifetime) how much have we learned? Do we stand in direct succession, or have we developed along other lines?

The story of the Catholic Apostolic Church and its demise certainly has some lessons to teach us, and we have tried to briefly outline some of these.

In some ways there was an air of artificiality about the Sunderland meetings. I do not mean that there was anything false or insincere about those who crowded to these meetings – they were honest, sincere seekers after God, who looked for a deeper experience. They sought for holiness of living and there was a longing and a desire for more power and freedom in worship.

The problem that many of them faced was that they came from churches and fellowships that did not take kindly to such outbursts, neither did they give a place in their regular round of meetings for such exercises.

Alexander Boddy continued as a Church of England vicar to the end of his days. Some of the other original workers went back to their own towns and villages to form small pentecostal assemblies. They did not intend to start any separate denominations, but such a development was inevitable.

Now, after seventy years, whilst the Pentecostal Movement worldwide has grown to around twenty-five million and more, the work in the British Isles is only comparatively small.

The Baptism of the Spirit does not only give power for service; there is a new dimension for the devotional life as well, but those who claim to be pentecostal and yet who are not filled with a zeal to win men and women for Christ, are not really pentecostal at all, they are just tongue speakers.

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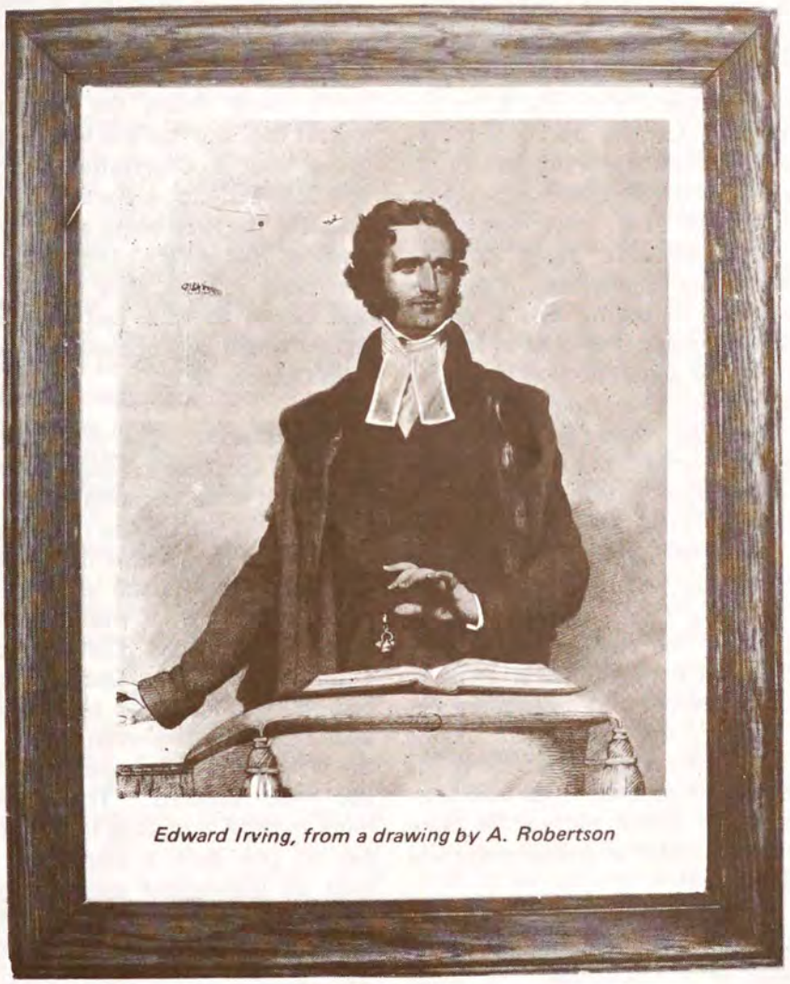
FRONT COVER: All Saints Parish Hall, Sunderland, by D. Butcher.

PENTECOST in the 19th Century.

by **D.W. Cartwright**



Edward Irving, from a drawing by A. Robertson

How it Began

FROM time to time, in books and magazines that deal with the Pentecostal movement, reference is made to the Irvingites, or to give the more elaborate title by which this group were to become known, "The Catholic Apostolic Church". For our purpose we shall need to go back some way into history and the point where we may conveniently start is the period around 1830. The great Evangelists of the previous generation had passed away and the work that many of then had wrought was now being undermined.

Edward Irving, whose name is forever linked with the establishment of this movement, was born at Annan in Dumfriesshire, a town standing mid-way between Dumfries and Carlisle, being some sixteen miles from each place. The date of his birth was August 4th 1792.

John Wesley had died on the 2nd March in the previous year, being then in his eighty-ninth year. When Irving himself died in December 1834, Charles Haddon Spurgeon was but a babe of a few months old. It is in this setting that Irving is to be seeen, for he was a man born out of due time who did in his day assist in the premature birth of a movement that began with a Pentecostal effusion but which later withered and well-nigh evaporated in a hostile climate. Today the power of the Catholic Apostolic Church is but a memory, enshrined indeed with beautiful buildings, but as a living force they have virtually ceased to operate. As far as I can discover they only have about two meetings in this country, most of their buildings are now used by other groups and at least half a dozen of these are now used by present day Pentecostal congregations. It may be that in the eclipse of this movement there are some lessons which may be of value to us today.

Prayer. In 1826 a noted Evangelical minister, J.H. Streeter, had sent out a letter urging special prayer for the outpouring of the Holy Spirit. In various parts of the country this letter had aroused considerable interest and many people began to pray for an outpouring of the Spirit, though it is plain that they

(continued overleaf)

PENTECOST IN THE 19th CENTURY
(continued)

never expected anything spectacular, let alone charismatic, to take place.

Far away in Karlshuld in Bavaria, in a neglected peasant area, a Catholic priest found his church thronged with parishioners who had come to confess their sins and enter upon a new life. On February 20th, 1828 these persons began to speak in tongues and to prophesy, but this outburst was of short duration and the manifestations became less frequent until they finally ceased in the following February, much to the relief of the priest.

Scotland. Away in Scotland in the latter end of 1829, A.J. Scott, Irving's assistant, had witnessed a remarkable manifestation of tongues when he was preaching for J. McLeod Campbell. A few months later, in February 1830, two brothers, James and George Macdonald together with their sister, all spoke in tongues. Margaret, the sister was also healed miraculously. Within a short time, to quote another sister, "the house was filled every day with people from all parts of England, Scotland and Ireland".

Amongst those who were to visit Port Glasgow at this time was a group of people from London who were to stay for some three weeks. These consisted of the following: John Bate Cardale, Mrs. Cardale, Edward O. Taplin, Robert Norton, Miss Emily Cardale, and Dr. Thompson. All these persons with the exception of Thompson were Anglicans. Upon their return to London they began to attend some early morning prayer meetings which were held in private houses at first and only later were they transferred to the National Scotch Church in Regent Square.

London. The Regent Square Church had been built to house the congregation that were gathered as a result of the preaching of Edward Irving. When Irving had arrived in London from Glasgow in October, 1822, he took over the pastoral responsibility for the Caledonian Church in Cross Street, Hatton Garden, which had at that time a membership of only fifty persons. Within a short time the church was thronged with people who crowded for a place and its six hundred seats proved too few to house all those who sought admission. For a time the church was literally invaded and many distinguished persons were to be seen, the headmaster of Eton (Keate), the Foreign Secretary (Canning), together with Peel, Macaulay, Hazlitt, Brougham (the Attorney-General), and a throng of lords and ladies. Yet, after a while, in the words of Thomas Carlyle "fashion went its idle way" but Irving continued to preach with great power and as a consequence the building of a more substantial place of worship was set in hand. This church in Regent Square, which was opened on May 11th, 1827, was considerably larger than the Church in Cross Street and Dr. Chalmers preached the first sermon there. Irving continued to preach there most Sundays for the next five years and his home was a haven for many a lonely Scot in the great metropolis.

At the beginning of May 1831, many hundreds of people used to gather at the Regent Street Church for a prayer meeting which was held at 6.30 a.m.

Tongues. The first instance of the gift of tongues being heard in London occurred on April 30th, 1831, at the home of Mrs. Cardale during a prayer meeting. Not long afterwards Mrs. Emily Cardale also received a similar experience. Then on August 25th, 1831, Edward O. Taplin, a schoolmaster, began to speak with tongues and to prophesy. After this, tongues were frequently heard at the early morning prayer meetings at Irving's Church. These manifestations were confined to the prayer meetings at first and those exercising these gifts were requested to refrain from using them during the normal Sunday services. On October 16th however at the morning service, Miss Hall, who was a governess in the family of Spencer Percival (eldest son of the late Prime Minister) was so overcome that she could scarce restrain herself from bursting forth in tongues. In order to comply with restrictions imposed however she rushed out of the service to the vestry and gave vent to the impulse and the resultant noise was clearly heard in the church and was the cause of much excitement as undoubtedly was her dramatic exit.

News. In the afternoon, during an exposition of 1 Corinthians 14, Irving stated that whereas, following advice received, he had given the said caution he could no longer do so, nor would he forbid the speaking in Church. This set the speakers free and in the evening Edward Taplin gave forth an utterance before a crowded church. Things came to a head when utterances were heard at both morning and evening services on November 13th. The cry was taken up by even *The Times* which found space, in its then modest four pages, to comment upon this "exhibition".

The result of these events was to throw the whole thing out of all proportion and to involve Irving and his friends in bitter controversy that was freely joined by many who ought to have exhibited more care in their investigation and bestowed more charity upon their utterances. The godly and pious William Goode was joined by Hugh McNeile and Baptist Noel who were then leaders of the Evangelical party in the Established Church. The eventual outcome of this controversy was that Irving and a large section of his congregation found themselves locked out of their church because the trustees objected to the disorderly goings on during the service. On Friday, May 3rd, 1832 (May 5th?) Irving found the church locked against him and this was at 6.30 a.m. Together with a congregation of some 600 who followed him, a place of worship was used for the time being and this was the Socialist Hall in Grays Inn Road. Finally, for Irving at least, they moved to Newman Street to what had been a picture gallery which they opened for worship on 24th October 1832.

Controversy. The controversy with regard to speaking in tongues revived the interest of some members of the General Assembly of the Church of Scotland who now looked for a reason to rid themselves of Irving who was still at that time one of their ministers. A work by Irving published in 1828 on "The Orthodox and Catholic Doctrine of Our Lord's Human Nature" was made the subject of attack and Irving was summoned north to meet the Presbytery of Annan by whom he had been ordained. There can be no more moving sight than that trial (if it be fair to give such a disgraceful episode such an honourable name) which took place on March 13th, 1833. Before a crowd estimated at some 2,000 Irving was charged in his own parish church, in the very place where he was baptized and where later had been ordained. He was charged with holding "the sinfulness of Christ's humanity".

Irving on Trial

The trial which started at midday went on until the light faded and by the light of a single candle the wretched proceedings dragged on. The verdict was a foregone conclusion, not that Irving was guilty, but because his accusers were to be his judges. Even today there are still a number of books and pamphlets in circulation that continue to maintain that Irving held blasphemous and heretical views upon the Person of Christ.

A.J. Pollock has written: "Irving himself promulgated blasphemous views of the Person of Christ, clearly not the result of the teaching of the Spirit of God, if he had received the special infilling, as he claimed. Such heretical teaching clearly shows the cloven foot and reveals in a very distinct way whence the movement emanated". *(Modern Pentecostalism,* p.13-14).

Our appeal, however, will be to those who are better able to judge the matter, for it is not unusual for those who write such statements as the above to be so shocked by the very suggestion of unorthodoxy that they cease to give any further thought to the matter at all. All that they seem able to do is to repeat the accusations without ever bothering to ask if there was any real foundation for the charge in the first place. Before we call our witnesses there are two matters that we must settle, and they are these. The first is the matter of Irving's alleged heretical teaching and the second is with regard to his attitude towards spiritual gifts. We must stress that these are two separate and distinct matters, though they are often confused in the literature that has been written about Irving. We would agree with J.G. Simpson when he says "The further criticism, which attempts to find in Irving's error concerning the impeccability of Christ's manhood the secret of his attitude towards spiritual 'gifts', and to discredit in consequence his whole system, is not consistent with the facts" *(Encyclopaedia of Religion and Ethics.* Vol. VIII p.426).

Though the majority of the Deacons and Elders of the National Scotch Kirk in Regent Square could not follow their minister on the matter of tongues they were with him to a man when the question of his supposed unorthodox teaching upon the Person of Christ was mooted by the London Presbytery. Their letter can be read in Mrs. Oliphant's biography under the date of December 15th, 1830. All those who have cared to study the case in recent years have reached the same conclusion. Edward Irving was not guilty of the charges that were brought against him. The realm of theological speculation is a dangerous one for any man, but for a man possessing such rhetorical gifts as Irving such matters were to be avoided, as a slip of the tongue or a careless phrase, could be so easily misinterpreted. Nestorius found to his cost many centuries before, it was far from easy for a man to extricate himself from the supposed taint of unorthodoxy, yet there are few theologians today that would regard Nestorius as a Nestorian. There is another interesting parallel in the case of Benjamin Wills Newton, one of the early Brethren who found himself in a similar position a few years after the death of Irving (H.H. Rowdon, *A nineteenth Century Nestorius, Vox Evangelica, 1962* p. 60-75).

Professor John H. Burleigh writes, "It may now be conceded that what in his teaching appeared as heresy to most good men in his day was in fact a groping for a profounder view of the true, full and real humanity of the Man of Sorrows" *(A Church Historyof Scotland* p.331). Dr. Harry Johnson is of the same opinion, "The main charge levelled against him was that he had relinquished his belief in the sinlessness of Christ. No charge could have been more groundless. When we examine his writing, however, and when we allow for his rather extravagant style, we find a clarity of thought, a depth of understanding, and often powerful exposition and persuasive argument. Many of his points of exposition must carry our assent" *(The Humanity of the Saviour.* p.153-155). So we could go on calling witnesses one after another. H.R. Mackintosh writes: "He was charged in ecclesiastical courts with holding 'the sinfulness of Christ's humanity'; but the expression is really unjust, and no reader of the history of the case, will deny that more than one argument on which his ecclesiastical condemnation rested was gravely docetic in its implications" *(The Person of Christ* p.206). Several special studies have been devoted to Irving and the Catholic Apostolic Church in recent years. These are: *Edward Irving and his Circle,* A.L. Drummond. 1937. *The Catholic Apostolic Church.* P.E. Shaw. New York. 1946. *The Blinded Eagle.* H.C. Whitley. S.C.M. 1955.

Each of these writers is of the same opinion as that expressed above. Edward Irving was not guilty of the charges brought against him. "There can be no doubt that, but for the outbreak of tongues, Irving would not have had to stand trial at all". (J.G. Simpson). Yet on this charge he was dismissed, and as a result he ceased to be a minister of the Church of Scotland. It was a sad and broken Irving that returned to his flock at Newman Street.

(continued overleaf)

Regent Square Church in 1829.

Some Lessons

The Catholic Apostolic Church, which had begun with such promise in 1830, gradually faded out until it has virtually ceased to exist in this country at the present time. There has never been any organic connection between the Catholic Apostolic Church and the Pentecostal Movement. There are many local congregations of various denominations that have ceased to exist for one reason or another; sometimes through population changes or a certain area becoming run down or even on occasions through divisions within local assemblies, but there is not really another case where the whole "movement" has become virtually extinct in a little over 100 years.

Edward Irving returned to London at the end of May 1833 after his dispossession as a minister of the Church of Scotland by the action of the Presbytery at Annan. He had every right to expect a sympathetic welcome from the congregation at Newman Street. The plain fact is however that soon after his return, on Sunday, March 31st to be exact, he was prevented from performing the functions of his ministerial office at the baptism of an infant. It was declared by the "prophet", "What the Church of Scotland has given, the Church of Scotland could withdraw". Irving became in fact a mere preaching deacon until he could be re-ordained. He did not have long to wait however, and a few days later, on Thursday, April 4th, it was declared that the "apostle" was to ordain and call the "angel" of the church (Irving). On the following day at the evening service, the interior being arranged according to the direction of J.B. Cardale, E.O. Taplin placed the elders, three on either side of Irving, Cardale then laid hands on him and ordained him to the office of Angel of the Church.

Mrs. Oliphant, who is not always accurate, particularly in her dates, is surely correct when she describes this act as an indignity. There can be no doubt that Irving found this position a difficult one to accept, but such was the character of the man that he finally submitted to this humiliation and accepted this as the will of God.

Edward Irving possessed many natural qualities that would have singled him out as a leader of men in any age. It needs to be recorded however that he never spoke in tongues nor prophesied. As far as the charismatic gifts were concerned, he was from first to last, somewhat of a spectator, and it is to be regretted that this apparent lack was used indirectly to bring pressure upon him.

It is of course desirable that the minister of a pentecostal congregation ought to have a personal and practical acquaintance with, for example, the gift of interpretation. Whilst this is desirable, it is not absolutely essential; if this was the case the New Testament would say so. Spiritual gifts are meant to be complimentary to the ordinary function of the ministry whether in the proclamation of the gospel to the sinner or in the teaching of the saints. It was the grave error of Irving that he failed to properly appreciate the distinction, and this error was fully exploited; the seed of decay was sown right at the beginning of the Catholic Apostolic Church. The movement became more and more dependent upon its apostles and prophets and even up to February 3rd 1901, when Francis V. Woodhouse, the last of the Apostles died, the church lived in the anticipation that the Second Advent would take place within the lifetime of their movement, which they believed had been raised up as a particular witness in the last days; they even appointed a number of coadjutors, who partly took the place of departed apostles, yet this did not really help, as the last of these died in 1927. Since that time, the number of remaining churches has dwindled and the original impetus has been completely lost. On a recent visit I paid to the church in Gordon Square, I was told that the Church was now in the age that was represented by the half hour's silence in Heaven (Revelation 8:1).

It is not possible to go into all the reasons why the Catholic Apostolic Church has virtually become extinct but the following may be considered as some of the main contributory factors.

1. Excessive dependance on prophetic utterance. This is seen in a letter from his brother-in-law, Rev. J. Brodie who had previously visited a Newman Street Church and was present at the celebration of Communion. Irving was dispensing the ordinances, and he pointed out the character of those who were invited to approach the table, and of those who were unworthy. Whilst he was doing this, one of the apostles explained "If there be any one who does not acknowledge that the Spirit of God is amongst us, if there be anyone that doubts the work of the Lord, let him abstain; let the unbeliever depart". On the following day, Irving visited his brother-in-law and asked him why he had not come to join with them at the communion table, to which he replied "Even if I had a desire to do so, how could I, after having heard it so plainly stated that all who doubted as to the nature of these manifestations were commanded to abstain?". Irving paused for a moment, and then said "Ah, yes, the Spirit hath so enjoined us". So it was that Irving gave up the position that he had formerly held and in which he held the view that all true believers were to be regarded as brethren and were welcomed to partake at the Lord's Table.

2. Liturgical developments. Because they placed much emphasis upon the more spectular gifts they tended to neglect the evangelistic side of their ministry and became very inward looking. The ministry of the church became restricted, largely, though not entirely, to its own members. They seemed to spend more time and effort in defending their position, and the original evangelistic impetus that took Irving into the streets was replaced by the new zeal, the object of which seemed to be that of convincing members of other Christian bodies that their own particular and distinct witness was one worthy of their support. Indeed they were not without some measure of success in this direction and they were glad to receive Samuel J. Andrews, who is still remembered as the author of *The Life of our Lord upon Earth* (1863). In spite of their apparent success it ought never to be forgotten that the purpose of their calling (and ours) is to win men for Christ, and not merely to add others to our own particular denomination. We have been called to be fishers of men, not sheep-stealers.

3. They made no adequate provision for ministerial training. Though they were very good in the training of their children, as is witnessed by C.F. And-

rews in his book *What I owe to Christ* they never had any theological college. When the older ministers eventually passed away there were no young men to take their place.

4. **They were also very secretive.** They never had any magazine in which to chronicle such events that took place within their ranks from time to time. Of all the vast amount of literature that they produced, of which the Boase collection in the British Museum has part and the Lister donation in Dr. Williams's Library has further material, they never produced any literature that was specifically designed to win those that were outside the church.

5. **Isolationism.** The natural consequence of this was that they became more and more isolationist. They refused to join such movements as the Bible Society and were even hostile to the work of the Salvation Army.

We cannot positively say that the Catholic Apostolic Church could have survived even if these basic errors had been corrected; the 19th century was still extremely intolerant for groups who did not conform to expected standards of conduct, and any form of worship that broke with the expected pattern of behaviour was generally severely treated. The problems that were to arise even immediately after the outbreak in Sunderland was sufficient almost to destroy the infant pentecostal movement at that time, and we feel that the chances were even more precarious in 1830. What we can learn however is very important for modern-day pentecostals, whether they belong to the classical pentecostals or some of the new and emerging groups. A detailed study of the life of Edward Irving and of the history of the Catholic Apostolic Church should be compulsory reading for prospective ministerial students of all pentecostal groups. □

Part of this material was originally published in **The Ministry**, *published on behalf of the British Pentecostal Fellowship. Since then Gordon Strachan has written on* **The Pentecostal Theology of Edward Irving** *(Darton Longman and Todd, price £2.75p) which covers much of this ground.*

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SUNDAY, OCTOBER 10th

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D.5220

PENTECOST IN

Sunderland International Pentecostal Convention, 1913.

THE beginnings of the Pentecostal Movement in Great Britain early in this century are chiefly connected with the names of two men, one a Methodist minister and the other an Anglican clergyman.

The Methodist was **Thomas Ball Barratt** who was born on July 22nd, 1862 in the village of Albaston, Cornwall. Educated at what was later Queens College, Taunton this fine man later settled in Norway where his parents had emigrated when he was only five years of age. Whilst visiting the United States on a fund-raising tour he was baptised in the Holy Spirit in New York on October 7th, 1906. On his return to Norway in December, he bore testimony to his experience and soon others too were to catch the same fire.

Alexander Alfred Boddy was born on November 15th, 1854 the third son of James Alfred Boddy, Rector of St. Thomas' Church in the Jewish quarter of Manchester. His mother was a granddaughter of Mary Vazeille, the wife of John Wesley, descended from her first marriage to the Hugenot Anthony Vazeille. Educated at Manchester Grammar School and the University College, Durham, he was trained in law. After spending seven years as a solicitor, he was offered a partnership which he refused and at that time passed through a spiritual crisis, possibly as a result of a visit to Keswick. He was ordained Deacon in 1880 and Priest in 1881 by J.B. Lightfoot, Bishop of Durham. After serving as curate to his father and two further curacies, he was eventually offered the charge of Monkwearmouth, Sunderland.

For over 30 years the parish had been in the care of its first incumbent Rev B.C. Kennicott. Things there were at a very low ebb. The Centenary edition of the church magazine relates:

"The church was forlorn, the vicarage dilapidated, and the income consisted only of remnants of the stipend, after paying the costs of repeated lawsuits. There was no building for parish purposes . . . the communicants all told hardly exceeded a dozen and the congregation was just a little more numerous".

The vicar, who had unfortunately taken to drink had emptied the church, but he refused to resign and Boddy did not become vicar until 1886.

He set to the task with a will, and by hard work and great labour, the work prospered. He tells us however of a feeling that possessed him in that something vital was missing from his ministry, and when one of his parishioners remarked that he missed the preaching of the doctrine of justification by faith, he had to confess that he did not know that his sins were forgiven. A visiting missionary was able to show him the way, and after prayer he received assurance that his sins were truly forgiven. But still he longed for more power and he tells us that on September 21st, 1892 at 8.40 in the morning, God's love and power broke over him. This was a further step in the direction of his future ministry, and from this experience he became very interested in the work of the Pentecostal League, a holiness group, who had a very strong following in the Sunderland area where they had five centres in 1907. Boddy himself went on a tour through Holland, Germany, Denmark, Sweden and Norway a journey of some 1,500 miles which began in March, 1907. The four days which he spent in Christiania (Oslo) made a very deep impression on

TAIN

by **D.W. Cartwright**

him and he spoke on eight occasions.

T.B. Barratt in his diary under the heading "My visit to England" tells us that Boddy pressed him to visit his church to assist at the meetings there. On his return, Boddy printed and distributed a pamphlet *Pentecost for England*, of which many thousands of copies were distributed (unfortunately none seemed to have survived). Barratt expresses some anxiety about the matter in his diary: "I was for some time rather anxious about it, knowing what mistakes we are apt to make by starting out on our own lines, instead of going where God wants us to go. I felt some anxiety too as to the language . . . I feared still that friends were expecting too much of me".

The Sunderland *Daily Echo* dated 31.8.1907 tells us that "Pastor Barratt . . is expected to arrive from Copenhagen and to commence meetings on Sunday with the Rev A.A. Boddy at All Saints Monkwearmouth . . . Mr. Boddy visited this work last March. He was deeply impressed by it, and the result has been this invitation. The meetings will be for prayer and for a 'Pentecost and signs following'".

As T.B. Barratt arrived some hours early, he was present at the first Saturday night meeting in the vestry where a very wonderful prayer meeting took place. On the following day there was an afternoon meeting and an evening meeting following the normal evening service. It was in this after meeting that the earliest cases of speaking in tongues occurred. Despite the powerful nature of these early meetings, the build up was fairly slow and the majority of those present were members either of Boddy's own congregation or friends who came from nearby towns. Boddy himself speaks of visitors arriving "from distant places to share the blessing". T.B. Barratt writes of an "increasing interest among the believers for the meetings". On September 19th when the meetings had been in progress for nearly three weeks, Barratt's diary records, "The crowd had not yet begun to rush to the meetings but there is a marked increase in the interest amongst outsiders".

Amongst the number who received their baptism on this occasion were Boddy's two daughters Mary, aged 15, and Jane who was to celebrate her 14th birthday within a few days. Boddy's brother-in-law Rev James Pollock also received during this time, but Boddy himself "did not come through" until December 2nd, 1907 and he was the fiftieth person to receive this experience. Things however changed dramatically when the newspapers began to take an interest in what had taken place. The first report was published in the Sunderland *Echo* on September 30th, fully four weeks after the meetings began. On the day following a reporter from the London *Morning Leader* arrived on the doorstep of All Saints Vicarage. His first report was published on the following day under the headline "Revival scenes. The converts speak in tongues", which made the front page of the paper. The same day a report also appeared in the London *Daily Chronicle* which was probably obtained from the *Morning Leader* and a reporter from the newspaper went to visit Sunderland and wrote an article which appeared in the *Daily Chronicle* on October 5th. Reports from the *Morning Leader* continued on October 3rd, 4th and 5th and on each occasion, they were on the front pages. This set in motion an avalanche of press reports. Boddy himself seemed to have regretted what happened "We did not want them, but could not help it, and so prayed the Lord to overrule. The reports, while often grotesque, raised deep interest. Crowds flocked to the meetings. Many came out of curiosity, some deliberately to oppose and cause division, others travelled long distances to meet God . . . but the enemy made these times for us very trying, 'cranks' and mischief-makers and people who sought to live on others came to the meetings and caused the writer much pain and anxiety". At the very time when the secular press were taking such an interest, the religious press was strangely silent. This may be partly explained by the opposition of Reader Harris and the Pentecostal League who by an amazing coincidence were holding a convention in Sunderland at the same time that Barratt was holding his meetings. During this convention Reader Harris chose to make an attack on the "Gift of tongues movement", which he described as being of the devil. This address was printed in *Tongues of Fire* of November 1907. In this article, though some attempt was made to show

(continued overleaf)

that the teaching that speaking in tongues was the evidence of having received the baptism of the Holy Spirit was unscriptural, the main trend of the article was to attack what it regarded as the extreme nature of some of the manifestations that were taking place in Sunderland. Barratt publicly answered Harris on the following evening. The *Sunderland Echo* reported this reply as a split amongst the Pentecostals and went on to report that Boddy was very pained at the attack that Reader Harris had made.

In order to keep in touch with a number of people who had either received this experience or were interested in what was taking place, Boddy commenced a monthly magazine called *Confidence*, which appeared for the first time in April 1908. This continued through 142 separate issues until the final number in 1926. No complete set of this magazine has survived, though Assembly of God Headquarters at Nottingham have a nearly complete set. Boddy himself was the author of some six books, all of which were written before 1907. Sunderland continued to be a centre for pentecostal meeting, and the Whitsun Convention which was held for the first time from June 6th to 11th, 1908 continued to be a place of meeting both for British Pentecostals and a large number of overseas visitors. Amongst these would be found Smith Wigglesworth of Bradford, Thomas Myerscough of Preston, Henry Mogridge of Lytham, as well as the Carter brothers from Birmingham and George Jeffreys.

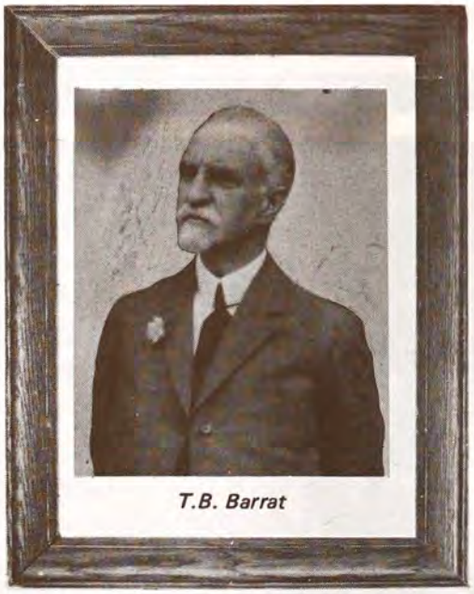
Within a few years, meetings were springing up in different parts of the country. Henry Mogridge, who was a builder in Lytham had opened a meeting place after having resigned from the Methodist Church. He opened a Gospel Mission hall in Victoria Street, Lytham, and the Certficate of Registration is dated the 20th March, 1914 and the persons meeting there in were called "Christians—not otherwise designated". Thomas Myerscough was to have a Bible School in Preston which numbered amongst its students, W.F.B. Burton, E.J. Phillips, George Jeffreys and James Salter.

By 1918, *Confidence* had become a quarterly magazine, and the final edition of 1924 broke this continuity. There were only three more issues, one in May 1925 and the last numbered 142 simply dated 1926. Boddy himself was offered a new parish in the small village of Pittington, a mining community some six miles from Durham and ten from Sunderland. Mr. Boddy was then more than 70 years of age and did not play much part in the later emerging Pentecostal groups. His loyalty to the Anglican Church prevented him from being involved in these new endeavours. Mary Boddy has said, "I remember Mr. Wigglesworth coming to visit my father and mother after we had moved to another parish near Durham . . . my father told me that considerable pressure had been brought to bear on him to start a pentecostal movement, but he was firm in his allegiance to the Church of England and felt that he could not conscientiously leave it, also that he was too old".

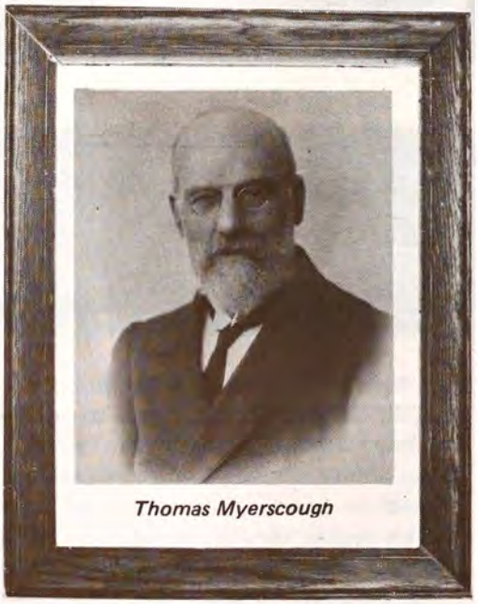
George Jeffreys began to hold meetings in the town of Monaghan in Ireland in 1915 and the first Elim Tent was purchased in 1916. In 1917 an old dilapidated building was purchased in Hunter Street, Belfast and this became the first Elim Church. In 1918, the name Elim Pentecostal Alliance was adopted and in December 1919 the first issue of the *Elim Evangel* came off the press in Tamworth.

Stephen Jeffreys, who had exercised a very effective evangelistic ministry in Wales was to lead many successful crusades, and George Jeffreys was beginning to draw increasing crowds and the Elim work became established in a number of different centres. The Assemblies of God were formed on February 1st, 1924 and the two groups began to develop along separate lines. In total today, there are probably nearly 1,000 Pentecostal churches scattered throughout the United Kingdom.

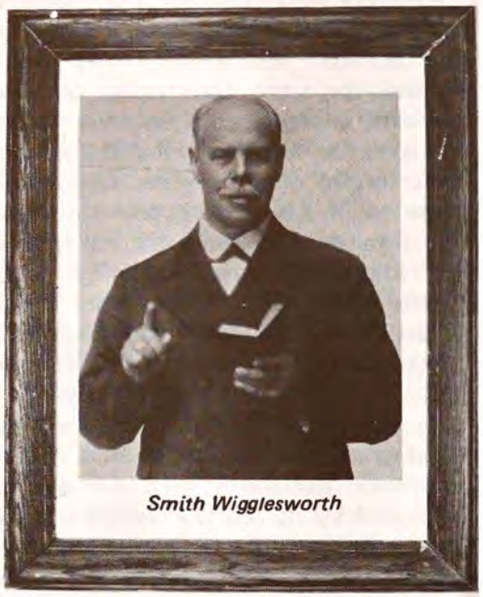
The movement which began in a modest way in Sunderland has not only spread to many towns and cities throughout the United Kingdom but has also been the birthplace and training ground of many of those who have gone on to become leaders of Pentecostal groups in many parts of the world. The crowds of visitors and delegates who will fill the Royal Albert Hall and Westminster Central Hall for the 11th World Pentecostal Conference on September 28th are far removed in time from some of those pioneers but they stand for the same truths.



T.B. Barrat

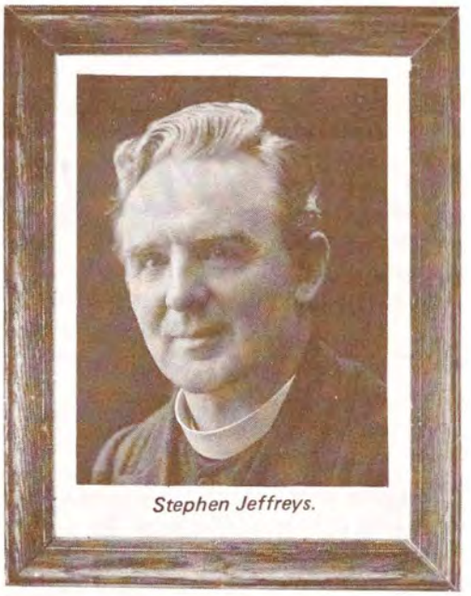


Thomas Myerscough

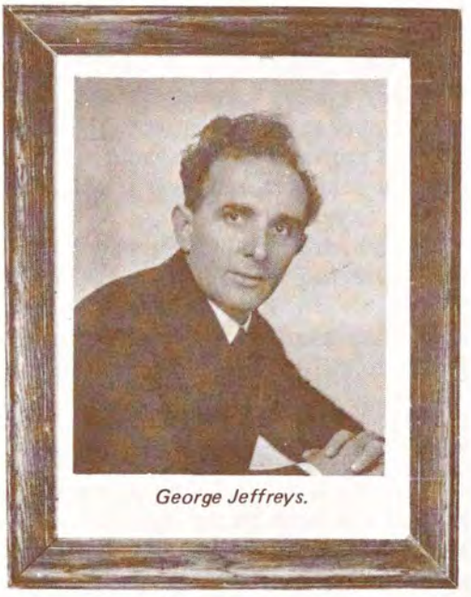


Smith Wigglesworth

A.A. Boddy with his wife and daughters, Mary and Jane.



Stephen Jeffreys.



George Jeffreys.

Pentecost for Britain

Much of the material in this article was researched by Martin Robinson, student of the Selly Oak Colleges. Mr. Robinson hopes that a detailed study of A.A. Boddy will be published at a later date.

May Osman's Page

My personal Pentecost.

DUE to the World Pentecostal Conference being held in London this week the Editor requested that I should write an article on this topic. Now this put me all in a flutter, because with all the Pentecostal dignitaries and scholars coming from all over the world what could I write about Pentecost that they wouldn't already know? So I prayed much about the matter and I believe the only answer is to write about my own personal pentecost and trust it will be a blessing to you.

I was brought up in a Church of England home and my father was the choirmaster, all my interests were centered around the church. When I was a teenager I went to church three times on Sunday, was a Sunday school teacher, a member of the church choir and a leading light in the Young People's Guild; but I did not know Jesus as my Saviour. To cut a long story short, I was taken by my sweetheart to a gospel campaign and I had never heard the gospel presented so clearly before. After enduring conviction of sin for two weeks I gave my heart to the Lord on February 21st, 1938. We started attending the Elim Church, Swansea, and I was baptised in water on March 21st. Then I was told there was a further blessing for me and I went to my first Waiting Meeting on April 21st. I knew absolutely nothing about the Baptism or speaking with tongues, but I did know that I was going through a time of severe persecution at home and I needed new strength from God to help me to stand for Jesus. The pastor told us that as we had asked for salvation and received it as a gift from God, so now Jesus was waiting to give us the gift of the Holy Spirit if we would ask sincerely. I prayed and asked God to fill me with His Spirit and God gave me a vision of Jesus on Calvary that I shall never forget. It was an awful sight and I wept out my love to my Lord and I found that I was speaking fluently in an unknown tongue and I was filled with ecstacy.

I am sure that I would not have survived the persecution at home for the next few months if I had not been filled by the Holy Spirit. You would be shocked if I told you some of the things I had to endure. There was a lady named Mary Evans in our church and she had a wonderful gift of prophecy and she foretold the coming of the War when Chamberlain was crying "Peace in our times". I prayed God to give me a gift like that, but He gives to each severally as He wills.

In 1952 when we were ministering at Selly Oak I gave a message in tongues one Sunday morning and Miss B. Moyes gave a wonderful interpretation. Later that day our Treasurer, Mr.W. Bullivant told us something wonderful. His wife had brought a proselyte Jewess, who was on her way to the Church of England. She had only recently returned from Palestine. When Mrs. Bullivant asked her what she thought of our service she replied that it was wonderful to hear all those young people praying without a prayer book; but the most wonderful thing was when that young woman (that was I) spoke in fluent Aramaic and the other young woman told you in English what had just been said in Aramiac. What a wonderful confirmation of God's gift for both of us, and indeed for the whole church. She willingly signed a paper confirming this and it was published in the EVANGEL at the time.

Thirty eight years after my baptism I am still using my gifts in the church and God is still confirming His word with signs following. I found the baptism in the Holy Spirit gave power in witness and by God's grace I have been enabled to lead many into the kingdom; but to me the most precious aspect of this experience is that by the operation of the Holy Spirit I am enabled to worship Jesus with true reverence and humility. I praise God too that I believe that He gave me a gift of faith to receive my healing from cancer in 1959, after three operations. But I find that being filled with the Spirit must be a daily occurrence, it is not just an experience kept for Sundays but we need to be filled daily.

I'm so grateful to God for leading me into the pentecostal experience. Have you received the Holy Ghost? If you have not, you don't know what you are missing; if you want to know Jesus in a more intimate way than you do today then do as the Bible commands and seek to be filled with God's Holy Spirit. That is the true way to blessing both for you and for everyone.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, September 27th

DEUTERONOMY 26:1-19

"Rejoice in every good thing which the Lord . . . hath given" (v.11)

THE land of promise was a good land. It is described as *"a land that floweth with milk and honey"* (v.9). When God gives gifts to His children, He always gives them the best gifts (Luke 11:13). When we give to God, we can only give back to Him what He has first given to us.

Tuesday, September 28th

DEUTERONOMY 27:1-26

"Write . . . all the words of this law very plainly" (v.8)

THERE was to be no uncertainty about what God required of His people. God had given the people the law. It was written by the finger of God (Exodus 31: 18). Now these words are to be preserved in other places so that they can be read by all. *"Write the vision, and make it plain upon tables, that he may run that readeth it"* (Habakkuk 2:2). God's Word has been given in very plain terms; it needs to be proclaimed with clarity, dignity and unction.

Wednesday, September 29th

DEUTERONOMY 28:1-19

"If then shalt hearken . . . all these blessings shall come on thee" (vv.1-2)

WHAT happens in the experience of these people is largely determined by their obedience to the Word of God. The choice before them is either obedience and blessing or disobedience and a curse.

Saul, the first king of Israel had to learn this truth through bitter experience. *"To obey is better than sacrifice, and to hearken than the fat of rams"* (1 Samuel 15:22).

Thursday, September 30th

DEUTERONOMY 30:1-20

"He is thy life" (v.20)

THE twin themes of the previous sections are repeated once again. The people now have a golden opportunity to go on to enjoy a life of blessing and prosperity. God's Word is not some vague or distant matter. It has been clearly revealed and is readily available. God has given us all we need to know; His Word is plain; He has promised to guide us by His Holy Spirit. What more do we need?

Friday, October 1st

DEUTERONOMY 31:1-22

"The Lord thy God . . . will not fail thee, nor forsake thee" (v.6)

MOSES now stands on the brink of the land of promise. After all the long years of toil and hardship (he was already an old man when he set out to lead the people) he is not to go into the land himself. Yet no word of complaint falls from his lips, he is still able to praise the Lord and he still continues to encourage the people of God.

Saturday, October 2nd

DEUTERONOMY 31:30–32:18

"The apple of his eye" (v.10)

WHAT great things the Lord had done for them. Time and again He had provided for them; they never wanted for food or for daily provision. In spite of all that was done for them, they still lapsed into idolatory; they were still prone to carelessness and sheer complacency. We too must beware that we do not become too familiar with sacred things that they fail to make an impression upon us.

Sunday, October 3rd

DEUTERONOMY 32:48-33:12

"Thou shalt see the Lord . . . but thou shalt not go thither" (v.52).

THE work of the man of God is now at an end. He will not walk in the land of promise, but a look is enough, for now he knows that the people will go in and take possession. God has even greater things reserved for us; we may only see them now by the eye of faith; if the anticipation by faith is so blessed, what will full possession 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.

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BIRTHS

DAWE. On August 11th, to Mary (nee Rundle) and David Dawe of Redruth, God's gift of a daughter, Rachel Anne, a sister for Joanne Marie.

MARRIAGES

ADAMS-WATSON. On July 31st, at Elim Pentecostal Church, York, David Adams of Leicester to Linda Watson. Officiating ministers: Ron Morrell and Peter Smith.

SILVER WEDDING

LANCASTER-DAVIES. On September 8th, 1951 at Elim Pentecostal Church, Wimbledon. Pastor John Lancaster to Dorothy Irene Davies. Officiating minister: Samuel Gorman. "Heirs together of the grace of life" (1 Peter 3:7). C.5250

WITH CHRIST

ALLEN. On August 30th, Sister Allen aged 93 years. A great little lady whose memory is respected. Officiating minister at funeral: Robert Griffiths.

HILTON. On August 21st, Mrs. N.E. Hilton, a faithful member of our York Church. Officiating ministers at funeral: Peter Smith and John Woodhead.

KEYHO. On September 3rd, Mrs. Edith Lily Keyho, faithful member of Eldad for many years. Officiating minister at funeral: Robert Griffiths.

LADLOW. On August 22nd, Miss Constance I. Ladlow, aged 73, faithful founder member of our Sheffield Church. Officiating minister at funeral: Arnold Brooks.

COMING EVENTS

BASILDON. Please pray for the BASILDON CRUSADE conducted by Adrian Hawkes and Geoffrey Erwin. Commencing Sunday October 3, in the Elim Pentecostal Church, Vowler Road, Laindon.

BIRMINGHAM, Erdington. October 3-4. Elim Pentecostal Church, South Road, Annual Women's Weekend, and Ministers fifth Anniversary services. Sunday 11 and 6.30. Monday Women's Rally at 7.30. Preachers: Pastor and Mrs. J. Glass. Conveners: Pastor and Mrs. Ken Smith.

BIRMINGHAM. October 13. Calvary Temple A.o.G. Church, Ombersley Road, Balsall Heath. Visit of Hans Koornstra at 7.30.

BIRMINGHAM. October 14. Carrs Lane Church. Visit of Hans Koornstra at 7.30.

BLACKBURN. October 2-7. Elim Pentecostal Church, Copy Nook, Evangelistic Crusade conducted by Terry Jacobs and party. Saturday at 7. Weeknights at 7.30. Sunday 10.45 and 6.30.

CAERPHILLY. September 26. Elim Pentecostal Church, St. Fagan's Street. Special visit of Rev D. Evans, New York. Singing by the American Bridgeport Choir. Sunday at 6.30. October 7-11. Convention. Weeknights at 7.15. Sunday at 11 and 6.30. Preachers: Eric Dando (Newport, A.o.G) V. Bowen (Principal of The Apostolic Bible College). Convener: John G. Cooper.

DARLINGTON. September 25. Elim Pentecostal Church, Bowman Street, at 7.30. "Treaty of Peace". Preacher: I.W. Lewis. Items for the Tyne Tees Presbytery.

DUDLEY. October 12. Town Hall. Visit of Hans Koornstra at 7.30.

EDINBURGH. October 7-8. Highland Church, Tolbooth-St. John's, Castlehill (next to Edinburgh Castle). "Big" John Hall sings. At 8. Together with "Chord of Love" Youth Choir. Admission by ticket available from the City Temple, George IV Bridge.

GLOSSOP. September 25. Elim Pentecostal Church, Ellison Street, Ladies Rally at 3 and 6.30 (full tea provided). Speaker: Mrs. Lloyd (Ramsbottom).

GUERNSEY. October 2-3. Elim Pentecostal Church, Union Street, St. Peter Port. Eldad's 40th Anniversary Services. Preacher: J.F. Hardman.

ILFORD. October 9-12. Elim Pentecostal Church, Clements Road. Golden Jubilee Celebrations continuing. Saturday at 7. Sunday 11 and 6.30. Monday and Tuesday at 7.30. Preacher: J.T. Bradley. Convener: James F. Hardman.

IPSWICH. October 9-10. Elim Pentecostal Church, Vernon Street. 47th Anniversary Services. Saturday at 7.30. Sunday 11 and 6.30. Preacher: Brian A. Horne, Broadclyst, Devon. Convener: A.S.F. Horne.

KIRKINTILLOCH. September 25-October 1. Elim Pentecostal Church, Gallowhill Road. 25th Anniversary Celebration. Sunday at 11.15 and 6.30. Weeknights at 7.30. Preachers: Harry Palliser, I.G. Clarke, Stephen Hilliard, Michael Epton and B.J. Hayes. Musical ministry each evening. Info: W. Dunn 041776 7284.

LAINDON. September 25. Opening of New Church. Dedication and opening conducted by C.J.E. Kingston at 3.30 inside the church. Evening Rally at 7. Preacher: J.C. Smyth. Convener: W.R. West. Tea provided between services.

ROMSEY. October 9. Elim Pentecostal Church, Middlebridge Street, Christian Challenge Rally at 7.30. Preacher: Archie Biddle.

SMETHWICK. September 25-26. Elim Pentecostal Church, Woodland Drive. Church Anniversary Convention weekend. Saturday at 7.30. Sunday 11 and 6.30. Preacher: D.A. Lambelle. Convener: A.W. Leavesley.

SOUTHEND-ON-SEA. October 3. Elim Pentecostal Church, Windermere Road. Golden Jubilee Celebrations. Sunday, 11, 6.30 and 8.15. Preacher: Rev Philip T. List (Rhodesia, World Pentecostal Conference speaker). Singers: Chelmsford Male Voice Group. October 9-10. Saturday at 7.30. Sunday 11 and 6.30, with London Crusader Choir. Soloist: Elaine Burley. Preacher: John Lancaster.

STIRCHLEY, Birmingham. October 17. Elim Pentecostal Church, Hazelwell Street and Pershore Road, Education Sunday Service at 6.30. Preacher: Rev Ken Mullis, M.A., B.D., Tutor at Westhill College of Education. Convener: J.B. Coleman.

STOCKPORT. October 2-3. Elim Pentecostal Church, Mottram Street. Church Anniversary weekend. Saturday at 7.30. Sunday at 10.30 and 6.30. Preacher: Bryan C. Vidamour. Soloist: Fred Hayward.

WEST KIRBY. October 10-17. Elim Pentecostal Church, Grange Road. Evangelistic Crusade conducted by Larry Frick, U.S.A. Special Teaching ministry and prayer for the sick. Details: Telephone: B. Grist 051 625 1186.

WHITLEY BAY. Pioneer Crusade continues in the new Elim Church, Oxford Street, conducted by Pastor A. Tee and team. Sunday at 11 and 6.30. Weeknights at 7.30. The sick will be prayed for in every service.

WIMBORNE. October 9-11. Elim Pentecostal Church, Leigh Road. Special meetings on Church's 50th Anniversary. Saturday at 7. Sunday at 11 and 6.30, Monday at 7.30. Special guests: Pastor and Mrs. F. Shadlock and Stephen Hilliard.

WORCESTER. October 11. Elim Pentecostal Church, Lowesmoor. Visit of Hans Koornstra at 7.30.

YEOVIL. September 25-26. Elim Pentecostal Church, Larkhill Road. Visit of John Harris, Noel Atkins and Team from Pye Barn Trust. "Rehabilitation through Redemption". Saturday at 7.30. Sunday at 11 and 6.30. Team members at Larkhill Road and Southville. Saturday, October 9 at 7.30. Evangelistic Endeavour. Preacher: Wynne Lewis.

YEOVIL. October 10. Elim Pentecostal Church, Southville. Evangelistic Endeavour. Sunday, 6.30. Preacher: Wynne Lewis. October 16. Caerphilly Choir at 7.30. Preacher: John Cooper.

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

B.B.C. Radio 2. "COME ALIVE" series with Cardiff City Temple Choir. Every Sunday from October 3 to December 26 at 8.02 a.m.

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. Every Tuesday at 8.45 p.m. vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

ITINERARIES

The President (John H. MacInnes):
October 3, Canada a.m., Gosport p.m; 4, Southampton (Young Wives); 5, Sholing; 6, Eastleigh; 7, Andover; 8, Romsey; 10, Southampton a.m., Springbourne p.m; 11, Parkstone; 12, Winton; 13, Salisbury; 14, Christchurch; 15, Wimborne; 16, Weymouth; 17, Yeovil a.m., Merriott, p.m.

George Canty:
September 28-October 2, World Pentecostal Conference; 3-7, Croydon; 24-November 11, Trealaw; 12-14, Southall; 16-25, Epping; 27-December 9, Oxford; 12-19, Grimsby.

Frieda Grossen:
September 26, Canada a.m., Eastleigh p.m; October 4-6, Norwich; 7-8, Great Yarmouth; 9-10, Lowestoft; 11, Bury St. Edmunds; 12, Stowmarket; 13-15, Felixstowe; 16-17, Ipswich.

Olive Jarvis:
October 3, Finchley; 5, Kensington Temple; 6, Ealing Ladies, 3 p.m., Lane End p.m; 7, High Wycombe; 8, Watford; 10, Watford a.m; 12, Letchworth; 13, Stevenage; 14, Reading.

London Crusader Choir with Douglas B. Gray:
October 2, Royal Albert Hall; 9, Southend-on-Sea; 16, Colchester; 30, Sheerness.

David and Margaret Mills:
September 26, Carlisle; October 28, Barnsley; 29, Rotherham; 30, Sowerby Bridge; 31, Dewsbury; November 2, Wrenthorpe; 4, Huddersfield; 6, Halifax; 7, Knottingley; 9, Mosborough; 10, Bradford (afternoon and evening); 11, Sheffield.

Catherine Picken:
October 23, Crawley; 24, Hastings a.m; Bexhill p.m; 26, Eastbourne; 27, Newhaven; 28, Brighton Lanes; 30, Preston Park; 31, Southwick a.m., 4, Ryde.

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Tuesday, October 12th:
Town Hall, Dudley
Wednesday, October 13th:
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Thursday, October 14th:
Carrs Lane Church, Birmingham City Centre

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THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

OCTOBER 2nd, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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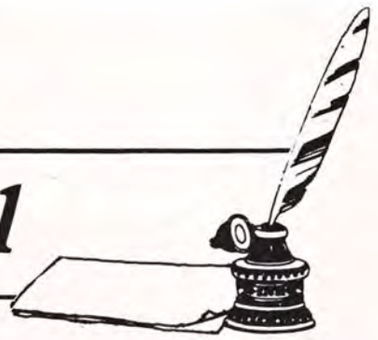
Editorial



THE date of this issue will coincide with the final day of the 11th World Pentecostal Conference in London. I am writing these words on the eve of the Conference, so it is not possible to tell what impact these meetings will have on the metropolis.

The prime object of the Conference is fellowship, and delegates have no legislative mandate. Already more than 3,500 delegates have registered, including several large parties from overseas. More than 1,000 will be coming from the United States and several hundred from Norway and Sweden as well as almost fifty from Brazil.

By comparison with the figures for the 1952 Conference, which was also held in London, there has been a dramatic increase. This may partly be due to increasing mobility and the shrinking size of the world that has been occasioned by the jet age. It also reflects the main areas of the strength and growth of the Pentecostal Movement, which is variously reported to have a world-wide strength of between 20 and 30 million.

The major bodies have fairly accurate statistics, but there are few accurate records kept in Indonesia or Brazil, where the church growth is known to outstrip even the population explosion; in such areas the pentecostals are in the forefront, and they represent the largest groupings.

One writer however goes so far as to suggest that the pentecostals do not like counting numbers; he even suggests that they regard it as being as dangerous as David's sin in numbering the nation of Israel (2 Chronicles 21:1 ff).

We have to be careful that we do not get caught up in the numbers game; there are dangers in such an exercise. When there are too few, despondency can easily set in; if there are vast crowds, we have to beware of pride and a lowering of standards.

In the period leading up to the first Pentecostal outpouring, the Holy Spirit recorded, *"the company of persons in all was about a hundred and twenty"* (Acts 1:15 RSV). After the initial outpouring and Peter's sermon, the number who *"received his word (and) were baptised . . . . . that they (were) about three hundred souls"* (Acts 2:41 RSV).

When we think about numbers, let our planning and thinking be about addition, not subtraction or division; or better still let it be about multiplication.

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Front cover photo by David Davenport.

The dawn of World History

by **Charles J.E. Kingston**

7. GUILT AND THE WAY OUT (Genesis 3:7-21)

EVE, having finally been persuaded to pluck and eat the fruit of the forbidden tree, waited with bated breath to see the outcome. Will some lightning strike her down? Will the fruit, though sweet to the taste, turn to gall and wormwood and poison her? No! The sky remained unruffled. But suddenly, Eve felt lonely. Helmut Thielicke suggests that every tree looked at her condemningly. "You are no longer one of us; you have excluded yourself from the rest of creation", they seemed to say. So Eve went to seek Adam to find an accomplice and "gave also unto her husband with her". God would then see, perhaps, that there was a serious breakdown in His creation and ultimately would realise He Himself was partly to blame.

Sin separates us from God and makes us feel lonely; so we seek companionship in evil. The adulterer must seduce another; the thief needs his accomplice; the talebearer must find a fellow gossip to share the latest story.

1. Shame and embarrassment. *"And the eyes of them both were opened and they knew they were naked"* (Genesis 3:7). Sin strips us of all assurance; we feel unclean. Adam tried fig-leaves; we try rags (Isaiah 64:6). We are afraid of God, of other people. We cover-up; we hide our real selves under a mask for fear of becoming known as we really are.

Sin brings a changed attitude towards God. Made for fellowship with God we become anxious to avoid His presence. Someone has remarked that our prayers are often brief and formal for fear of what a longer stay in God's presence might reveal!

Sin brings a change in God's attitude towards us. Adam met reproof. God cannot be complacent toward sin; He cannot deny Himself. George Washington called conscience "that little spark of divine fire". It becomes the herald of God's rebuke. Charles X of France, who ordered the massacre of St. Bartholomew's Eve, under an accusing conscience, cried out, "If only I had spared the innocent, the infants and the crippled!" Christ's betrayer, Judas, rushed into the jaws of death rather than endure the goads of an awakened conscience.

Sin affects others, besides ourselves. None of us is an island. The fall of Adam had an abiding effect on all descended from him. *"By one man's disobedience many were made sinners"* (Romans 5:19).

"Because a man holds a kind of deed to his body, he has no right to outrage it, abuse it, to destroy it". Should a youth feel free to take drugs and suffer permanent brain damage that will mean he must stay in a hospital, paid for by other members of society. Should a youth drop out from school early and risk his inability to provide for his future wife and children? Should a husband desert his wife and family and leave to society his responsibilities?

"I knew a man who ten years ago drank so heavily that his friends warned him he was endangering his health. He replied that he was harming only himself that invited his friends to mind their own business. Today, married, and afflicted with cirrhosis of the liver, he has difficulty keeping a job and is uninsurable. During his carefree, unmarried, drinking, years he was steadily damaging a girl he did not meet for at least five years, he was harming children yet unborn". (Evan Hill, *Reader's Digest* November 1968).

Yet was man's fall not without hope. Adam's feeling of guilt and shame shows he felt his sin was something foreign to himself. Thank God, then, for a sense of shame and guilt over our sins. When all shame goes and conscience has been bludgeoned into silence, then is our position extremely dangerous, if not altogether without hope. Many years ago Pastor Robert Tweed and I were asked to visit a man living in Castlerock, Ireland. He told us how twenty years before he had attended Gospel meetings and had been deeply convicted of his need of salvation. Finally, one night he sat trembling under conviction, only to refuse Christ once again. Thereafter, he told us his soul seemed to be turned to stone, conviction left him. "Is there any hope for me?" he asked. We were able to show him that the very fact he now had the desire to be saved proved that God had not finally left him without hope. For the conscience stricken there is always hope of mercy.

2. Self-vindication. Adam blamed God for giving him Eve. "The woman Thou gavest to be with me", he said. It was really your fault, God! Eve blamed the serpent: "The serpent beguiled me, and I did eat"! Eve said, in effect "I did not start it either. It was your fault, God. You created the serpent, so you are really to blame".

Thielicke suggests: "If God had pursued the question any further, the serpent would have put the blame on God, Who made the Devil (not as a devil, but as an angel of light) and allowed him to become the tempter".

(continued overleaf)

Human nature tries to pass the blame for its sins on to someone else. Either it is our appetites, which we cannot control; or it is our genes, which are beyond our power; or it's our environment, which prevents our development; finally God is to blame, we say, for making us as we are! The atheist blames the beast in his make-up! No one wants to admit his own personal responsibility for his sin.

Only when I am prepared to say, with David, *"Blot out my transgressions, wash* me *thoroughly from* mine iniquity, cleanse me *from* my *sin"* (Psalm 51:1-3); only when I take seriously my own guilt; only when I can say, "I, alone, am the cause of my sin", can I hope for God's mercy.

Richard Wurmbrand (in *Sermons in solitary confinement)* tells how he prepared and delivered sermons to the bare walls of his cell. In one sermon, preaching to his son, Milhai, he says: "Only the Righteousness One can absolve from sin. You will sin, Milhai. Whatever you become, whatever you believe, you will need a Saviour. Even if you become an atheist, because you will sometimes sin against your atheism. Nobody is a consistent atheist twenty-four hours a day. One atheist lecturer confessed to me how frightened he was when he had to speak against God in a former church building now turned into a club. Sadly, there is no atheist God. . .".

3. God's way of dealing with guilt. Adam had not fallen beyond hope. "He remained redeemable and God became to him Redeemer . . . Man had not himself invented sin. His fall had not consisted in that he had acted from within . . . but by reason of a temptation from without. Otherwise he would, of course, have become a self-originator of sin and thereby a devil". (Erich Sauer, *The dawn of world redemption).*

Although not stated, Adam must also have repented, for God immediately provided skins to cover the guilty pair. With bulging eyes they saw death for the first time as God killed two beasts, (probably two lambs, in view of Abel's acceptable offering later), and skinned the carcases to make coats to clothe them.

It is the goodness of God that leads to repentance (Romans 2:4), and it may well have been that Adam and Eve truly repented following God's mercy rather than preceding it. Duncan Campbell, speaking of the Hebrides' revival, said: "The awful presence of God brought a wave of conviction of sin that caused mature Christians to feel their sinfulness, and bring groans of distress and prayers of penitence". Overwhelmed by Jesus, Peter cried out: "I am a sinful man, O Lord!" Paul experienced a similar feeling of unworthiness. At first he felt himself the least of the apostles; later he felt himself to be less than the least of all saints; finally he felt himself to be the chief of sinners. (1 Corinthians 15:9; Ephesians 3:8; 1 Timothy 1:15). A worldly woman went to hear Billy Graham in Australia. Following the appeal she went out, with others, to the rostrum, still without any conviction of sin. But the moment she prayed: "I am a sinner", she said, "The Holy Ghost hit me". And she went back home to live, with her husband, the life of a committed Christian.

The Solution. Here, then, in Jesus is the solution of the problem of guilt. He says: "I come not to condemn but to save you. Confess your sin and accept forgiveness", Luther said: "When my guilty conscience accuses me, Jesus Christ is my defender".

John Bunyan *(Grace Abounding to the Chief of Sinners)* wrote of his experience. "I found that unless guilt of conscience was taken off the right way, that is, by the blood of Christ, a man grew rather worse for the loss of his trouble of mind than better . . . Romans 8:39 came to my mind. Now was my heart filled of comfort and hope, and now I could believe that my sins should be forgiven me . . . I thought I could have spoken of His love and of His mercy to me, even to the very crows that sat upon the ploughed lands before me".

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from
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SUNDAY, OCTOBER 10th

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E.R. Corsie and
Lyndon Bowring.

Book reviews

The Dragon Net, *by Silas Hong; published by Victory Press, Lottbridge Drove, Eastbourne, East Sussex; price 75p, postage and packing, 75p extra.*

SILAS HONG is a man of great faith. This faith is not in a system but in God and the power of Christ. Deliberate and subtle attempts to eliminate the Christian faith in China have failed, and with his knowledge and contacts, he ably presents the true facts concerning events behind the Bamboo curtain. His brief resume of the Christian incursions in China through the centuries is most interesting, though like some other modern writers on China he tends to place blame on the church. However, shining through his pessism on the past, is faith for the future. Westerners always believed that the world would be evangelised by them. Africans and Brazilians now believe the same and it is interesting to note that Silas Hong places his confidence in a Chinese role in God's plans which will carry the torch of truth around the world!

LESLIE WIGGLESWORTH

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News

On tour

"CHORD OF LOVE" Youth Choir from Edinburgh City Temple are planning an English Evangelistic Tour from October 16th – 30th. Prayer is requested for the Choir's ministry. Meetings will be in the following centres:

October 16, Middlesbrough; 17, Derby; 18, London; 19, Basingstoke; 20, High Wycombe, (Lane End); 23-24, Portsmouth; 25, Southern Television, Southampton (Recording); 26, Yeovil; 27, Birmingham; 28, Sheffield; 29, Fleetwood.

On the move

THE LORD'S DAY OBSERVANCE SOCIETY whose registered offices have been at 55, Fleet Street, LONDON EC4Y 1LQ, will be moving to 47, Parish Lane, Penge, LONDON SE20 7LU. Tel: 01 659 117/8 as from September 21st. The necessity for moving was brought on by the increasingly heavy cost of remaining in the City. It is hoped that the move will release funds for the maintenance and extension of the ministry of the Society.

Church growth

AMERICAN based Church of God report 749 new churches have been organised throughout the world during the period 1974–76 to April 1976. This brings the total number of churches in this group to 10,138. During the same period 117,028 members joined making the total world-wide membership 776,231.

CHURCH OF GOD EVANGEL

Working in Britain

LARRY FRICK of Flint, Michigan a graduate of Central Bible College and an American Assemblies of God minister is to work as an evangelist with the Elim Pentecostal Church for the next two years. Larry Frick will be based in Cheltenham where he and his wife and two boys aged 6 and 2½ will make their home. Graduating in 1968, he has travelled widely through 35 countries, having recently spent a time in Kenya, Tanzania and Zaire. His father is District Superintendent of the Assemblies of God in the state of Michigan. Some of the meetings so far arranged are: October 10–17, West Kirby; 24-31, Port Talbot; November 7-14, Hull (Bourne Street); 21-28, Barry.

Bookstall

THERE will be a large bookstall for the sale of Pentecostal Publications and Bibles in the Library at Westminster Central Hall during the World Conference, which opens on Tuesday, September 28th and concludes on Saturday, October 2nd.

Broadcast

W.J. MAYBIN, pastor of our Southampton Church reports a very good response to the radio broadcast from the Southampton Church which went out on BBC Radio 4 on the morning of September 4th. Over fifty letters have been received including some from backsliders and some who wish to know the way of salvation.

Missionary giving

ANGELUS TEMPLE, leading Church of the International Four Square Gospel, Los Angeles, California topped the list for Missionary giving of their denomination for the period January – May 1976. The total offering received was $91,616.69.

FOURSQUARE WORLD ADVANCE

Help!

A very unusual letter (size 14" x 5") arrived in our office recently. It contained a request for the **EVANGEL** to be re-addressed, the writer complained that his previous requests, both written and verbal had not been attended to. Somehow, our despatch department had not previously received this request, but we have now taken action upon receipt of this unusual letter. This simply is recorded to ask that where any similar requests are sent that letters should be addressed to Despatch Department, Elim Evangel, P.O. Box 38, Cheltenham, Glos. Where letters are sent that require the attention of more than one department, it would be appreciated if this could be done on a separate piece of paper so that the matter can be dealt with by that department.

Baptised in the Holy Spirit

by **W.G. Hathaway**

ONE of the kernels of our faith is that every true believer in Jesus Christ who has made a full surrender to do God's will and obey His commands, can be filled to overflowing with the Holy Spirit of God.

Some people believe that the Holy Spirit of God is only an influence, an atmosphere, a sense of the presence of God. But the Bible teaches us that He is the Third Person of the Blessed Trinity, having all the attributes of personality mind, will, power of action, speech and possession. He is in fact the Executive of the Godhead who carries out God's will. We see Him in action in the Creation, in the birth of Jesus by the Virgin Mary, in the anointing of Jesus with power to do His many miracles. He helped Jesus to go to the cross and when they laid Him in the grave, for three days the Holy Spirit of God brought Him from the dead again. He it is who shows us our sinfulness, then shows us Jesus as our Saviour dying for us and He it is by whom we are "born for one above" and become children of God. He it is who helps us at every moment we need Him and He will finally bring us home to Heaven and to glory through our Saviour Jesus Christ.

It is this Holy Spirit who comes to us. He covers as the dew to refresh us; as the rain from heaven to water the thirsty ground; as the living water within us springing up unto everlasting life. God promises to *"pour water on Him that is thirsty and floods on the dry ground"* (Isaiah 44:3). God has promised that in the last days of this present dispensation *"I pour out my spirit upon all flesh"* (Joel 2:28). This means that it is God's will that everybody everywhere may receive this Holy Spirit of God into their hearts and lives.

It means that every tribe and tongue, every colour and creed, every man, woman and child of every race or nation may receive the water of life and never thirst again. The moment they believe on the Lord Jesus Christ as their Saviour and receive Him into their hearts and confess Him as their Lord and Master they may then be filled with the Holy Spirit of God and receive power to witness to others of what Jesus Christ has become to them.

Every believer in the Lord Jesus Christ is "born again" (that is, born of God or born from above) and may then seek to be filled with the Holy Spirit of God. This comes as a new experience after conversion to Christ, for it is Jesus the Saviour who baptises those who know and love Him with the Holy Spirit. When first Jesus ascended into heaven after His resurrection, He commanded His disciples to wait in the City of Jerusalem until He sent down the Holy Spirit from heaven. This came ten days later when the Holy Spirit came with a *"sound from heaven as of a rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as a fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance"* (Acts 2:2-4).

Today those who receive the fulness of His baptism with the Holy Spirit, may not hear the rushing wind nor see the tongues of fire, but they will speak with other new tongues and languages by the power of that same Spirit even though it is nearly two thousand years since Jesus came as the Babe of Bethlehem, and later when grown to manhood died upon the cross of Calvary and rose again and ascended into heaven and sent down the Holy Spirit. All over the world thousands upon thousands of believers have spoken with other tongues. Not only does He impart this gift of languages, but He gives power to heal the sick and lame. Wonderful miracles of God's power are being witnessed in every land through the power of the Holy Spirit. Many other miraculous gifts too, are imparted by the Spirit as you can read in 1 Corinthians 12.

1. That we may grow more and more like Jesus our Saviour;
2. That we may have power and authority to tell others about Jesus Christ.
3. That the Holy Spirit may teach us more of His Holy Word, the Bible
4. That He may reveal to us more and more of the love and the beauty and the grace of our Lord Jesus.
5. That we may be made a blessing to others in any way that God may use us.

For those of you who are already believers in Jesus Christ, who know the peace and joy of sins forgiven and have received His gift of eternal life; there are some passages of Scriptures you may read for yourself about His experience of the Holy Spirit. There are many thousands of Christians in this country alone who know they are saved by faith in Jesus and yet who know nothing of this deeper experience of being filled with the Holy Spirit. An examination of these scriptures will help you understand what God's word says about it.

1. It is God's promise to all who believe. *"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 Spirit. 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 2:38, 39).

2. It is an enduement of God's power. *"Ye shall be baptised with the Holy Ghost and not many days hence . . . ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria; and unto the uttermost part of the earth"* (Acts 1:5,8).

3. The Holy Spirit will reveal Christ to you. *"When He, the Spirit of truth, is come, he will guide you unto all the truth . . . He shall glorify me; for He shall receive of mine, and shall show it unto you"* (John 16:13, 14).

4. It comes after conversion. *"But when they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised both men and women . . . Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost . . . Then laid they their hands on them, and they received the Holy Ghost"* (Acts 8:12, 14-17).

5. It can come as soon as you receive Jesus. *"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word . . . And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heared them speak with tongues and magnify God"* (Acts 10:44-46).

6. It comes after receiving Jesus and being baptised. *"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto Him, We have not so much as heard whether there be any Holy Ghost. And He said unto them, Unto what then were ye baptised? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the Lord Jesus. And when Paul had laid hands on them, the Holy Ghost came on them; and they spake with tongues and prophesied"* (Acts 19:2-6).

7. Jesus, the risen Son of God, is the baptiser with the Holy Spirit. John the Baptist said; *"I indeed baptise you with water unto repentance: but He that cometh after me is mightier than I whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire"* (Matthew 3:11).

One final word of advice. If you want God's best in your life, do not be satisfied until you too have received this blessed Baptism in the Holy Spirit. It was Jesus himself who said: *"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"* (Luke 11:13).

LETTER TO THE EDITOR

1st September 1976

Dear Brother Cartwright,

Greetings from New Zealand!

A year ago I called at Elim H.Q. and you most graciously shared a cuppa with me as you and the office staff were having lunch. It was a happy time, I remember it with joy.

I am just writing to say that George Canty has just got on the plane for Hong Kong, on route home to Britain and we were thrilled to have him at my church (Faith Assembly of God, Pakuranga, Auckland) for 2 nights. We are sorry he could only be with us for this extremely short time, but we appreciated his kindness in coming, and the graciousness of the Elim Churches in sharing him with us. We were thrilled with his ministry. My fairly sophisticated congregation, who have heard many overseas preachers, really loved Brother Canty's presentation. Although the two nights were probably the least suitable of the week (Monday and Tuesday) two hundred came each night, and had he been here longer our church would not have been room enough! We loved his paintings of course, but altho' these were a unique "draw", they were not the only impressive feature of the meetings. People were saved, and healed in the meetings.

Mr. Canty did not ask me to write this; in fact he has no idea whatever that it has been written. I just wanted to express the appreciation and you (and maybe EVANGEL readers) may be pleased to know that Elim's Ambassadors to these far away places, are welcomed and warmly received both within and outside the Elim fellowship, on T.V. and Radio.

By the way I get the ELIM EVANGEL every week and am delighted to have it.

Kindest regards,

CECIL MULVAGH

Best Sellers to be

A GIFT OF LOVE

by Gail Magruder cased £2.95 160pp. Oliphants

Watergate's side effects on the Jeb Magruder family have been written into a best-selling American book by his wife, who tells how she held her family together through the scandal.

This is MMS' major book this season.

"Affecting and convincing"—THE PUBLISHER

"This is more than a Watergate book . . ." CHRISTIAN LIFE

"Certainly serves to highlight the sad and pathetic aspect of one of the many Watergate tragedies." Brenda MacDougall, Fiction Editor, WOMEN'S WEEKLY"

Full advertising through religious press. Special author tour. TV, radio and press interviews projected. Special promotional literature and displays available.

GIRL FRIDAY TO GLADYS AYLWARD

by Vera Cowie Lakeland paperback 95p. 160pp. + 11 photos

Sequel to INN OF THE SIXTH HAPPINESS, by her secretary, this is the most personal story yet of the "small woman" and her work. Tells of her life with a new generation of orphan children on Formosa, including the intriguing story of Jade, Vera's adopted daughter.

"Difficult to put down. It has all the ingredients of a bestseller —love, adventure, pathos and humour."

MARSHALL, MORGAN & SCOTT
A PENTOS COMPANY

"PENTECOSTAL DOCTRINE" BOOK now available / published Sept. 18th, 1976

George Canty goes down-under.

IT is nearly 25 years since one group of Pentecostals in Wellington New Zealand accepted Gilbert S. Dunk as their leader and linked with Elim. There are now six Elim churches, and for two decades Mr. Dunk has been anxious for further help from the homeland. Some Elim men have responded as pastors, but the cry has been for an evangelist.

In July, George Canty set foot on N.Z. territory to "strengthen the Elim churches and consider further expansion of Elim". He led missions in each of the six churches. The Elim folk in that country carried the entire financial cost of this operation which lasted two months, including our evangelist's fares, upkeep, the heavy expense of hiring halls, advertising and the like. This was the greatest step of faith undertaken recently, but God honoured it and met the financial strain wonderfully.

Great credit must be given to Mr. Dunk for his determination and organising ability which made such a project feasible.

Below is a church by church report through the eyes of the campaigner himself, George Canty.

HAMILTON. Pastor L. Covic, one time minister of the Churches of Christ came into the Pentecostal experience a few years ago, and has now taken over this new work in a suburban corner of Hamilton. He is a man with pastoral love, zeal for souls, and utter dedication. It was a pleasure to live in his truly lovely Christian home with his four children.

This church was my first introduction to New Zealand worship, and it gave me an opportunity to adjust – which was wise and necessary. The church is unfamiliar with evangelistic campaigning, like more of the Elims there, and they were open to all my suggestions and ways.

Attendances were smallish – due to the church being off the beaten track area of the city, but the Spirit moved in the meetings, and the normal Sunday attendances were greatly exceeded even during the week. People were saved and healed, and later Les Covic told me that quite a revival has resulted from this campaign. In a later campaign one convert testified to having found salvation because she was so fascinated by the pictures I had painted that she had to keep coming back. She has since been baptised in water, and baptised in the Spirit.

It was in this church where I danced! A woman was healed of foot trouble and in her joy, as I held her by the hands she began to literally dance to the singing – and she took me with her!

WELLINGTON. This assembly consists of the remnants of the original Pentecostal group left by the Smith Wigglesworth campaign. Several churches have come out of this group, leaving it a mere couple of dozen people – though people of fine personal standing.

These people treated me with the greatest honour and kindness, as did their self-effacing pastor, Brian Verner. Actually this was not so much a campaign as a series of meetings in different places with attendances from 25 to 500. Again people were healed and blessed and saved.

Wellington needs our attention and prayers, as they have acute problems. Their building is to come down and in the meanwhile much larger Pentecostal churches compete in the town.

The central Assembly of God Church closed down its Sunday night meeting and brought its entire congregation to join with us – a very fine act. The A.o.G. pastor is the son of an Elim immigrant from Britain.

BLENHEIM. The son of a Wellington member, Ian Bilby, a science teacher, took over the Blenheim work about four years ago when it consisted of two members. For some time the work struggled on, and then suddenly it began to expand in a miraculous way. It is now the largest Elim church in New Zealand.

In this town the campaign was shared by other churches, and the organisation was in the hands of an Anglican minister, a Methodist, the leader of the Women's Aglow fellowship and Elim's pastor, Ian Bilby.

Held in a large college hall, extraordinary blessing resulted. Already feeling the impact of a real move of God, with people being literally swept off their feet by the presence of God, to lie prostrate on the floor, such things continued as I ministered also. Again we saw people saved and witnessed miracles of healing. One night six were baptised saved and witnessed miracles of healing. One night six were baptised in the Spirit, including a Catholic wife who had accepted Christ as Lord and Saviour that night.

Here also I had the privilege of ministering to 120 women of "Aglow", of all denominations, and God's power to heal was gloriously manifested among them in this three hour meeting, as also in the Nelson and Christchurch Aglow meetings. A young intelligent lady who, two months before had been speaking against the Pentecostal experience, when she was prayed for, fell backwards under God's power, was healed, and rose later speaking with tongues and full of God's blessing. Another young woman with a series of physical afflictions watched a couple of score of other women drop to the floor by the power of God, told herself it was phoney and unnecessary and resolved not to let it happen to her. It did happen however, and she was healed of a series of illnesses including deafness and internal and respiratory troubles. Days later she testified that she "felt fantastic".

One or two meetings were led by the local Anglican vicar, Ray Williams, an Englishman, who was wonderfully encouraging in all that happened, especially in the healing line.

NELSON. I was assured that past experience had shown that Nelson would not respond in the same way as Blenheim – it was hard territory. However Lyn Hannen, another minister out of the Churches of Christ, and a quiet worker who does work – without saying he will, has had a very tough task here. Here is another building problem, but premises are in view if the church can agree among themselves to take the big plunge to buy and change this building to meet their requirements. They only number about twenty-five people, therefore for this campaign another Pentecostal group (the Richmond Fellowship) led by a very likeable pastor, Cyril Wood, joined in fully.

Again a large college hall was used, and fine attendances were attracted. Despite predictions to the contrary, the power of God worked here in exactly the same way and measure as in Blenheim with salvation, miracles and people falling under the power of God even before I touched them.

It was here in Nelson that a man came forward saying he felt that God was telling him to discard his glasses which he wore for acute anastigmatism. We prayed for him two or three times without any change, but persisted while the congregation also prayed. Then there was a slight change, and then more, and suddenly this dear man called out "O my God, I can see everything". He returned to later services testifying of this miracle.

Here also I learned of the vision given to a congregation in New Zealand that God would raise the log-jammed river and bring up for first use the long submerged logs – the Pentecostals who had been in the deep river a long time. I felt most encouraged by such an apt description of how I felt. Certainly I feel God is clearing the log jam by raising the river waters, which is why I am now doing such work as this which took me to New Zealand.

DUNEDIN. Only a year ago ex-Church of Christ minister Murray Jenkins, took over a very nice building and gathered a few Elim immigrants around him to try to commence an Elim assembly. He now has about two dozen folk.

Naturally we could not expect the same crowds or results as in previous cities. However we had a very pleasant surprise. The church of the Samoans (very lovely Christian people these immigrants from Samoa) with their pastor Mr. Fatiolofi also joined in this campaign and supplied Samoan music every night. More than that, we had a full church every night with great power and blessing resting on every service. Never before has Dunedin, which is a town of Scottish Presbyterians, seen such things. Almost everybody prayed for was swept over by the Spirit, often before I reached them to pray with them. One night this happened to everybody except one 47-year old woman with a withered arm which she had never used in all her life due to infantile paralysis. This arm and hand were healed while we ministered to her, the movement came back as the moments passed by and she was able to go home, write a letter holding a pen with that hand, and also clip the garden hedge with shears. On the last night a children's rally was held (I had been painting the Wombles for children in other places, as in Blenheim where 400 Joy Club children had a rally). But sixty adults also turned up hoping for a few crumbs from the campaign which had finished. Again, while chairs were being moved and amid the noise of it all, people were receiving healing with the same phenomenon of prostrations as on other nights, reminding one of revival scenes through the centuries.

There was great joy in that city.

(continued overleaf)

Illustrations from the left . . . . . .

1. *George Canty in action*
2. *Gilbert Dunk*
3. *Wellington Elim Pentecostal Church*
4. *Blenheim Church*

GEORGE CANTY
(continued)

Christchurch Elim Pentecostal Church.

CHRISTCHURCH. This is the headquarters church of Elim, led by veteran Gilbert S. Dunk who has laboured so much amid much shattering disappointment to keep Elim's flag flying 13,000 miles from Cheltenham.

Everybody had worked tremendously on this campaign. The church is only in a corner of Christchurch – it is not a city church. Mr. Dunk did not press other assemblies to join in, as he wanted to put Elim on the map locally.

From the start the Elim church (a lovely buidling now after all the hard work of members) was far too small. Another large college hall was used, and fine crowds came, despite the continuous rain and cold. (Similar weather obtained in most other campaigns in New Zealand's worst winter for as long as can be remembered – and their only snowfall for forty years!). There was no difference in the phenomena of the Spirit here. Visiting ministers were much encouraged also by the response to the Gospel and to the power of God made visible.

Summary. There was no night without people being saved and healed. In addition to the services, the television, radio and press showed (I was told) more interest than has ever before been accorded a Pentecostal. I was constantly talking to the press and being photographed, or recording for broadcasting. This greatly helped to put Elim on the map.

Two broadcast items were personality studies, one "Profile" (on national radio) and the other was a full half hour of national television when I was interviewed and painted a picture while I preached. Three times I painted for television, and also did a 1½ hour talkback, answering listeners questions over the radio. The two personality programmes go out at peak time across the 1500 mile stretch of the country. In addition to Elim's many meetings I also spoke in other Pentecostal churches and painted pictures. One of these churches was pastored by Cecil Mulvagh, a former Elim pastor from England well-known to many here. His church was full for my meetings and great blessing was experienced. Pastor Mulvagh is a charming brother and is greatly loved by his large and flourishing congregation. I enjoyed rare and happy fellowship in his home.

Following all the campaigns I asked for the ministers of Elim to be called together and we then held a forthright discussion on the future of our work there. The cry is for evangelistic help, and when it is forthcoming, as my own visit revealed, the rewards are great – greater than I have been able to show in this very sketchy report.

New Zealand, next to Switzerland, is the most beautiful country I have ever seen, and has vast potential, especially for God.

Thoughts from the Gospel of Matthew

by Frank Lavender

41. Unemployed.
Matthew 20:6

UNEMPLOYMENT is a major tragedy of our nation today. It is, of course, a disaster for our nation to have such a situation, because an enormous potential of productive skills is being lost. However, it is also a great tragedy for the people concerned. Some are unemployed after many years of steady and skilful work; others, when they have had years of specialised training, find that they are unable to use those skills; many school leavers are beginning their working life on Social Security, with very little prospect of a job at present. In one way, however, those men mentioned in our text were even worse off than our own unemployed. Today those who are out of work can find financial help through our Social Security system, but those men had only what they earned, there was no State help for them – so no work meant no money and no money meant no food, in fact it could mean starvation.

Another terrible tragedy in such days as these is to see unemployed churches and workless Christians. Many churches are simply wrapped up in themselves and are little better than social clubs, with no concern for those outside their own circle. There are also many who call themselves Christians who are just drifting along, unwilling to commit themselves to any spiritual work – they stay on the touchline watching the game, perhaps criticising those who are taking part, but not allowing themselves to get involved. Yet the kingdom of God is an area of full employment – any Christian who is unemployed is so by their own choice. What is more, there is no retirement age for Christians, for we are to work for Christ until we see Him. The tragedy is that there are very few active churches which do not need more workers; many churches would like to undertake new projects if more Christians would commit themselves to the service of Christ. Every Christian is called to be a witness for the Lord in their private lives; each able-bodied believer should also be engaged in active outreach ministry; even those who are shut in because of health or age can exercise that mightiest of ministries, prayer, and by this means influence the affairs of Christ's kingdom on earth. Are *you* a willingly unemployed Christian, or are you serving the Lord Jesus Christ?

Elim Church News

EXETER

Pastor: J.H. Sainsbury

"He is the King of kings" was the chorus brought to us by Pastor Ron Jones and the New Creation Singers. It exposed the feelings of our hearts at our annual Presbytery evangelistic rallies. These dedicated, enthusiastic singers, with their Pastor and members of their congregation came to Exeter, full to overflowing with the blessing of God. Hundreds attended the rallies. The unconverted were challenged to accept the Saviour and the converted to total service for Christ. Our lovely, spacious church at Exeter was filled with praising people, the services culminating with inspired ministry of the Gifts of the Spirit.

D.G. CAVE

LANE END

Pastor: G.M. McLachlan

WE had the joy of seeing four people go through the waters of baptism. Three of the candidates were young folk from our newly-formed youth fellowship. The fourth gave a deeply-moving testimony which thrilled the hearts of us all. The ministry in song from our choir was much appreciated, as was the anointed singing from a soloist from our Edinburgh Church. Our Pastor spoke of the triumph of our risen Saviour.

M.J. INGRAM

DUNDEE

Pastor: M.C. Epton

WITH a few quietly appropriate words, the bouquet of beautiful flowers was presented to the minister's wife. The occasion was the induction service of Pastor Michael Epton, his wife and family. The ladies of the E.W.M.A. struck the right note when they sang, "It was a happy day". Ministerial brethren came from Edinburgh, Alloa, Aberdeen, Paisley, Greenock, the local Assemblies of God, and the Salvation Army.

Our well-loved Pastor H. Palliser opened the meeting then handed over to Pastor E. Garner of Paisley who convened with great aplomb. With dignity, Pastor Garner introduced Pastor Epton, his wife and family to the congregation. David Robertson, treasurer of the Assembly, welcomed Pastor Epton on behalf of the church, and pledged the wholehearted support of the people. In well-chosen and well-spoken words, Pastor Epton gave assurance that he would spare no effort in his work for the Master in and out of the Dundee church.

"Christ sent me to preach the gospel" was the text of the fiery message from Pastor T. Burns. In the laying on of hands by the brethren this message was reiterated as the charge to Pastor Epton.

The determination remains firm that in Dundee, Pastor and people will serve the Lord in His work as never before.

BARBARA CANT

KEYNSHAM

Pastor: D.W.R. Morton

A VERY successful children's crusade was conducted at Keynsham. The special meeting here held each night for five days with Prize-giving on the Friday night, which was attended by some parents. The Crusade was led by Miss Elizabeth Crawford of The Lord's Day Observance Society. Attendance rose to over 100 each night. The photo shows Pastor Des Morton, helpers and some of the children.

METHERINGHAM

Pastor: Arthur Mann

WE rejoiced to see five people from our Metheringham church following the Lord through the waters of baptism. There were three adults, including a man who testified to having been a Catholic for 63 years, but now he has found the Lord. There were also two young lads aged 11 and 14. Several other young people longed to follow the Lord in this way also but were not able to join us on this occasion.

Our meetings have increased in number and scope, so that, in addition to the gospel service on a Sunday evening, the Sunday school, and the mid-week prayer-meeting and Bible study, we now hold a Breaking of Bread service on a Sunday morning, and our very enthusiastic band of young people meet on a Thursday evening as Crusaders.

We are just praising God for all He has been doing here, and are looking to Him to see the Holy Spirit poured out in power on all our members. We are trusting also that we will shortly be able to open our main hall, as the room we are using at present is rapidly becoming too small. Hallelujah!

PAMELA J. FEIST

WHITEHAVEN

Pastor: S.C. Cain

GREAT blessing was witnessed at our meetings, when, under the anointing of the Holy Spirit, Pastor Gordon Hills ministered God's Word with great fervency and vigour before large congregations. As God spoke through His faithful servant, the people felt the very presence of the Lord.

G. WARBRICK

STIRCHLEY, Birmingham

Pastor: J.B. Coleman

AT a thrilling children's campaign led by Grace and Reg Tomlinson, the aim was to let as many children as possible in Stirchley hear the gospel message. Three thousand leaflets were distributed to homes and schools. Reg was able to conduct assembly in three of the local primary schools, receiving a warm welcome from staff and pupils.

Down came the rain on the first night, but in came 180 children! Some were soaked. The spirit of the meeting was not dampened as the children joyfully echoed the words of the chorus "This is my commandment, that ye love one another". The meetings, called "Six o'clock Special", consisted of competitions, quizzes, choruses, and stories with a gospel message. Each night, children accepted Jesus into their hearts and lives.

On the following Sunday when we had an evening entitled "Youth Praise". Many of the children in the Sunday School had entered the Children's Service Union Festival and we heard some of the items from this festival.

PATRICIA DELAHAYE

May Osman's Page

The Sinless Christ

THE recent furore in the newspapers and media over the proposed making of a film on the sex life of Christ has made many of us see red and we have been busy writing to the Prime Minister and the Home Secretary. I would like to draw your attention to several things that prove that Jesus was absolutely sinless. I received great help from reading Robert Clarke's book *The Christ of God,* which is the basis of my article.

Adam was created by God – sinless, and Christ's humanity was as sinless as Adam's (before the fall). Jesus was 100 per cent pure – God's perfect man, without sin or flaw. He came into touch with sin in all its forms but He was not contaminated by it. If we deny Christ's sinlessness the whole plan of redemption breaks down. Only the sinless Son of God could make atonement for the sins of mankind.

Christ claimed to be sinless. He said *"Hereafter I will not talk much with you: for the prince of the world cometh, and hath* **nothing** *in me"* (John 14:30). There was nothing in Christ that the Devil could claim as his own. The Lord made this claim when He was face to face with death; at such times most men are conscious of past sins. On his deathbed John Wesley said "I am a chief of sinners, but Jesus died for me". If Jesus had been conscious of only one sin He could not have said that the Devil had nothing in Him. In John 8 Jesus told the Jews they were of their father the Devil. He challenged them *"Which of you convinceth me of sin?"* (John 8:46). Only one who was sinless could have thrown out such a challenge. He could say *"I do always those things that please Him"* (John 8:29).

Jesus never prayed for forgiveness. The Lord's Prayer was given as an example for His disciples, He said *"When* **Ye** *pray say"* The true Lord's Prayer is recorded in John 17 and there is no petition for forgiveness. He said *"I have glorified thee upon earth: I have finished the work thou gavest me to do"* (John 17:4).

He called God His Father, but never Saviour. As the Sinless One He needed no saviour. He never made any sacrifice for Himself. He was the Lamb of God who was to offer Himself as a sacrifice for our sins.

Jesus had an abiding consciousness that He was the innocent One, the Beloved Son with whom God was well pleased. The nearer Christians get to God, the more conscious they become of their own sinfulness.

Jesus allowed His personal friends to believe and affirm that He was sinless. C.E. Jefferson says "He taught other men to think of themselves as sinners. He taught His disciples that every time they prayed they were to pray to be forgiven, but He never speaks as though He Himself had the faintest consciousness of ever having done anything other than was pleasing to God".

He taught that all need to be born again, but He never said that He was born again or that He needed to be. He did not say *"We must be born again"* but **Ye** (John 3:11). On the cross He said *"Father into thy hands I commend my spirit"* (Luke 23:46). He did not finish the verse which ends with the words *"Thou hast redeemed me, O Lord of Hosts"* (Psalm 31:5). Unlike the rest of mankind He did not need to be redeemed because He was never bound by sin.

"For he hath made him, to be sin for us, who know no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21). *"God sending His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh"* (Romans 8:3). *"Who did no sin, neither was guile found in His mouth"* (1 Peter 2:21-22). His absolute sinlessness has been the Faith of the Christian Church for 2000 years. The Son of God *must* be holy as God is holy; Jesus the Sinless One died to atone for your sins and mine.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, October 4th

DEUTERONOMY 33:13-20

"Underneath are the everlasting arms" (v.27).

THE heads of the tribes of Israel are now gathered together to hear the final words of Moses. To each tribe He gives a particular message, in something of the same way that Jacob blessed his sons many years before (Genesis 49). The circumstances here are somewhat different however, but God is the same; He is still near at hand to help.

Tuesday, October 5th

DEUTERONOMY 34:1-12

"Moses . . . died there . . . Joshua . . . was full of the spirit of wisdom" (vv.5, 9).

A distant view was all that Moses had, but Joshua, who had faithfully stood by him for so long, would soon take the people in to possess the land that had been promised to them. Moses died, and God buried him, but God did not leave His people without a leader (Numbers 27:15-20).

Wednesday, October 6th

PHILIPPIANS 1:1-11

"He who began a good work in you will bring it to completion" (v.6 RSV).

THE APOSTLE wrote this beautiful letter to the church at Philippi after a messenger from that church had brought greetings and a gift. He had probably been concerned about them (he still had *"the care of all the churches"*) (2 Corinthians 11:28). He was delighted to know that they were going on so well in their Christian experience. The church had rather a shaky start (recorded in Acts 16); its first converts were a jailer, an ex-fortune teller and a business woman. When men commit themselves to Christ He undertakes to take care of them, and that work goes on until we meet the Lord.

Thursday, October 7th

PHILIPPIANS 1:12-18

"Fallen out . . . unto the furtherance of the gospel" (v.12).

JUST as the first visit to the Roman colony had seemed to go all wrong (Paul and Silas were put into prison), so now it would be easy to jump to the hasty conclusion that the apostle was in a similar situation in Rome. Once again he is able to re-assure the anxious inquirers that God has turned his imprisonment to the salvation of His hearers. This time there was to be no earthquake, but as a result the praetorian guard were to hear the word of God. They might put Paul in prison, but they could not keep him quiet.

Friday, October 8th

PHILIPPIANS 1:19-26

"For me to live is Christ, and to die is gain" (v.21).

THE future was uncertain; Paul did not know how this time of imprisonment might end, sudden and violent death was a distinct possibility. He had a zest for life that kept him going in the most difficult circumstances. He did not cling to life because he had any fear of death; His chief object for living was to spend his time in the service of others and he has a confident expectation that the Lord would spare him to do further work. We might note the difference in his attitude which is reflected in the latter part of his final letter to Timothy (2 Timothy 4:6-8).

Saturday, October 9th

PHILIPPIANS 1:27-2:4

"Let each esteem other better than themselves" (v.3).

EPAPHRODITUS, the messenger of the church, was a man who, like Paul, did not think of himself. In his anxiety to press on with his mission he had endangered his own health. If this same attitude were to be adopted by the whole of the church it would bring harmony and concord into the assembly and would be a cause of great rejoicing to the servant of God.

When we care for the needs of others it is amazing how our own needs are also met.

Sunday, October, 10th

PHILIPPIANS 2:5-11

"He humbled himself" (v.8).

THE subject of these verses is none other than the Son of God. He left the glories of the eternal realm to live in a world where sin, sadness and sorrow were seen on every hand. In coming into the world He took upon Himself human form; it was not as a king that He came but as a slave. Such a position was the lowest in the social order of that day; yet there was an even lower place – that of the criminal who was put to death by crucification *("even the death of the cross").* What a contrast. *"In the form of God . . . a slave . . .exalted".* He had His day of pain and humiliation; one day there will be a day when every knee shall bow and every tongue confess that Jesus Christ is Lord.

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BIRTHS

PRICE. On August 23rd, to David and Morag (nee Fry) of our Winson Green Church, God's precious gift of a son, Richard Malcolm, a brother for Kerryn.

MARRIAGES

FARRELL-KELLY. On July 7th, at Strathbungo Parish Church, Glasgow, William John Farrell to Mary Elizabeth Kelly, daughter of Pastor and Mrs. W. Kelly. Officiating minister: Stephen Hilliard.

WITH CHRIST

EVANS. On August 18th, Mrs. A. Evans, faithful member of our Northampton Church was called Home. Officiating minister at funeral: John M. Cuthbert.

MISCELLANEOUS

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COMING EVENTS

BASILDON. Please pray for the BASILDON CRUSADE conducted by Adrian Hawkes and Geoffrey Erwin. Commencing Sunday October 3, in the Elim Pentecostal Church, Vowler Road, Laindon.

BIRMINGHAM, Erdington. October 3-4. Elim Pentecostal Church, South Road, Annual Women's Weekend, and Ministers fifth Anniversary services. Sunday, 11 and 6.30. Monday Women's Rally at 7.30. Preachers: Pastor and Mrs. J. Glass. Conveners: Pastor and Mrs. Ken Smith.

BIRMINGHAM. October 13. Calvary Temple A.o.G. Church, Ombersley Road, Balsall Heath. Visit of Hans Koornstra at 7.30.

BIRMINGHAM. October 14. Carrs Lane Church. Visit of Hans Koornstra at 7.30.

BLACKBURN. October 2-7. Elim Pentecostal Church, Copy Nook, Evangelistic Crusade, conducted by Terry Jacobs and party. Saturday at 7. Weeknights at 7.30. Sunday 10.45 and 6.30.

BLACKPOOL, Marton. October 16-17. Elim Pentecostal Church, Fredora Avenue, 17th Anniversary weekend. Saturday at 7.30. Sunday at 10.45 and 6.30. Preacher: J.C. Smyth.

CAERPHILLY. October 7-11. Elim Pentecostal Church, St. Fagan's Street, Special Convention. Preachers: Eric Dando (Newport A.o.G.) and Omri Bowen (Principal of the Apostolic Bible College). Weeknights at 7.15 (Thursday, Saturday and Monday) – Sunday at 11 and 6.30. Convener: John G. Cooper.

DUDLEY. October 12. Town Hall. Visit of Hans Koornstra at 7.30.

EDINBURGH. October 7-8. Highland Church, Tolbooth-St. John's Castlehill (next to Edinburgh Castle). "Big" John Hall sings. At 8. Together with "Chord of Love" Youth Choir. Admission by ticket available from the City Temple, George IV Bridge.

GUERNSEY. October 2-3. Elim Pentecostal Church, Union Street, St. Peter Port. Eldad's 40th Anniversary Services. Preacher: J.F. Hardman.

ILFORD. October 9-12. Elim Pentecostal Church, Clements Road. Golden Jubilee Celebrations continuing. Saturday at 7. Sunday 11 and 6.30. Monday and Tuesday at 7.30. Preacher: J.T. Bradley. Convener: James F. Hardman.

IPSWICH. October 9-10. Elim Pentecostal Church, Vernon Street. 47th Anniversary Services. Saturday at 7.30. Sunday 11 and 6.30. Preacher: Brian A. Horne, Broadclyst, Devon. Convener: A.S.F. Horne.

KIRKINTILLOCH. October 16. The Lenzie Academy School, Larch Avenue. Scottish National Youth Rally at 3 and 6.30. Preacher: B.G. Edwards. Musical ministry by "The Aberdeen Youth Chorale". Inquiries: Pastor W. Dunn. Tel: 041776 7184.

RETFORD. October 16. Town Hall, Market Square. N. Midlands Presbytery Evangelistic Rally with Hull Evangel Choir at 7. Preacher: I.W. Lewis. To be followed by regular services from Sunday, October 17. Henderson Hall, New Street at 10.45 and 6.30.

ROMSEY. October 9. Elim Pentecostal Church, Middlebridge Street. Christian Challence Rally at 7.30. Preacher: Archie Biddle.

SOUTHEND-ON-SEA. October 3. Elim Pentecostal Church, Windermere Road. Golden Jubilee Celebrations. Sunday, 11, 6.30 and 8.15. Preacher: Rev Philip T. List (Rhodesia, World Pentecostal Conference speaker). Singers: Chelmsford Male Voice Group. October 9-10. Saturday at 7.30. Sunday, 11 and 6.30, with London Crusader Choir. Soloist: Elaine Burley. Preacher: John Lancaster.

STIRCHLEY, Birmingham. October 17. Elim Pentecostal Church, Hazelwell Street and Pershore Road, Education Sunday Service at 6.30. Preacher: Rev Ken Mullis, M.A., B.D., Tutor at Westhill College of Education. Convener: J.B. Coleman.

STOCKPORT. October 2-3. Elim Pentecostal Church, Mottram Street. Church Anniversary weekend. Saturday at 7.30. Sunday at 10.30 and 6.30. Preacher: Bryan C. Vidamour. Soloist: Fred Hayward.

WEST KIRBY. October 10-17. Elim Pentecostal Church, Grange Road. Evangelistic Crusade conducted by Larry Frick, U.S.A. Special Teaching ministry and prayer for the sick. Details: Telephone: B. Grist 051 625 1186.

WHITLEY BAY. Pioneer Crusade continues in the new Elim Church, Oxford Street, conducted by Pastor A. Tee and team. Sunday at 11 and 6.30. Weeknights at 7.30. The sick will be prayed for in every service.

WIMBORNE. October 9-11. Elim Pentecostal Church, Leigh Road. Special meetings on Church's 50th Anniversary. Saturday at 7. Sunday at 11 and 6.30, Monday at 7.30. Special guests: Pastor and Mrs. F. Shadlock and Stephen Hilliard.

WORCESTER. October 11. Elim Pentecostal Church, Lowesmoor. Visit of Hans Koornstra at 7.30.

YEOVIL. October 10. Elim Pentecostal Church, Southville. Evangelistic Endeavour. Sunday, 6.30. Preacher: Wynne Lewis. October 16. Caerphilly Choir at 7.30. Preacher: John Cooper.

ITINERARIES

The President (John H. MacInnes):
October 3, Canada a.m., Gosport p.m; 4, Southampton (Young Wives); 5, Sholing; 6, Eastleigh; 7, Andover; 8, Romsey; 10, Southampton a.m; Springbourne p.m; 11, Parkstone; 12, Winton. 13, Salisbury; 14, Christchurch; 15, Wimborne, 16, Weymouth; 17, Yeovil a.m. Merriott p.m.

George Canty:
October 3-7, Croydon; 24-November 11, Trealaw; 12-14, Southall; 16-25, Epping; 27-December 9, Oxford; 12-19, Grimsby.

Frieda Grossen:
October 4-6, Norwich; 7-8, Great Yarmouth; 9-10, Lowestoft; 11, Bury St. Edmunds; 12, Stowmarket; 13-15, Felixstowe; 16-17, Ipswich.

Olive Jarvis:
October 3, Finchley; 5, Kensington Temple; 6, Ealing Ladies, 3 p.m., Lane End p.m; 7, High Wycombe; 8, Watford; 10, Watford a.m; 12, Letchworth; 13, Stevenage; 14, Reading.

London Crusader Choir with Douglas B. Gray:
October 2, Royal Albert Hall; 9, Southend-on-Sea; 16, Colchester; 30, Sheerness.

David and Margaret Mills:
November 2, Wrenthorpe; 4, Huddersfield; 6, Halifax; 7, Knottingley; 9, Mosborough; 10, Bradford (afternoon and evening); 11, Sheffield.

Catherine Picken:
October 23, Crawley; 24, Hastings a.m; Bexhill p.m; 26, Eastbourne; 27, Newhaven; 28, Brighton Lanes; 30, Preston Park; 31, Southwick a.m; November 4, Ryde.

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Convener: James F. Hardman
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Elim Pentecostal Church, Vernon Street
47th Anniversary Services
October 9th–10th
Saturday at 7.30 – Sunday at 11 & 6.30.
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Convener: **John Cooper**
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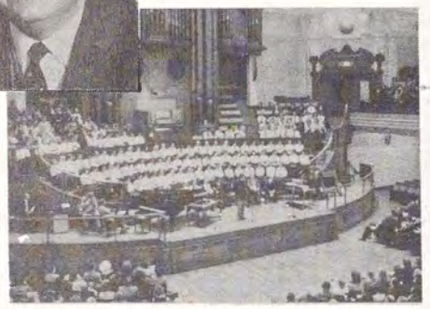

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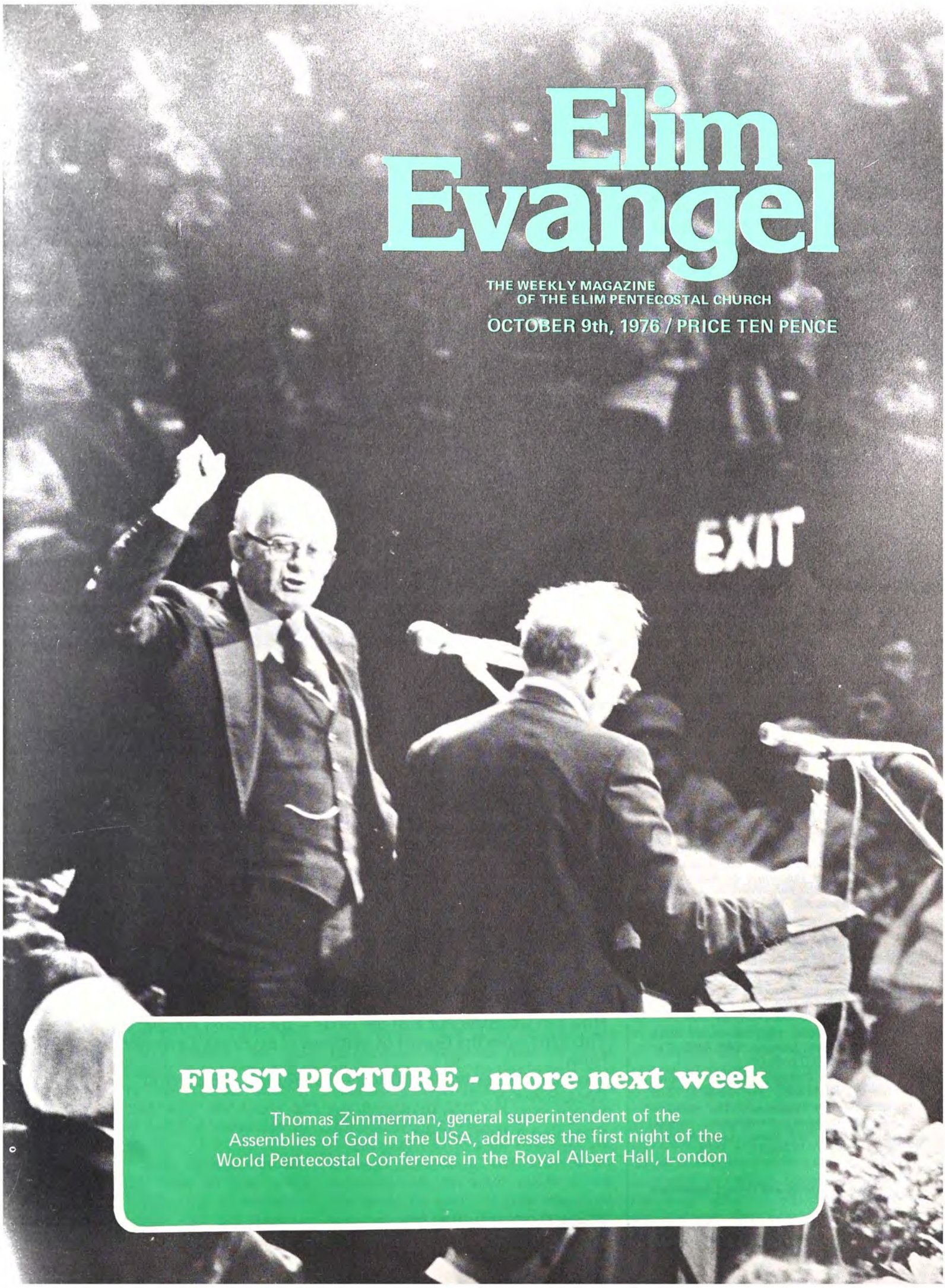
THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

OCTOBER 9th, 1976 / PRICE TEN PENCE



FIRST PICTURE - more next week

Thomas Zimmerman, general superintendent of the Assemblies of God in the USA, addresses the first night of the World Pentecostal Conference in the Royal Albert Hall, London

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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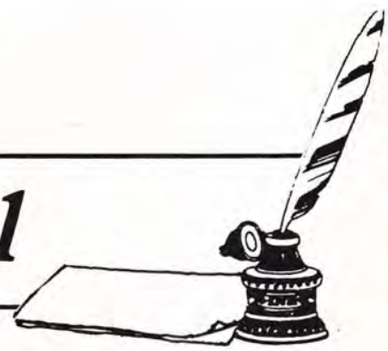
Editorial



NO ONE can now complain that we have not had any rain; it may well be that we have not had as much as some regional Water Boards would like. We have been told that some parts of the country need about an inch a day for several months to make up for the loss over the past two years.

There have been plenty of sermons on the drought, and more than a few sought to press the point that the withholding of rain was a judgment of the Almighty on our sinful nation. I do not deny that there is a great deal wrong with Britain at the present time, but I am far from convinced that the lack of rain has anything more than a vague connection with the spiritual state of the nation.

It is true that in the seventeenth century the Plague of London was thought by some to be a sign of divine displeasure. In fact is was really a judgment upon the appalling insanitary conditions in the narrow streets where effluent and filth lay rotting; the Fire which followed, though it brought appalling destruction to the medieval city leaving many fine churches in utter ruin, nevertheless had the benefit of bringing the Plague to an end.

The New Testament certainly makes reference to contemporary events; many of the parables were drawn from events of the time, but the lessons which were drawn from these events were far different.

The Jews were so quick at drawing conclusions from personal disasters (they were usually wrong). The disciples were not exempt from engaging in a similar exercise (John 9:2), but Christ came to deal with men on a more personal basis.

The tower of Siloam fell on a group of men, but not because they were more wicked than any others; the fall may have been caused by faulty workmanship; it might have been a pure accident, but the lesson which the New Testament draws is to remind us of the frailty of life and the need for repentance (Luke 13:5).

Even after more than nineteen hundred years we cannot improve on that lesson.

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FRONT COVER PHOTO: *Photo by David Butcher*

Whitley Bay

by **Phillip Parsons**

Top: Classic Cinema/Crusade Venue
Below: Interior of Whitley Bay Elim Pentecostal Church

THE week got off to a grand start with approximately 380 present for the opening After-Church Rally. The Playhouse, formerly the Classic Cinema, usually acquainted with the sound of films, bands and concerts, resounded to the praise of God.

People came from all walks of life, some for healing, some to hear God's Word, some doubtless out of curiosity. Whatever the reason, God was there to meet them. The Lord demonstrated His presence and power from the outset of the Crusade by healing several who were sick and saving about thirty. This was the pattern that was to be followed throughout the first week.

The people came night after night and although attendance was affected by torrential rain on some nights of the first week, the spirits of those who came were certainly not dampened. In contrast to the stormy weather outside, the warmth and beauty of God's presence could be felt in a very wonderful way.

The preaching of Alex Tee was with power and when the appeal was given the response was immediate. Well over 100 decided for Christ in the first six days – may the work of grace be very real and deep in their hearts!

The Spirit of God continued to move as the sick were prayed for with the laying on of hands and anointing with oil. It was wonderful to see joints that had been locked and stiff with arthritis suddenly released. Many who had struggled to get to the Crusade now walked with ease. To one such lady who began raising her arms and moving her fingers, Pastor Tee said, "It's happening, isn't it?". As she cried with joy, she said, "It's happened!".

It was to become a familiar sight to see people, often for the first time for many years, touch their toes, exercise their arms and legs, and walk normally as God's power came upon them. Asthmatics were able to breathe normally.

The Tyne-Tees Independent Television Company expressed interest in the Crusade and filmed the Wednesday afternoon service. They broadcast a fair and unbiased report for five minutes in peak viewing time, showing the preaching of God's Word and the sick being healed. They also interviewed a lady belonging to the Newcastle Church, who, eighteen months ago in a prayer meeting there, was miraculously healed of arthritis, freed from pain and able to discard her crutches. Two newspapers also reported the Crusade. One of them gave an excellent report, which was on the front page, with the largest headlines.

Not only did the sick find healing. People were touched by the inspired musical ministry of "Rufaro" (meaning "Peace") the South African group now studying at Elim Bible College. Mr. John Mitchell of Kilsyth also sang with blessing and played his saxophone. Items were beautifully rendered by singing groups from the Newcastle Church, who, with their minister, supported the Crusade every night.

Please pray for the Crusade as it continues in the fine building which has been purchased in Oxford Street, also for the follow-up minister, Brian Stephenson, who is already fully engaged in the work.

Vision & Mission

by **Ken McGillivray, Taiwan**

Kowloon Baptist Church

Platform group at opening service

Part of the congregation of 1,600 delegates

Ken McGillivray with General Director Thomas Wang

THE Chinese Congress on World Evangelisation originated with a vision shared by 70 Chinese delegates attending the International Congress on World Evangelisation held in Lausanne, Switzerland in July, 1974. The vision was of an awakened Chinese commitment to share in the commission of world evangelisation. For more than 100 years, Christian missionaries have gone to the Chinese people from churches in the Western world. While the great mass of Chinese Christians are denied even a minimal freedom to propagate the Christian message to their own people in China, there are thousands of Chinese churches outside mainland China that are beginning to send missionaries to other countries. C.C.O.W.E. is the first united effort to implement this decision. The congress took place in Hong Kong from August 18-25th this year, with more than 1,600 delegates and participants from 27 geographical districts attending. This is the first time in history that Chinese Christian leaders have come together to mobilise for evangelisation; they have begun to speak with one voice and with one motivation. In the past, conferences of this nature have been almost exclusively composed of Christian leaders from churches in the West planning the evangelisation of the rest of the world.

Symbol. The symbol of this Chinese Congress is of a quarter of the world's population (Chinese) having received the Gospel from the West, now taking the Gospel to the rest of the world, and China in particular. The week was spent in prayer, discussion, study and fellowship with a Covenant formulated at the conclusion. This Covenant expressed the determination of the Congress not to end with the final rally, but to remind ourselves that the ministry of Jesus was extended through the apostles in the power of the Holy Spirit and that our enduement is the same today.

Immediately following the Congress, the first follow-up project was a Hong Kong Youth Crusade from August 26th. to September 6th in four different districts of Hong Kong.

Briefly, the Covenant could be called "A Manifesto in Bridge Building" in four areas of world evangelisation:

1. **Building a bridge between two generations.** In the face of an intellectual explosion and a "generation gap" a bridge must be built by which Bible teaching can become the force using the simplicity and energy of young Christian leaders, fused together with the spiritual experiences of the older. Both must be prepared to abandon prejudices and seek together to fulfil their ministry with the gifts which God has given to us all. Older pastors are needed to train the younger ones. Christian workers must be teachable and patient, always remembering that our urgent purpose is to proclaim the Gospel to all who do not know Christ. More than twenty presidents of Chinese Theological Colleges or Seminaries attended.

2. **Building a bridge between the old and the new.** Some elements in our faith and ministry are changeable, others are not. Our strategy and methods of evangelisation must be adapted to more efficienctly proclaim the Gospel in a changing world situation. Appropriate ways to penetrate both old and new thinking must be found so that we may be able to increase the impact of the Gospel on all men. Intellectual leadership of the younger generation must be developed to deal with the current trends of materialism and hedonism. Fifty per cent of the population of Asia is under twenty five years of age.

3. **Building a bridge between East and West.** A little reflection will help us to realise that God has raised up His special servants from among the Chinese Christians. The names of Watchman Nee, John Sung, Pastor Wang Ming-tao, Chia Yuming and others come to mind. Chinese churches have stressed a deepening of

Afternoon "Work-Shop" led by Rev. P. Teng

spiritual life, while the churches in the West have emphasised numerical results. Chinese churches have benefitted from both these strengths and are in a position to harmonise both in the propagation of the Gospel. Only five per cent of the delegates were missionaries.

4. **Building a bridge between denominations.** History is full of examples where divisions between churches have hampered the task of world evangelisation. Chinese churches are remarkably free from these barriers and they stand in a unique place to bridge the gaps, pooling personnel resources in order to realise their unfettered potential to reach the world with the Gospel message. There were two Chinese Anglican bishops among a strong delegation from South East Asia.

Included in the Covenant was a declaration of Faith that embraced: The Bible, Jesus Christ, the Salvation of Mankind, the Nature of the Gospel, the Return of Christ, the Church, the Task of Evangelisation, the Task of Overseas Missions, Theological Research and Writing, and The Church and Social responsibility.

Service. The first service centred around a responsive reading of the Scriptures. On the platform of the spacious Kowloon Baptist Church (seating 2,500) nine of the leaders read a short Bible portion each of which declared the Church's commission, to which the standing congregation responded in the words of Revelation: *"He who has an ear, let him hear what the Spirit saith to the churches"* (Revelation 2:29). That seemed to epitomise God's purpose in bringing this world-wide representation of Chinese Christian leaders together in Hong Kong.

The Holy Spirit had something to say to them at this time. The climax was dramatic and also most appropriate. At the final rally in the South China Football Stadium, the twenty-seven district chairmen took torches and lit them from an Olympic flame in front of the platform and in unison with the large crowd declared: "Tung Hsin Hsing Wang Fu Yin" ("Together we spread the Gospel").

The physical demands of the Congress would have daunted many occidentals. Most of the participants from overseas were housed in the Plaza Hotel. Before 6 a.m. every day the phone rang in each room to rouse everyone for breakfast. A fleet of buses took us through the Harbour Tunnel to the church for a Bible Study and this was preceded by lively singing. A sustained prayer session, which varied in form, followed, but never without the united audible prayer which was a unique feature among Chinese Christians. Another innovation was when everyone stood in pairs with their heads bowed and prayed earnestly for the Chinese mainland. This burden for those who are still denied any real freedom of religion, even though it is guaranteed to them in the constitution, was laid afresh upon everyone's heart and mind. Over and over this agonising concern was emotionally expressed during the week we were together.

Revival. One non-Chinese speaker, Dr Kim of Korea, shattered any complacency there might have been, but with abundant evidence proved the effectiveness of sacrificial prayer. Reciting the facts of unparalleled Christian revival and growth in Korea in recent years, he stressed that it was not by accident but by a willingness to pray importunately. The challenge was ringing in our ears: "Closed doors will open when we pray; the key is on our hands".

There were also practical panel discussions each morning on a wide range of subjects. One such topic was "Handing on the baton" (we might have termed it "Transferring the mantle"). The speakers said remarkably little about the errors made by western missionaries, but emphasised "we must not grasp for the baton and they (the missionaries) should not drop it for us (the Chinese) to retrieve". There is a period when both hold it together before it is passed on.

Buses were provided to take us back to the hotel for lunch, but less than an hour later we boarded them again to return for smaller group discussions known as "Work-shops" on thirty-eight different practical subjects ranging from "Church Growth" to "The Ministry of Single Women". There was a final public rally each night when, with inspirational speakers including Philip Teng, Wu Yung, Kou Shih-yuan, and others. It was usually after 10 p.m. before we returned to the hotel.

Typhoon. The day before the Congress ended, Hong Kong was hit by Typhoon Ellen which forced the cancellation of an outdoor rally; but despite the torrential rain (19" in 24 hours – how you would have appreciated this in the U.K.!) the Kowloon Baptist Church was packed to capacity with closed-circuit television which was relayed to overflow congregations in other parts of the building complex.

At the last of our panel discussions, there were three Chinese and three missionaries who spoke and briefly dealt with the past, present and future of missionary participation in the evangelisation of the world. No Chinese even suggested that there should be a moratorium on foreign missionaries; no missionary speaker recommended a withdrawal of expatriates. Missionaries were genuinely honoured and sincerely appreciated, more in fact than we felt we deserved. We saw the high quality of the gifted leadership in the Chinese churches today, and we gave thanks to God that we were privileged to be a part of this movement.

What happened at the Chinese Congress on World Evangelism?

1. **The first step was taken toward co-operation in evangelistic work of Chinese churches all over the world.**
2. **There has emerged a maturity of Chinese churches all over the world.**
3. **There has been an acceptance of responsibility for evangelisation by Chinese churches all over the world.**

Why has God scattered so many Chinese people throughout the world and why is such a large percentage of them Christian? The answer of C.C.O.W.E. to this question is that we have seen the vision and accept the commission. Not counting the cost nor the consequences, Chinese Christians have started on this narrow road and, not turning back, they have accepted this commission from the nail-pierced hand of Christ. The priority may be for "our kinsmen after the flesh", but our vision must be for the world.

Could we but dimly sense
The value of one soul
In His dear sight
Brought out of darkness
Into light;
The virtue of one seed
Planted with care
Where
There had been rank weed;
'Twould more than recompense
For days of agony
And nights of prayer.

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Elim Church News

TAMWORTH

Pastor: R.T. McDonald

THE Church-based Sunday school held its demonstration, entitled "Coins of the Bible", a somewhat unusual subject, yet one of considerable interest and impact. The wife of a nearby evangelical Church of England minister spoke with obvious anointing, holding the attention of children and parents alike.

"Life's Olympics" was the theme of the Branch Sunday School, based in a nearby housing estate. Pastor and Mrs. David Butcher were with us for the day and took part with great acceptance in the afternoon and evening anniversary services. The photograph is of the Glascote Heath branch Sunday school during their demonstration.

A considerable number of parents and family friends who normally never attend Church came under the sound of the gospel during those services.

WEOLEY CASTLE, Birmingham

Pastor: S. Shaw

SOME 125-168 children from 2 to 17 years of age, packed the church to enjoy Sunshine Corner with Francis Lamming and Tommy the Talking Doll. On the Sunday 26 new children came for the first time making the total attendance over 120. It was a hectic week organising the children, recording names, addresses and attendance badges each night of the campaign, but to hear and watch the children singing, clapping hands and listening to God's Word was exhilerating and encouraging. Uncle Francis and Tommy faded out of the limelight

towards the end of the week so that the resident teachers could take over with the result that a good relationship was established between themselves and the new children.

In anticipation of a good attendance after the campaign, it was decided to hold two Sunday schools – one at the regular time of 12.15 p.m. and the second at 3 p.m. It worked, for 65 children came to the first and 70 to the second, out of which nine attended both sessions. This indicated that most of those who attended during the week came to Sunday School.

A. CONQUEST

WEST KIRBY

Pastor: B. Grist

THE Summer rally of the Lancashire Presbytery was held at West Kirby, the President being our preacher. The church building was filled for the first time since the crusade. It gave the church here a great lift.

The day after saw 17 in Communion and 23 at the gospel rally. William Angel, a converted Jew, preached and showed the film "The Return". Two late nights, many tired people, but this was a great weekend. Please remember to pray for us.

BRIAN GRIST

BARNSLEY

Pastor: G. Harpin

IT is with praise to the Lord that we can say that the church's much-needed building extension is completed and that the Lord has touched the hearts of His people to give generously to this cause.

A recent baptismal service was a time of deeper commitment, not only to the three sisters and six brethren who went through the waters of baptism, but also to many who were challenged by this outward confession of faith.

The convention was a time of rich blessing under the ministry of two local ministers, Pastors H.B. McGowan (Rotherham) and E.J. Thomas (Huddersfield), together with Pastor I. Wynne Lewis.

(Mrs.) JULIA ELLIOTT

HARLOW

Pastor: J.H. Bradbury

TO a nearly-full church, Brother J. Broughhall our Secretary, started the E. London Presbytery rally with some lively choruses. Pastor J.F. Hardman the District Superintendent opened our gathering with that wonderful hymn "Showers of Blessing". Pastor D.J. Green read the Scriptures.

Pastor John Barr led the impromtu singing group with a new chorus, "Abba Father". He also gave his testimony.

The message given by Pastor Green was on the topic of today – Money! He felt the Lord had given him this unusual word, on which he had not spoken before.

The congregation prayerfully sang "He is Lord" and closed with a hymn of consecration. Mr. Fred Croker closed in prayer.

A.V. HART

ELLESMERE PORT

Pastor: V. Anderson

A SPECIAL children's Bible fancy dress competition marked the recent visit of our President. Parents and friends were invited to the evening service when winners of the competition reveived small prizes from Pastor J.H. MacInnes. A challenging word followed on Revelation 3:20 and even the young people from outside who drifted in late were confronted with the Word and given opportunity to open their hearts to Christ.

Another recent venture was a special outing for Sunday school children to a Presbytery children's rally at Wigan. Forty children together with teachers participated in the singing competitions and story times which the afternoon provided. For the first time the children found themselves with boys and girls from other churches who loved the Lord Jesus.

PETER SKINNER

EALING

Pastor: F.F.L. Frost

WE praise God for richly blessing our convention, under the ministry of Pastor John C. Smyth (Administrative Secretary). The anointing of the Holy Spirit was upon him and his forthright ministry of the Word uplifted and glorified our risen Saviour. We also welcomed Pastor Grahame McLachlan and the Lane End choir who rendered items in song. Marie Hamilton was the soloist on Saturday and Sunday evenings when her singing wonderfully prepared the way for John Smyth's messages. It was thrilling to have the support at the meetings of our Asian Elim Pentecostal friends from Southall.

We were pleased to have Pastor and Mrs. D.W. Cartwright (Editor) with us on a recent Sunday (their first visit to Ealing). Pastor Cartwright brought great blessing with his ministry in the morning, and Mrs. Cartwright thrilled us with her stirring testimony in the evening.

H.J. SILLENCE

KIRKINTILLOCH

Pastor: W. Dunn

IT was as guest speaker at this year's convention in Scotland that Pastor Wynne Lewis returned to the Kirkintilloch Church of which he was the Minister 24 years ago. His ministry was well received and there was great blessing on the preaching of the Word. Growth in grace and spiritual fruitfulness were the recurring themes in all the services. Pastor Stanley March preached on aspects of the Apostle Paul's conversion. He highlighted the importance of presenting the glory of the resurrected Christ in effective witnessing. Singing items were provided by groups from local churches, and the ministry in song blended well with the preaching ministry. Large numbers attended the meetings and there was excellent support from the churches in the Presbytery.

(Dr.) C.B. WOOD

by **Gordon Wright**

AS soon as we think of assessing our zeal for God, we are faced with the problem of knowing what standard to use. So often the football supporters waving and shouting for their teams are held before us as an excellent example. Nobody despises such manifestations of zeal and enthusiasm on the football field, they are appropriate to the occasion. But such manifestations would surely be grotesque and objectionable in the worship of the Almighty. Here, Isaiah's zeal was manifested in his identification with the nation's sins and in his deep and sincere confession. Abraham's zeal was manifested in his acknowledgment of the greatness of God by prostrating himself before Him. Moses' zeal was manifested in removing his shoes in recognition of the holiness of God. These manifestations of zeal would be just as much out of place on the football field.

Most of the expressions we have come to use to denote zeal direct our minds to the demonstrative: "burn out for God", "on fire for God", "red hot for God", "white hot for God", "sold out for God".

These colourful images make a strong appeal to youth. When I was young, fervent singing, waving hymn sheets with great exuberance in revival meetings, loud ejaculations, smiling faces, regular attendance at all the services were conclusive evidence of zeal. But I had so much to learn. It never dawned on me in those happy, radiant days of my first love for God that we were emulating the emotional reaction of a deep Christian experience far beyond our own, and that we were following this pattern of response because it was asked for by the convener. It is true that where the heart is seeking God this emulation can lead into a genuine experience of God, but it is a doubtful practice for it can lead to disillusionment and disappointment. The peace and joy that flow deep in the heart from learning to have fellowship with God is far more precious and satisfying even though the experience is not strong enough to produce an ejaculation of praise.

I still like demonstrativeness when it is not allowed to deteriorate into showmanship and when it is characterised with sufficient reserve so as not to be an annoyance to others. But I have long since learned that zeal is not the prerogative of the demonstrative and that it cannot be measured by demonstration.

Trap. So, are these commonly used terms for zeal defective? Do we cling to them because of our love of the sensational? Have we fallen into the trap of believing that common usage endows slogans with accuracy? Or is our interpretation of them at fault? Cannot fervency be contained in a person's spirit without breaking through the emotions just as the boiling rock beneath us is contained by the crust of the earth so that it does not erupt into a volcano in these islands?

If we are permitted to interpret "vigorous action" according to the work in hand, in the following definition of zeal by James G. Fernald: "Zeal is a consuming earnestness, always tending to vigorous action", then those who quietly pursue a given course with determination can be described as zealous every bit as much as those with demonstrative personalities. For instance, a union leader, convinced of a genuine grievance against his members, would be expected to speak with deep feeling and vigorous gestures; but a scientist, absorbed in his experiments, would hardly flicker an eyelid.

Though I like to see a person visably affected by what he says, provided his emotions are restrained so as to be in harmony with the nature of his conversation or discourse, and though to me this emotional element is essential in public ministry, I do not regard demonstrativeness as the touchstone of Christian zeal.

I recall a brother who used to say "Amen" quietly now and again when a thought blessed him, and he would occasionally lead in prayer, but he did not belong to the Boanergeses section of the congregation; then one day during a private conversation it slipped out quite unintentionally that, though sometimes he commenced work at 5 a.m., he always spent an hour with the Word of God and in prayer before he left home. Few reach such intensity of zeal in spiritual things, but because he was of a retiring disposition, his zeal was not obvious to those who casually met him in church.

Joy. On the other hand, there seems nothing unnatural in a man with David's exuberance of spirit dancing for sheer joy of heart at the return of the ark of the covenant, or in the man who was healed miraculously at the Beautiful Gate of the Temple after a life of infirmity leaping and praising God. But these two glorious outbursts of enthusiasm and gratitude are not held before us as the norm. You cannot stop Billy Bray shouting Hallelujah! any more than you can get others to start, but without the latter, Billy would have to do most of his shouting on his own! We must not expect everybody to do the same thing – that would be conformity, and we must not forget that we are non-conformists! It is this non-conformity that makes for life and vitality, so let us guard it jealously, even though we find certain elements of it irritating.

There must always be a place in our worship for spontaneous response to the moving of the Holy Spirit. And where there is geniune devotion to the Lord that spontaneity may take surprising turns. A deep hush may fall upon the demonstrative and joyful praise may break forth from the non-demonstrative. Our reaction to the Spirit will not follow any uniform pattern.

Something akin to this is seen in the life of the Lord Jesus. After turning over the tables of the money changers in the Temple and after driving out the animals of the offending traders, it was said of Him: *"The zeal of Thine house hath eaten me up"* (John 2:17). It would be wrong to interpret this action as a sudden moment of zeal; it rather throws the window wide open on to a consuming passion for the things of God that had been there from early youth when He lingered in the Temple reasoning with the doctors of the Law and said to His troubled mother, ". . . *"wist ye not that I must be about my Father's business"* (Luke 2:49), that was evident in His regular attendance at the synagogue (Luke 4:16) and in His commitment to His Father's will all through His life.

If we take the Psalmist's exhortation to clap our hands in worship to God literally, we should do it in such a way so that the sound indicated by the word "clap" is forthcoming. It hardly fulfils the exhortation when we clap in a "genteel" fashion by tapping the balls of our palms together is so gentle a manner as to make no more sound than two tennis balls being knocked together. Some who object to clapping show no reticence in tapping out the ryhthm with their feet even though we are not exhorted to do that in the Bible. Is this the "genteel" way of dancing in church?

Ritualism. I find it difficult to believe

that God is influenced by the mere physical act of lifting up our hands in His presence. To me, the value of stretching out our hands to God is the intense passion or desire that compels the action. Without the passion the exercise deteriorates into a ritualistic stance, and it is quite noticable that a great number of people are beginning to adopt this very stance with their hands held only half way up.

One brother went to great lengths explaining to me how the hands should be lifted up, but I must confess that I lost interest in such triviality. I just cannot understand how God, who made the flowing symmetry of the trees, could be interested in such a mechanical method of worship. Surely He wants us to worship Him with a glowing heart, whether the hands are lifted up or not.

There is something indescribably beautiful in the way some young people express their faith in God in such joyous, almost care-free fashion. Such brightness and gaiety are the heritage of youth. Who would wish it otherwise? But how foolish to project this form of expression to the middle-aged. You might as well dress a middle-aged woman in a teenage dress! Yes, yes, I know some do! But the result makes my point clear!

Hymns. Let me illustrate what I mean from my youth. We frequently changed words in hymns that we felt were unsuitable. For instance, we could not accept "Sorrows paths I often tread". That would never do. What had the Christian life to do with sorrow and suffering? It is a joyous, exuberant, happy life. There was an element of truth – a little gold amongst the sand – in the change we made to "Sorrows paths I rarely tread", though even "rarely" was a great concession! Faith in God enables us to cope with every situation as it arrives – that was the gold we could see, but only vaguely, for what did our young, happy souls know about sorrow and suffering?

I should not dream of changing those words now, but not because my zeal has cooled. I have been too closely associated with the sorrows of God's people to blink my eyes at reality and to sing with great gusto "Sorrow's paths I *rarely* tread" as though Christianity gives immunity from this common affliction of man.

Having passed through deep waters, I can sing the original words with understanding, drawing from them the consolation that is commensurate with the darkness and sorrow experienced.

"Days of darkness still come o'er me;
Sorrow's paths I often tread:
But the Saviour still is with me,
By His hand I'm safely led".

The gusto has gone, but a deep consciousness of God's sustaining grace has replaced it.

Speed. A few years ago there was a craze amongst young people to speed up the singing of hymns and choruses. The increased speed was supposed to be evidence of great zeal, enthusiasm, life. By this standard the mature could never be termed zealous: they could not keep the pace, their physical condition was against it. The craze has passed with no diminishing of zeal.

Our ruminations thus far, whilst highlighting the complexity of the problem, tend to suggest that zeal is best assessed by what is done rather than by the intensity of the feeling expressed. If the steam does not drive the pistons, it is much ado about nothing.

The Lord Jesus gave us a solemn warning: *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven"* (Matthew 7:21). What we say and how we say it count for nothing if they are not backed with appropriate action. It is the "doing" that reveals whether or not the heart is zealous for God not the "saying". The Lord quite plainly stated that His followers would be known by their fruits, not by pseudo unctionous speech and imagined activity (Matthew 7:15-23).

When the Pharisees appeared to show excessive zeal for holiness by thrusting an adultress publicly before Jesus – stressing their vigilance in the matter by saying that they caught her in the act – Jesus told them to go away and show their zeal for holiness in their own lives, which appears to have been sadly lacking judging by the way they slank away. It was certainly lop-sided, for the co-respondent was allowed to slip through their fingers.

James pursues the same thought. He exhorts us to be " . . . *doers of the word, and not hearers only"* (James 1:22). He says that there is little point in looking in a mirror if we cannot remember if our face is clean or dirty. **It is not the amount of Bible reading we do but the application of what we read that reveals the depth of our zeal.**

In another place he reasons that all the outward form, the obersvances, the talk of religion is all pseudo zeal unless it is backed up with the bridling of the tongue, care for the needy, and holiness of life (1:26, 27). What point is there, he reasons, in wishing a needy person well if we fail to help (2:15,16)? The depth of our zeal can be measured only by our efforts to remedy the situation. Such a sensible fellow!

Measure. This idea of measuring zeal by what is done runs right through the Bible. God's zeal is seen in His perseverance to maintain a remnant of Israel (2 Kings 19:31), in establishing the righteous reign of the Saviour (Isaiah 9:7), in defending His people from all their adversaries (Isaiah 59:16-19). The zeal of the Corinthians was seen in their readiness to help the needy believers in Jerusalem (2 Corinthians 9:1, 2). The zeal of Epaphras for the Colossians was seen in his "labouring fervently" in prayer for them (Colossians 4:12, 13).

Read through the great faith chapter of the Bible, Hebrews 11, and assess the zeal of those worthies by their actions, for what is faith but zeal in action? Abel against all temptation to do otherwise offered the acceptable sacrifice. Enoch walked with God amidst increasing wickedness. Noah despite all discouragements persisted in building the Ark and in sounding the warning of coming judgment. Abraham left his home to follow God's leading without knowing his destination. Moses renounced the golden prospects of Egypt for the afflictions of the people of God. Rahab put her life at risk by hiding the spies. Others "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions . . . waxed valiant in the fight, turned to flight the armies of the aliens" and so on. They all *did* something.

We must never forget that God has redeemed us that we, likewise, might be ". . . *a people of His own who are zealous of good deeds"* (Titus 2:14 RSV). So let us continue in worship, holiness and service, and leave other evidences of zeal to follow the pattern of our personality as it is developed and controlled by the love and wisdom of God.

Thoughts from the Gospel of Matthew

by Frank Lavender

42. Jobs for the boys! Matthew 20:21

WE are introduced in this passage to the ancient (and not always dishonourable) system of "jobs for the boys". Such a method has been used in politics for thousands of years and it is sometimes used in our own day. When a man is promoted to high office he honours those who are his loyal friends, he takes them up with him. Daniel did this when he was promoted by Nebuchadnezzar (Daniel 2:49). The wife of Zebedee was very ambitious for her two sons, James and John, and she tried to stake a claim for them in the coming kingdom of Christ. It is interesting to notice her confidence in the fact that He would reign over Israel.

Several things made her request a wrong one. First, she ignored what the Lord Jesus had been saying to them. He had told them that He was on the way to Jerusalem for crucifixion, not for crowning, but she and her sons behaved as if what He had said was unimportant. They had forgotten that if a leader is dishonoured, his friends must share his dishonour, and that would include James and John (v.23). Second, loyalty is a quality which has to be tried and tested; their loyalty to Christ had yet to be proved. Third, the kingdom of Christ is founded upon humility and self-giving. The Lord Jesus is the supreme example of humility and service both before God and man (Matthew 20:28; Philippians 2:5-8); those, therefore, who are true disciples will have that same spirit.

This age is still the time of our Lord's rejection, when He is dishonoured and despised by the world. Those who are His devoted followers will therefore expect to share His shame and should not look for the adulation of the world. There is, as we know only too well, a great temptation to try to be well thought of by people, and by this means to make our way in the world. We should remember that our loyalty to Christ is being proved and tested by our desires, attitudes and actions. It is those who are humble before Him who will be exalted by the Lord (1 Peter 5:6). The ones who confess Christ before men He will confess before God and all the host of heaven (Matthew 10:32). While those who bear His cross now will receive from Him a crown on that day (Revelation 2:10; 3-10:11).

News

Watergate wife to visit Britain

GAIL MAGRUDER, wife of Jeb Magruder, who was involved in the Watergate scandal, is to visit London later this month to launch her best selling book, *A Gift of Love* in Britain.

The unique story tells of the shattering experience of her husband's involvement in Watergate and his subsequent trial and imprisonment. It tells of the pressure inside the White House and the "Success at any price" syndrome, but, more importantly of how the whole business changed the lives of everyone connected with it.

More Bibles sold

THE Secretary of the Trinitarian Bible Society, Rev. Terence Brown, reported to the 145th annual meeting of the Society, that a record number of Bibles were sold during last year.

The total number circulated was 322,985, an increase of 56,382 over the previous year.

The Society circulates only the King James or Authorised Version in English, though they also publish and circulate editions and translations in a number of foreign languages.

They report that the cost of typesetting alone on one of the foreign language Bibles is almost £12,000.

The Society have recently printed an edition of the Greek New Testament, in the Received Text, which is the text underlying the Authorised Version.

Irish youth rally

SOME 200 young people gathered in the Elim Pentecostal Church, Ballymena for the finals of the Irish Inter-Church Bible Competition. After a written examination on the career of Gideon, three teams qualified for the finals – Antrim, Bethesda and Townsend Street.

The subject for the final was the Life of Jonah, and after a close three rounds of questioning, the team from Townsend Street were declared the winners. The preacher for the evening was Youth Evangelist Val English, a Spirit-filled Baptist, who presented the team with the Winners' Trophy and Book Tokens for each member. Pastor William McCandless, the Irish Youth Commissioner conducted the rally and acted as quizmaster.

Following the singing of the Bethnal Quartette, Mr. English gave a challenging message based on the Book of Jonah. At the end of a great service, two backsliders wept their way back to God.

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Have you harnessed your FEARS

by Roger L. Culbertson

A MINISTER said, "Telling people not to worry, or not to be afraid, is like telling a pig not to grunt".

Fear is a basic emotion. It is a God-given instinct which serves as a basic alarm system. In men and animals alike it is a sensitive organism which, at the first sign of danger, snaps to attention and alerts one to flee or to be on guard.

Like fire, it is a valuable servant, but if given the mastery it can be tyrannical. It's a blessing when harnessed but a terror when out of control.

Fear is a powerful creative force. Great sums of money are spent on medical research because men fear cancer and other diseases. Some desire for education stems from a fear of ignorance. Many life-saving devices have been invented because men and women wished to avoid or escape some dreadful experience.

Fear is a gift from God; but when it slips beyond the boundaries of its role as a useful servant, it manifests itself in hysteria, phobias, or obsessive anxieties. It can tear the personality apart and cause the mind to disintegrate.

Unlike animals, man has an additional endowment to contend with while facing fear, and that is his imagination. Animals fear cruelty, but their sufferings are immediate and real. A deer while grazing may be startled by the crack of a rifle and a whizzing bullet; but a few quick bounds will carry him away from danger, and he will return placidly to grazing.

As far as we know, the deer does not begin to tremble with fear when the hunting season opens. He does not lie awake at night imagining the dangers which may face him the following day.

Unfortunately the human imagination often cries, "Wolf!" over danger that never comes. Men and women suffer habitual anxiety which plays havoc with the nervous and glandular systems in their bodies. Imaginary fear frequently turns in false alarms.

This morbid worrying overdoses the body with the powerful stimulant, adrenalin, turning this most useful natural aid for emergencies into a chronic poison.

Have you learned to harness your fears? Or do you constantly worry over the problems of the world and grow fearful as you read of the many crises facing humanity?

It is good to be concerned and to pray about these problems, but constant worry over such things will not benefit anyone. If there is no positive action you can take to remedy the situation, and no useful service you can contribute, don't dwell on it. Commit the situation to the Lord. Trust Him to take care of things.

If you don't you will only develop ulcers. Your unchecked fears will enslave you, ruin your health, and instead of helping anyone, all you will do is add to mankind's problems.

Fear and faith are opposites. "When we worry, we do not trust; and when we trust, we do not worry".

"There is no fear in love; but perfect love casteth out fear: because fear hath torment" (1 John 3:18).

The Psalmist learned this lesson. Listen to his testimony:

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.

"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

"Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

"Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

"With long life will I satisfy him, and show him my salvation" (Psalm 91:9-16).

The Prophet summed the matter up when he said:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isaiah 26:3, 4).

Let faith counterbalance your fear. With the help of the Holy Spirit you can master fear and let it be your servant to drive you to God in prayer, praise, and confident trust.

Book reviews

Young Christians in Russia, *by Michael Bordeaux and Katherine Murray, Lakeland paper back No. 285, published by Marshall Morgan and Scott, price 75p, postage and packing 15p extra.*

THIS book tells the story of young people under fire for their faith. The settings vary from the incense and icons of the Russian Orthodox church to the rough rigours of the army barracks. There is the remarkable story of a young Christian soldier, Ivan Vasilievich Moiseyev, whose life and martyrdom made a tremendous impression upon the lives of young people both in and out of the Soviet Army. The reader may find it difficult to accept the accounts of angelic visitations;in particular the description on page 106.

The importance of Christian teaching in the home is a strong point in the book and pages 82 to 86 are worth considering in depth. At 75p I consider the book moderately priced and well worth reading.

ARCHIE NICOLSON

The Final Perseverance of the Saints, Romans 8:1 — *by Dr. D. Martyn Lloyd-Jones, published by the Banner of Truth Trust, 3, Murrayfield Road, Edinburgh EH12 6EL, price £3.00, postage and packing 55p extra.*

THIS book has done more for my soul than any book has done for a long time. It is sheer ministry from start to finish. There is however, much within it that is controversial. His teaching in chapter 7 on the Millenium will prove to be totally unsatisfactory to the majority of Elim members. The same may also prove to be the case concerning his view on the final perseverance of the saints, which runs throughout. Nonetheless, the arguments are thoroughly well-reasoned and brilliantly expounded. For anyone who is looking for a deeper exposition of a difficult yet fundamental passage, this book is a must.

BOB CLARKE

Bible Characters and Doctrines, *by E.M. Blaicklock, published by Scripture Union, price 35p, postage and packing 15p extra.*

THESE books are a paperback series of Bible Studies dealing with many of the great personalities and doctrines of the Bible. The series are designed to be read as a daily study of the Bible, and though each subject is commented upon individually, the subjects themselves are linked throughout this revelation of scriptural teaching. The background and historical surveys, though brief, are useful and give a better understanding of the text being studied. The devotional comments are practical and are designed to cause one to reach out into a fuller Christian life.

The complete series has been written so that there is a balance and variety in the subjects which are taken from both the Old and New Testaments. Themes for further study are suggested and there are questions for the reader to answer which stimulate thoughts on scripture and in daily Christian experience.

JEFF BROWN

The Law of Liberty in the Spiritual Life, *by Evan H. Hopkins, published by Marshall, Morgan and Scott, price 50p, postage and packing 15p extra.*

THIS helpful little paperback of Evan Hopkins's teaching on Holiness and practical Christian life was originally presented at Keswick Convention.

The writer deals with the subject of Sin and the Atonement of Christ, affecting the personal life. The standards set in Scripture regarding liberty, sanctification, conflict and a true life in Christ are expounded in such a way that the reader can appreciate and accept the challenge from the Word of God. Though helpful comments are made regarding the fulness of the Holy Spirit and mention is made of the "Pentecostal" experience of Baptism in the Holy Spirit, the writer does not take the path of Pentecostal teaching, that the infilling of the Holy Spirit is evidenced by speaking with tongues. There are useful comments, and steps are shown for you to enjoy a closer walk with Christ.

JEFF BROWN

A NEW RECORD

FIFTY years ago the Springbourne Church was born after the great Campaigns held in the neighbourhood by George Jeffreys. To mark the Golden Jubilee a record has been produced entitled "Colour it Love". For the past fifty years the church and its members have sought to colour the lives of all their contacts with God's love. This record is an excellent production with quality, variety and depth. There is no fear of tiring of the sound of the same voice, which can occur even with the best singers; the carefully chosen pieces and abundance of talent enables each piece to contrast with all the others whilst carrying the same vital message.

Wyn Jones, who provides the main backing is a musician *par excellence*. The Springbourne Five, who have been a blessing in many crusades, sing professionally and in top-class style. Pam Osman is a soloist whose singing has made a tremendous impact all over Britain, and she and Joan Watkins team up ideally in duets of harmonious blend. All these are already well-known recording artists who join with the choir in pieces that reflect the happy fellowship that exists whenever they meet.

"The Way was dark" portrays the emptiness of life without Jesus; "The sign of the Cross" points the way; a "Happy Day" ensues; now, "Life is a Symphony" and "God gave me a song"; we now enjoy "A Sweet, Sweet Spirit". These are just some of the tracks linked together, and "To God be the Glory".

The comment of one independent, but well qualified listener, who heard the master tape was "I wish I had produced it, it's great". We think so too, and are sure that your verdict will be the same. The record will be available from early September price £1.99 plus postage and packing. Apply to Springbourne Elim Church, Curzon Road, Bournemouth, or to the Elim Bookroom, Cheltenham.

JACK OSMAN

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The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, October 11th

PHILIPPIANS 2:12-18

"For God is at work in you" (v.13 RSV).

THERE are two important aspects that are brought together in these verses. The one has to do with our part: "work out"; this has to do with man's part in salvation. But man's salvation is wrought by God. At Philippi the Lord opened Lydia's heart (Acts 16:14). So it is in the Christian walk; Christ has begun a work in us, but we need to keep a careful watch on how we walk before Him.

Tuesday, October 12th

PHILIPPIANS 2:19-30

"But I trust in the Lord. . ." (v.24)

EVEN a period of imprisonment did not trouble Paul overmuch; it was possibly inconvenient because it prevented him from doing some of the things which he had planned to do, but he had confidence in God that he would be spared to be of further service. This same confidence is also found in some of the other epistles (Romans 1:10-13).

Wednesday, October 13th

PHILIPPIANS 3:1-11

"That I may know Him . . ." (v.10)

STEPHEN JEFFREYS was preaching on this text in Island Place Mission Hall, Llanelly, S. Wales, one Sunday night in July, 1914 when a very remarkable vision occurred; this was in the form of the face of a lamb which later changed to be the face of the Man of Sorrows. The vision stayed on the wall behind the pulpit for many hours where it was witnessed by many people. Such occasions are rare and very precious. Let us not so much look for a repeat of such a vision, but rather let us have the vision that Paul kept before him.

Thursday, October 14th

PHILIPPIANS 3:12-21

"But our commonwealth is in heaven" (v.20 RSV)

THE people of the city were proud of the fact that they belonged to a Roman colony. Roman citizenship carried with it many privileges (Paul used this to advantage, Acts 22:25-29), but whatever country we may belong to, it is an even greater privilege to be a citizen of the heavenly kingdom. Even the mighty Roman Empire was to fail, but Christ's kingdom knows no limit and will never end.

Friday, October 15th

PHILIPPIANS 4:1-9

"Rejoice in the Lord alway" (v.4)

MANY of us tend to feel elated or depressed according to the circumstances that surround us at any given moment. The exhortation here is to rejoice at all times, even when we do not feel like it. This does not mean that we pretend that the problems are not there; but it does mean that we can triumph over them. It is then that God's peace will guard our hearts.

Saturday, October 16th

PHILIPPIANS 4:10-23

"I can do all things through Christ" (v.13)

PAUL had not complained when things went wrong, he was content to wait for his circumstances to improve, not in false optimism like Mr. Micawber but in the confident expectation of faith. He had two things to give him that confidence. God would not forget him and neither would his friends fail. God had supplied his needs and He would meet theirs as well.

Sunday, October 17th

ISAIAH 40:1-11

"The Word of God shall stand for ever" (v.8)

THE tone of the prophet now changes, and the magnificent words, captured so majestically by Handel, ring out as words of encouragement to a people who have been sore pressed. In spite of the failures of kings, the unfaithfulness of the false prophets, God is still true to His Word. This is not only true of Isaiah's day; it is still so 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.

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WANTED. By Elim Pentecostal Church, Exeter. A 20-25 seater coach for Sunday school and Evangelistic work. Please reply to Pastor J.H. Sainsbury, 16 St. Hill Close, St. Thomas, Exeter. C.5257

MARRIAGE

HUNSTON – CHRISTOPHER. On September 11th, at the City Temple, Cardiff. Rosemary Hunston, daughter of Pastor and Mrs. Hunston, to Howard Charles Christopher, only son of Mr. and Mrs. H. Christopher of Cardiff. Officiating minister: Ramon Hunston.

WITH CHRIST

DENNIS. On September 4th, Joseph Dennis, of our Scarborough Church. Faithful unto death. Officiating minister: Graham Barker.

COMING EVENTS

BASILDON. Please pray for the BASILDON CRUSADE conducted by Adrian Hawkes and Geoffrey Erwin. Commencing, Sunday October 3; in the Elim Pentecostal Church, Vowler Road, Laindon.

BATH. October 16. Elim Pentecostal Church, Charlotte Street. 1st Anniversary Celebrations of the Trowbridge Church. At 7.30. Preacher: L. Middleton, with the Aberdare Choir.

BIRMINGHAM. October 13. Calvary Temple A.o.G. Church, Ombersley Road, Balsall Heath. Visit of Hans Koornstra at 7.30.

BIRMINGHAM. October 14. Carrs Lane Church. Visit of Hans Koornstra at 7.30.

BLACKPOOL, Marton. October 16-17. Elim Pentecostal Church, Fredora Avenue, 17th Anniversary weekend. Saturday at 7.30. Sunday at 10.45 and 6.30. Preacher: J.C. Smyth. Commencing, October 21. Series of Bible studies on the Tabernacle in the wilderness, conducted by Stanley Beresford. Each Thursday until November 11, and November 25 at 7.30.

CAERPHILLY. October 17-21. Elim Pentecostal Church, St. Fagan's Street. Special visit of Richard and Sarah Michskalski (Seattle, U.S.A.) No service on Monday. Weeknights at 7.15. Sunday at 11 and 6.30. Convener: John G. Cooper.

COVENTRY. November 13. Sibree Hall, Warwick Road, Town Centre. Visit of Ron Jones and the New Creation Singers at 6.30. Admission by (free) ticket only. Obtainable from Laurie Lambert, 3 Old Mill Avenue, Cannon Park, Coventry. Please enclose S.A.E. November 13. Elim Pentecostal Church, David Road. Presbytery Youth Seminar at 3 p.m.

DUDLEY. October 12. Town Hall. Visit of Hans Koornstra at 7.30.

ILFORD. October 9-12. Elim Pentecostal Church, Clements Road. Golden Jubilee Celebrations continuing. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: J.T. Bradley. Convener: James F. Hardman.

IPSWICH. October 9-10. Elim Pentecostal Church, Vernon Street. 47th Anniversary Services. Saturday at 7.30. Sunday, 11 and 6.30. Preacher: Brian A. Horne, Broadclyst, Devon. Convener: A.S.F. Horne.

KIRKINTILLOCH. October 16. The Lenzie Academy School, Larch Avenue. Scottish National Youth Rally at 3 and 6.30. Preacher: B.G. Edwards. Musical ministry by "The Aberdeen Youth Chorale". Enquiries: Pastor W. Dunn. Tel: 041776 7184.

KIRKINTILLOCH. October 23-24. Elim Pentecostal Church. Film: "The Cross and the Switchblade". Admission by ticket only, at 25p. Saturday at 7.30. Sunday at 8.15. Tickets available from: Pastor W. Dunn, 71 Oxford Street, Kirkintilloch. Tel: 041 776 7184.

LOUGHBOROUGH. October 15-17. Elim Pentecostal Church, Ashby Road. Anniversary Services. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 7.30. Preacher: A.R.T. Whittall.

MERRIOTT. October 16-21. Elim Pentecostal Church, Hitchen. Revival Campaign. Preacher: Brian Richardson. Sunday at 11 and 6.30. Weeknights at 7.30. To be followed by two special meetings on October 27 and 28. Conducted by Ray Hughes and teams from Yeovil. Convener: I.R. Moore. Please pray for us.

RETFORD. October 16. Town Hall, Market Square. N. Midlands Presbytery Evangelistic Rally with Hull Evangel Choir at 7.30. Preacher: I.W. Lewis. To be followed by regular services from Sunday, October 17. Henderson Hall, New Street at 10.45 and 6.30.

ROMSEY. October 9. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Rally at 7.30. Preacher: Archie Biddle.

SPARKBROOK, Birmingham. October 16-21. Elim Pentecostal Church, Golden Hillock Road. Annual Convention. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: J.R. Brown.

STIRCHLEY, Birmingham. October 17. Elim Pentecostal Church, Hazelwell Street and Pershore Road, Education Sunday Service at 6.30. Preacher: Rev Ken Mullis, M.A., B.D., Tutor at Westhill College of Education. Convener: J.B. Coleman.

TROWBRIDGE. October 15, 17. Assembly Room of the United Church, Church Street. First Anniversary Celebrations. Friday at 7.30. Sunday at 6.30. Preachers: C. Kinghan, L. Middleton and D. Ward. Musical ministry: Aberdare Choir.

WEST KIRBY. October 10-17. Elim Pentecostal Church, Grange Road. Evangelistic Crusade conducted by Larry Frick, U.S.A. Special Teaching ministry and prayer for the sick. Details: Telephone: B. Grist 051 625 1186.

WHITLEY BAY. Pioneer Crusade continues in the new Elim Church, Oxford Street, conducted by Pastor A. Tee and team. Sunday at 11 and 6.30. Weeknights at 7.30. The sick will be prayed for in every service.

WIMBORNE. October 9-11. Elim Pentecostal Church, Leigh Road. Special meetings on Church's 50th Anniversary. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Special guests: Pastor and Mrs. F. Shadlock and Stephen Hilliard.

WORCESTER. October 11. Elim Pentecostal Church, Lowesmoor. Visit of Hans Koornstra at 7.30.

YEOVIL. October 10. Elim Pentecostal Church, Southville. Evangelistic Endeavour. Sunday at 6.30. Preacher: Wynne Lewis. October 16. Caerphilly Choir at 7.30. Preacher: John Cooper.

ITINERARIES

The President (John H. MacInnes):
October 10, Southampton a.m., Springbourne p.m; 11, Parkstone; 12, Winton; 13, Salisbury; 14, Christchurch; 15, Wimborne; 16, Weymouth; 17, Yeovil a.m, Merriott, p.m; November 6, Kensington Temple (Presbytery Rally); 7, Kensington Temple; 8, Lane End; 9, Aylesbury; 10, Watford; 11, High Wycombe; 13, Finchley; 14, Reading.

George Canty:
October 24-November 11, Trealaw; 12-14, Southall; 16-25, Epping, 27-December 9, Oxford; 12-19, Grimsby.

Frieda Grossen:
October 9-10, Lowestoft; 11, Bury St. Edmunds; 12, Stowmarket; 13-15, Felixstowe; 16-17, Ipswich; 18, Clacton; 19, Colchester; 20, Braintree; 21, Dunmow; 22, Maldon; 24, Southend; 26, Ashington; 27, Rayleigh; 28, Westcliff; 29, Leigh-on-Sea; 30, Bowers Gifford; 31, Chelmsford.

Olive Jarvis:
October 10, Watford a.m; 12, Letchworth; 13, Stevenage; 14, Reading.

London Crusader Choir with Douglas B. Gray:

October 9, Southend-on-Sea; 16, Colchester; 30, Sheerness.

David and Margaret Mills:
October 28, Barnsley; 29, Rotherham; 30, Sowerby Bridge; 31, Dewsbury; November 2, Wrenthorpe; 4, Huddersfield; 6, Halifax; 7, Knottingley; 9, Mosborough; 10, Bradford; (afternoon and evening); 11, Sheffield.

Catherine Picken:
October 23, Crawley; 24, Hastings a.m; Bexhill p.m; 26, Eastbourne; 27, Newhaven; 28, Brighton Lanes; 30, Preston Park; 31, Southwick a.m; November 4, Ryde; 11, Hadleigh; 14, Basildon; 16, Chelmsford; 17, Ingatestone; 18, Maldon; 21, Rayleigh.

ANNOUNCING . . . . . .

THE 1976
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Preacher: **JOHN H. SAINSBURY**
Chairman: **THE PRESIDENT, JOHN H. MacINNES**

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Conducted by:
GEORGE CANTY
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Sunday 3rd to Sunday 17th October.

Sundays at 6.30 p.m., Weekdays at 7.30 p.m.
(except Fridays).

PRAYER FOR THE SICK EACH EVENING.

A welcome awaits you !

D.5249

Next week
Report and Pictures of opening of Pentecostal Church and offices, Budapest, Hungary.

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

B.B.C. Radio 2. "COME ALIVE" series with Cardiff City Temple Choir. Every Sunday from October 3 to December 26 at 8.02 a.m.

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. Every Tuesday at 8.45 p.m. vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

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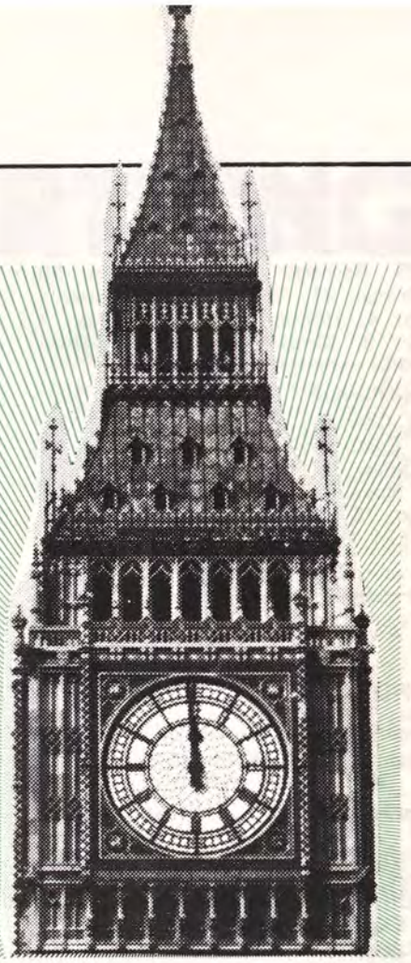
Elim's Annual

EVANGELISTIC THANKOFFERING

SUNDAY, 10th October



In the first year of our new Expansion programme, new Elim churches have already been opened through pioneer evangelism at WEST KIRBY, WEDNESBURY, WHITLEY BAY, WITNEY, AIRDRIE, REDDITCH, RUNCORN.

In Trowbridge and Metheringham new works have been opened through local church initiative. Pioneer crusades are in progress in HYTHE and TEWKESBURY, full scale evangelistic efforts in SHREWSBURY and BANBURY. During the year, George Canty has been occupied full time in church crusades in Britain and NEW ZEALAND.

For 1977, we have tentative plans for opening 15 new churches through pioneer evangelism as well as several church crusades. Whereas other evangelists have budgets ranging between £3000-£20,000 for their crusades, with tremendous church support and a large choir, Elim Evangelists in 1977 will enter unknown into towns, with very little support and with budgets of between £150-£1000 and are expected to leave viable churches. Our evangelists need our support in every possible way.

Gift envelopes are available from your local Elim Church.

Send your gift through the Church Treasurer or to:-

The Evangelistic Secretary,
Elim Pentecostal Church H.Q.,
P.O. Box 38,
Cheltenham, Glos.

As well as financing the CRUSADE, the Evangelistic Funds also bear the heavy financial responsibility of subsidising the new church for 6 months after the crusade. We beseech you by the mercies of God to stand with us in this great task. If every Elim member would give £1 to this appeal then our extremely heavy commitments for 1977 would be met.

THANK YOU IN THE NAME OF OUR SAVIOUR.

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

OCTOBER 16th, 1976 / PRICE TEN PENCE

E WORLD PENTECOSTAL CONFER
ROYAL ALBERT HALL

Elim Evangel

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Editor: D.W. Cartwright.

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Elim Bible College: Capel, Dorking, Surrey, RH5 5JE. Tel: 0306 711238.

Elim Youth Movement: The National Youth Director, Kensington Temple, Kensington Park Road, London, W11 3BY. Tel: 01-727-4877.

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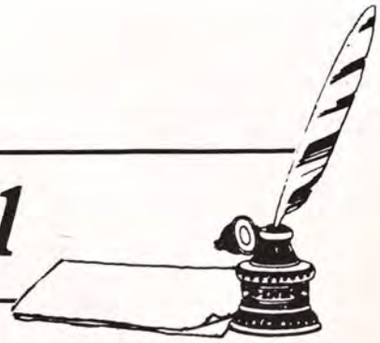
Editorial



A PREVIOUS Editorial was written on the eve of the World Pentecostal Conference, and I must admit to a certain apprehension before the start of the Conference. I think that it may have been partly due to the fact that the last London Conference was a rather tame affair and my memory of the preaching was that apart from a very fine message from our own Samuel Gorman, most of the sermons were rather dull. This may have been due in part to the fact that some Pentecostal preachers do not project themselves very well if they have to stop after every few sentences in order for the translators to put their words into another language.

My fears were groundless; I only wish that I had shown more enthusiasm before the Conference, though so many people wanted to come to the meetings that the capacity of any hall in the metropolis would have been strained to find room.

In total there were between 25 and 30 thousand who came to the meetings. There were more than eighty separate countries represented, including a large delegation from the U.S.A. and Sweden.

Brazil sent more than 50, compared with 1 in 1952.

One man complained to me outside the Albert Hall. "The Pentecostals are not preaching the gospel". He went on to say that we have to go out into the open air. "We must go where the people are". I quite agree with the second part of his statement – but I asked him what he was doing. He was giving out a duplicated letter. "My brother goes out open air preaching" he said, "He has been doing it for fifteen years". "That is good", I said, "Has he had any converts?" "NO", he replied, "But he has been a faithful witness".

One minister in the conference has added 8,000 members to his church in one year (Yonggi Cho) and his church has a membership of 40,000. Ninety years ago there were no Christians in Korea, today there are 5 million, of which one million are Pentecostal.

Even that was not the largest church represented at the meetings. Javier Vanquez, of Santiago, Chile, is pastor to 85,000 and his main building has accommodation for 30,000.

The total World Pentecostal population, according to Dr Thomas Zimmerman, given out at the Press Conference on Saturday, October 2nd, is around 35 million and possibly up to 50 million, if we included all who have embraced the pentecostal teaching.

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FRONT COVER PHOTO:
World Pentecostal Conference scene, by David Butcher.

When prayers are not answered

P.S. Brewster Secretary-General

THE ANNUAL GENERAL CONFERENCE of the Elim Pentecostal Church instructed the Executive Council to arrange for a week of prayer and fasting. This proposal was gladly received as a preparation for the great evangelistic programme and forward move planned by the Evangelistic Committee.

In order to combat the moral and spiritual state of our country, all our ministers and the whole of our membership are to be called to special prayer and intercession.

The burden of our prayers is to be the salvation of souls, the planting of new Elim churches and for a manifestation of God's supernatural power.

The prophet Isaiah prayed, *"Oh that Thou wouldest rend the heavens, that thou wouldest come down"* (Isaiah 64:1).

It is now time for God to WORK

Our Field Superintendent, Pastor T.W. Walker, will give details of the plans for these special prayer sessions in a later issue of the **ELIM EVANGEL**, and also by personal letter to all District Superintendents.

It is the desire of the Executive Council that this special burden of prayer will touch every Elim minister and member, both in their homes and in their local churches, as well as in the various Presbyteries.

Command

Real prayer is a command of Christ. He Himself showed us by example, how, when and where to pray. The pattern was also established in the Early Church; every record of the history of revival reveals to us that the manifestation of God's power was preceded by special prayer. Many of the revivals now taking place in some of the under-privileged countries are the result of the prayers of the early missionaries many years ago.

Many thousands of hours have been spent in prayer by Elim members, and we are now seeing some of the results, but there is much more yet to come. Before Jesus Christ returns for His Church, I believe that we are going to see a mighty, Holy Ghost revival, resulting in multitudes of people turning to Christ.

There is going to be a return to apostolic power resulting in supernatural healing for thousands of people. People will be delivered and liberated; sin will be exposed wherever it lurks.

Before the call comes from our Field Superintendent, it is wise to consider some of the problems and emptiness of mere words. The Bible teaches that the attitude of heart and mind can control the results and power of prayer.

The Psalmist said, *"If I regard iniquity in my heart, the Lord will not hear me"* (Psalm 66:18).

Sin can hinder the power of prayer. The believer who engages in prayer must be pure and free from sin when he engages in prayer. Prayer becomes a futile mockery if we attempt to approach God on behalf of souls when there is unforgiven sin in our lives. God has given His verdict about this: *"Your sins have hid his face from you"* (Isaiah 59:2).

James tells us that *"Ye have not . . . because ye ask amiss"* (James 4:2, 3). This is asking in the wrong way and sometimes with the wrong motive.

Bitterness and an unforgiving spirit towards others also shut the door to answered prayer.

Constant indifference to the counsel and fear of the Lord stays the hand of the Lord, and prayer is not answered (Proverbs 1:28).

Blood-guilt also closes heaven to our prayers. So many have no care for the souls of men.

Action. Prayer must result in action to fulfill the Great Commission, otherwise we prevent our prayers being answered. "Not discerning the Lord's body" at the Communion table also stays the hand of God in prayer and often brings very sad results. Lack of understanding of the meaning of Christ's death and a lack of discernment in understanding the true unity of the Church which is the Body of Christ also prevent answered prayer. Our Lord Jesus Christ longed for the harmony of all believers.

Instability in personal life or in the church can close heaven's door and results in unanswered prayer. To the unstable man the scripture says: *"Let not that man think that he shall receive any thing of the Lord"* (James 1:7).

It is not necessary to wait until the call for prayer comes from Headquarters. **Pray now**, pray long and hard, with feeling and fasting. Some of our beloved members have been doing this for years, but now we are calling the whole Elim Movement to prayer. Remember the promise: *"We shall reap if we faint not"*.

Not all seemingly unanswered prayer is a direct refusal, for God will surely answer in His own good time.

Real prayer has been known to produce fine crops and good harvests; it has brought rain and stayed the floods; it has held back disease and the ravages caused to the human body; floods of blessing have fallen on dry land; dead bones have come to life again.

Souls have been saved; hard tasks become easy, and even those who were against us look upon us with favour (Proverbs 16:7).

All these things, and much more can be brought to pass through prayer.

"Men ought always to pray, and not to faint" (Luke 18:1).

BUDAPEST

REPRESENTATIVES of most of the Pentecostal bodies of Europe were present at the dedication meetings of the new General Headquarters and Church of the Fellowship of Evangelical Pentecostals in Hungary. It was a great privilege for me to represent the Elim Pentecostal Churches and to meet leaders from Russia, Ukraine, Poland, Yugoslavia, Czechoslovakia, Rumania, East Germany and Hungary. Delegates from Sweden, Norway, Switzerland and America were also there to rejoice with the Hungarians on the completion of the lovely new Headquarters and Church. State dignitaries as well as Church leaders were present to open the building and the official ceremony was a most moving experience.

A Youth Choir and orchestra accompanied by a splendid organist provided an inspiring musical programme. They were all Pentecostals and so keen to serve the Lord efficiently. Their love for the Lord shone through the accompanied interpretations and the authorities from the State were warm in their appreciations. Young people came from the Pentecostal churches around Budapest and it was evident that the Lord is blessing them.

A reception and banquet for the official guests and leaders of the delegations was held between the four-hour morning ceremony and the four-and-a-half hour evening service. The entire proceedings had to be interpreted because at least six languages were used, but the joy of the people and the blessing of God were very wonderful. The Swedish and Elim representatives preached in a less formal evening meeting and the singing, choirs and testimonies produced spontaneous praises to the Lord. The day ended with instructions to all the visitors to be ready at 7.30 next morning for departure to assemblies throughout Hungary. I travelled with Polish Pastor Edward Czajko to two country churches and it was a thrilling experience to share ministry and fellowship 190 kilometres from Budapest. The people were delighted to receive us, and although ministry was through halting interpretation, the power of the Spirit was there too and we praised the Lord together.

By 9 p.m. most delegates were back in Budapest sharing news of the blessing of the Lord; later, as we walked near the hotel we suddenly realised that our group was made up of brethren from Russia, Ukraine, Poland, Rumania, Norway and England. Our main topic was the goodness of God and we must have been strikingly different from the business delegations to Eastern Europe!

Reports. Very early on Monday we gathered to hear the reports of the Pentecostal work, particularly in the Socialist countries. There was so much to hear and digest that it was decided to continue the reports into the afternoon and evening. The buzz of group interpreters could be heard all over the church, and there was spontaneous praise again as we heard of the progress of the church fellowships and especially amongst the young people. It is quite impossible to convey the feelings of the delegates as they listened and a summary will perhaps help us to understand the emotions and joyous expressions in many tongues. "Hallelujah" is universal of course.

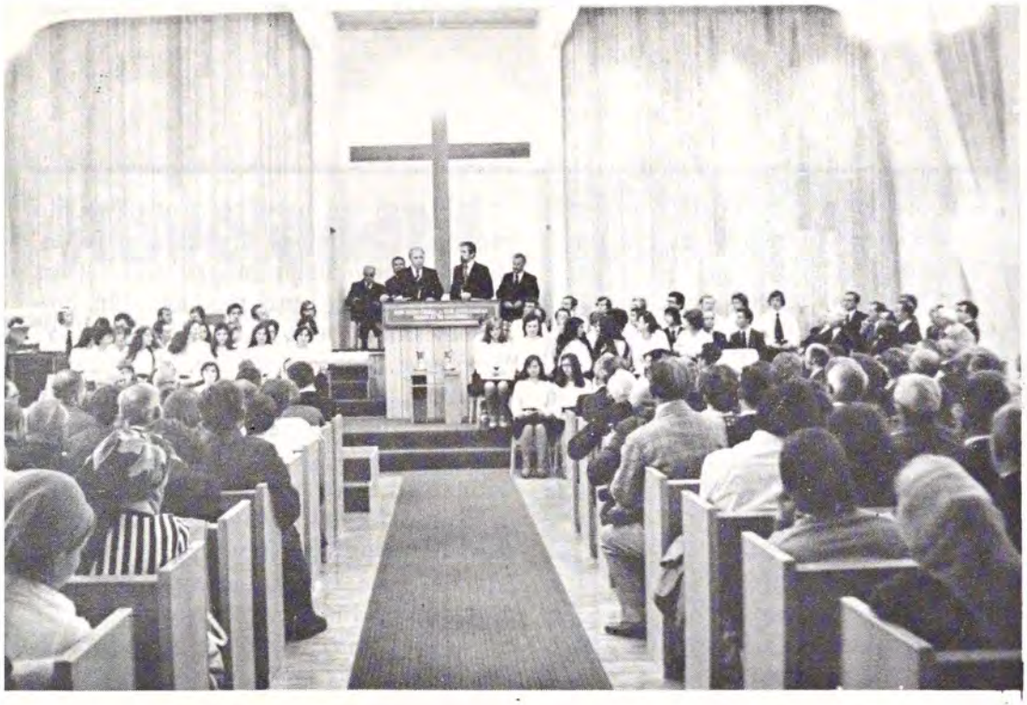
Summary. In most countries there is a liberty of worship in state registered churches (groups of more than twenty must be registered) with baptisms in water and in the Spirit. As raw materials allow, there is printing of Christian literature. Printing of the scriptures is allowed; for example 10,000 copies of a modern translation of the Bible have just been released in Hungary. Sunday schools and Youth Fellowships continue to grow. Politics in foreign Christian broadcasts cause difficulties for the churches. It is better to preach Christ than politics. There is a close link between the Baptist and Pentecostal churches and in most Eastern European countries they are known as the Free Evangelical Churches.

Gifts for the printing of Christian literature and Bibles may be sent to the Elim International Missions Board Director who will channel them to the right and needy areas.

GIZELL UT 37, BUDAPEST,
HUNGARY – SEPTEMBER 11, 1976.

Report on the Budapest Pentecostal Conference by **Leslie Wigglesworth**

1 Hungarian Pentecostal Free Church Council
2 View of platform party and choir
3 New Pentecostal Church Headquarters, Budapest, Hungary
4 View of Church from the pulpit



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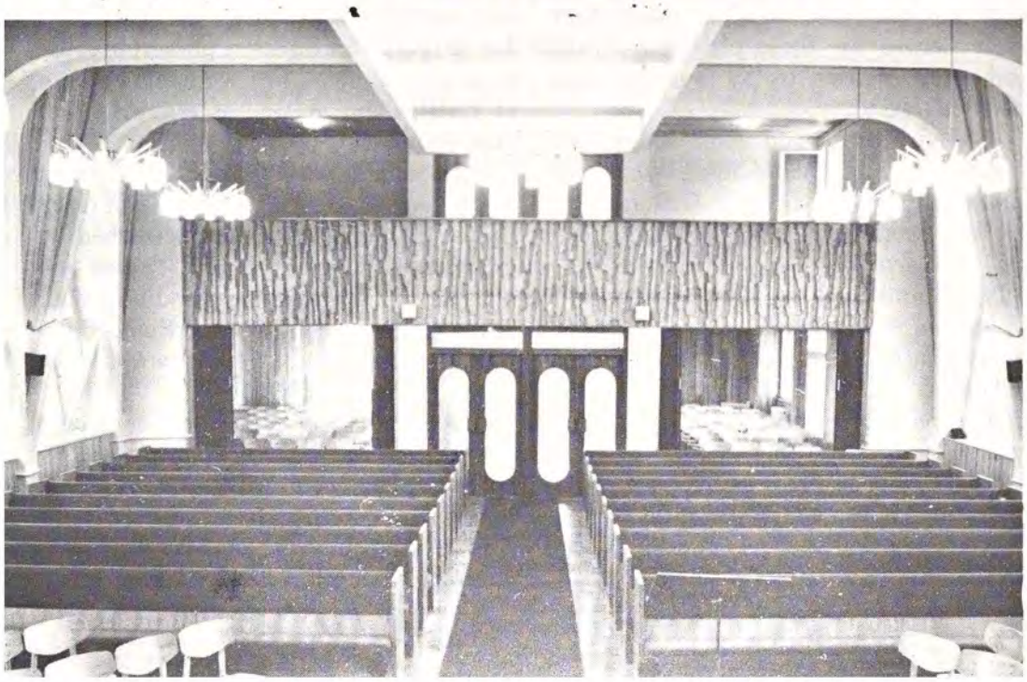

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LETTER TO THE EDITOR

York

Dear Editor,

In the Editorial in this weeks EVANGEL you mention about a work starting many years ago in Whitby and a man being sent there who prayed through and said "Whitby is taken, Whitby is taken". My Dad, who died over twelve years ago at the age of 97 years, used to often repeat the story of Johnny Oxtoby, who lived near Filey. My dad's parents also lived near Filey and were living at the time when Johnny was living; my dad lived there when he was a boy, and he worked there when he was a young man. He often repeated this story, which was told by his father. At one time no one dare go into Filey, and if they did they were so roughly treated with rotten eggs and sticks and stones that they wouldn't dare to go again. So, at a meeting it was decided to take Filey off the Methodist plan. Johnny was present at the meeting and he said that they should give Filey another chance. Someone asked who was to go, then some suggested, "Johnny, you go and preach to them". However, before Johnny went into Filey he went into a field and got behind a hedge, and kneeling down he spent much time agonising in prayer; being only a farm labourer, he felt the task was almost too great for him. When he gained the victory he rose from his knees, and in his broad Yorkshire dialect he shouted "Filey's taken Lord, Filey's taken".

Johnny Oxtoby's grave is in the churchyard at a little village near Pocklington called Water Priory. About 13 or 14 years ago the Methodist's from round there celebrated the centenary of his death by cleaning up his gravestone. When Johnny went into Filey they started throwing rotten eggs at him but he won through and Filey was never the same again. I wondered if this was another story or had you got the name wrong, it not being Whitby but Filey.

Yours sincerely in Christ,
(Mrs.) A.M. Pickering.

Editor's note: *I think that I did get the name wrong; that is what happens when you tell a story from memory.*

ELIM is on the air...

by J.E. Moore,
Elim Radio and Film Committee

Ron Williams

GOD is not willing that any should perish. Apparently many Christians do not mind if they do. The Great Commission has not yet become the overwhelming compulsion and the consuming passion of their hearts. The importance of Christ's command to *"preach the gospel to every creature"* (Mark 16:15) must be given priority over every other interest. We must put the claims of Christ before our whims and wishes; above our friends and family, above our cushioned comforts. We must let all men know that Christ died for the whole world, and this must take priority over every other consideration.

Opportunity. The opportunity to reach the masses through radio and the mass media are here today. They may be gone tomorrow. We need to buy up our opportunities. The sands of time are trickling through our fingers and souls are slipping down to a Christless eternity. Let us take the brakes off our giving and get going for God.

What preacher would not be thrilled to have opportunity of preaching to a congregation numbering tens of thousands? The opportunities *are* there, or can be sought through the media of radio. The power of radio is unlimited. Almost every home has at least one set.

An ever increasing number of our ministers are, or have been involved in radio work in their own vicinity. The Radio Committee encourage all such outreach because we realise that the lives and talent now given to God's control may be under Communist control tomorrow.

Among Elim ministers or churches involved in local Radio Broadcasting, I make reference first to Cardiff City Temple. The recent "Come Alive" programmes have received wide acclaim from the listening public and I have been privileged to read some of the letters of appreciation that have been sent from all parts of the British Isles and overseas. The estimated listening audience was upwards of three million. A new series commenced on October 2nd, and this will run for thirteen weeks.

Ron Williams is one of our Radio Committee stalwarts. He has completed nearly 350 broadcasts on local radio. Among the programmes he has presented are magazine, music, talk shows and phone-ins. In the latter category the subject of homosexuality was dealt with, and this created such interest that the programme had to be extended from one hour to two-and-a-quarter hours to cope with the calls that came in. Many have been helped by these programmes and some have written to say that they have been converted.

George Canty and Ron Jones have regular spots on Radio Birmingham and Radio Bristol respectively. God has been pleased to use their efforts to bring blessing and salvation to many.

On Radio Brighton, Fred Hodge ran a discussion programme called "Quest" which ran for three years. Currently, on alternate Sundays at 8.30 a.m., he is producing a programme of hymns interspersed with a spiritual talk between the records. The listening public is approximately 50,000 and the response is most encouraging. The new title is "Glory to the Lord".

In Leeds we have been privileged to broadcast a number of different series, in addition to single programmes. Ours is a large cachment area and the programmes have been heard in Norway and they have been acknowledged by letter. Different titles have been used for the series. The programmes are acknowledged to be of a high technical standard with taped Bible stories, quizzes and a lot of music, including choruses. Competitions between schools, with prizes for the winners have created interest and promoted Bible Study. A new series to cover 31 weeks commences in October. Watch the EVANGEL for Sunday and weekday repeat times.

The recent broadcast by our Neath Church (Pastor: Alec Johnson) was well received. The response was overwhelming, many people were helped, blessed and resotred. A group from the church also broadcast on Radio 4 (Wales) from time to time.

Pastor W.J. Maybin and the Southampton Church were on the air a few days ago and I have heard many favourable comments on the programme from listeners even in the Leeds Metropolitan area.

Quite a number of our other ministers have broadcast from time to time. *Elim really is on the air,* and the Radio Committee are on the ball.

We have supplied cassettes for use in the homeland and for the helping of our missionaries in the field. The plans that we have to make our Radio and Cassette ministry ever more effective are frustratingly held up by lack of funds. The Executive Council are solidly behind us, and would love to help us financially, but they cannot do so at present because of limited funds. But we need a studio at Cheltenham as well as requiring first class equipment.

Remember, with your help, through Radio and Cassette ministry we can reach thousands more than can be reached by any church. Please ask God to give you a vision of the possibilities and post your gifts, however small, to the Radio Committee, Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos.

Let us do our best to evangelise through the media. If God is speaking to your heart we trust that you will join us in a mighty Radio offensive for God. It depends on you. We wait you generous response.

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

B.B.C. Radio 2. "COME ALIVE" series with Cardiff City Temple Choir. Every Sunday from October 3 to December 26 at 8.02 a.m.

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. Every Tuesday at 8.45 p.m. vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

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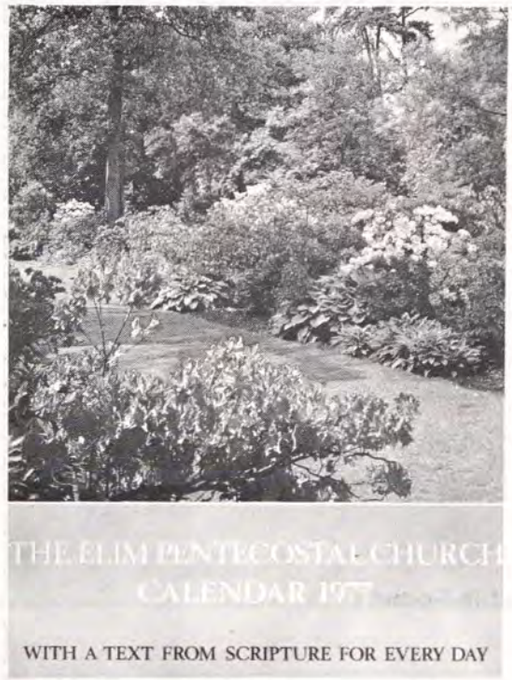

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SLUMP in Bible ownership

report by **Bible Society**

IN the last three years many young people between the ages of 16 and 34 may have swapped their Bibles for paperback novels.

This is one of the deductions that could be made from a National Opinion Poll conducted for the Bible Society.

In 1973 a total of 70 per cent of the 16 to 34 age group questioned had a Bible. By this year that figure dropped five per cent while the number owning paperback books rose from 76 per cent to 81 per cent.

Bible ownership among all people in Britain is reported as down 5 per cent over the last three years. But 84 per cent of the people questioned in the poll – over 16 years of age – are living in a household where there is at least one Bible. A spokesman for the Bible Society said that the problem was that 64 per cent of the people who either have a Bible or live in a home where someone else owns one do not remember having read it in the last year.

The main area of the drop in Bible ownership has been the north of England where the number of people over 16 years of age personally owning a Bible slumped 11 per cent to 66 per cent.

In the South-east the figure remained fairly stable, at 74 per cent. Scotland, Wales and the West Country show a five per cent decrease (Scotland to 76 per cent and Wales and the West to 74 per cent). In the Midlands, the lowest area of Bible ownership in the country, the four per cent decrease left the ownership figure at 68 per cent.

In Britain only 30 per cent of the sample population over 16 years of age recall having read the Bible inside the last year.

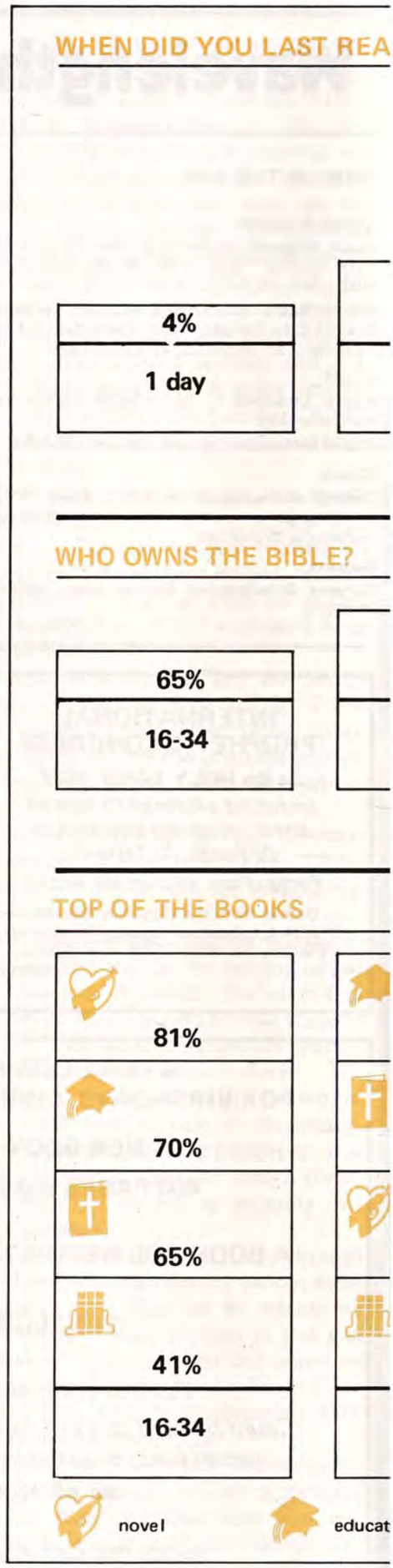
The reading habits of people with a Bible in the home show only four out of every 100 people read the Bible daily. Another eight per cent read it every week and a further eight per cent every month. Six per cent have read it within the last three months and five per cent within the last six months. A further five per cent read their Bibles inside the last year. That is a total of 36 per cent of people owning a Bible or living in a home with a Bible read it in the last 12 months.

For 30 per cent of folk with a Bible in the house it has been a closed book for more than 12 months.

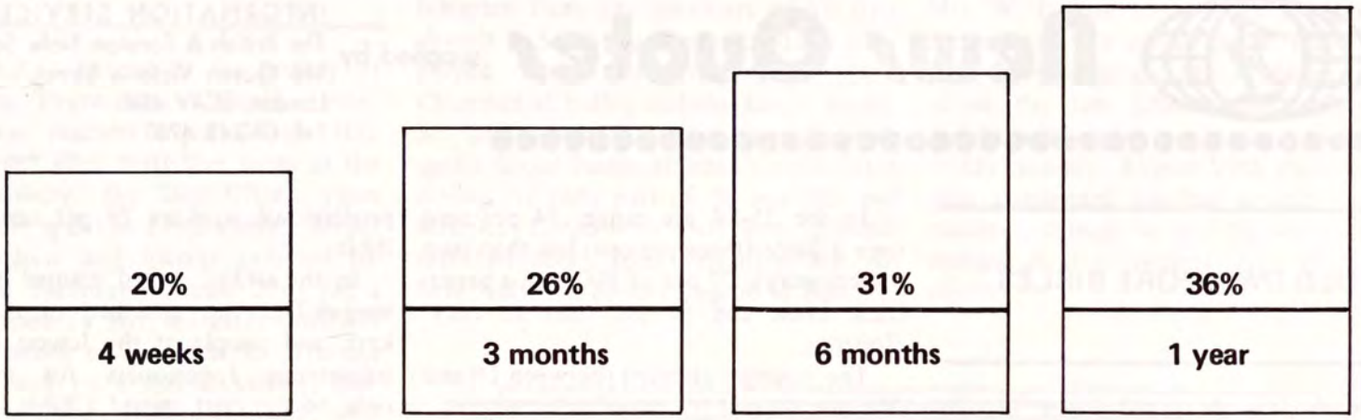
Adding together the number who have not read it for a year and the number of people who do not have a Bible gives a figure of 69 per cent of the people in Britain who have not looked inside a Bible for 12 months.

Six per cent of the people who said they had a Bible in their homes admitted they had never read it.

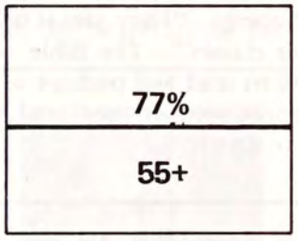
Another 28 per cent couldn't remember the last time they read it.



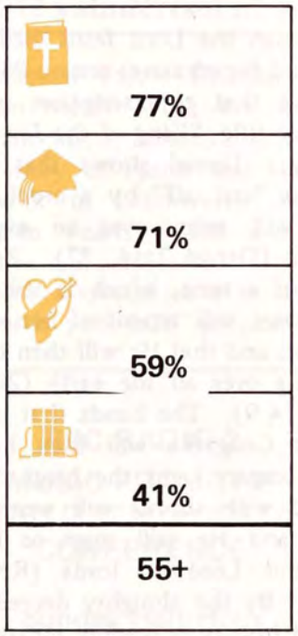
% population/period of time



% ownership/age groups



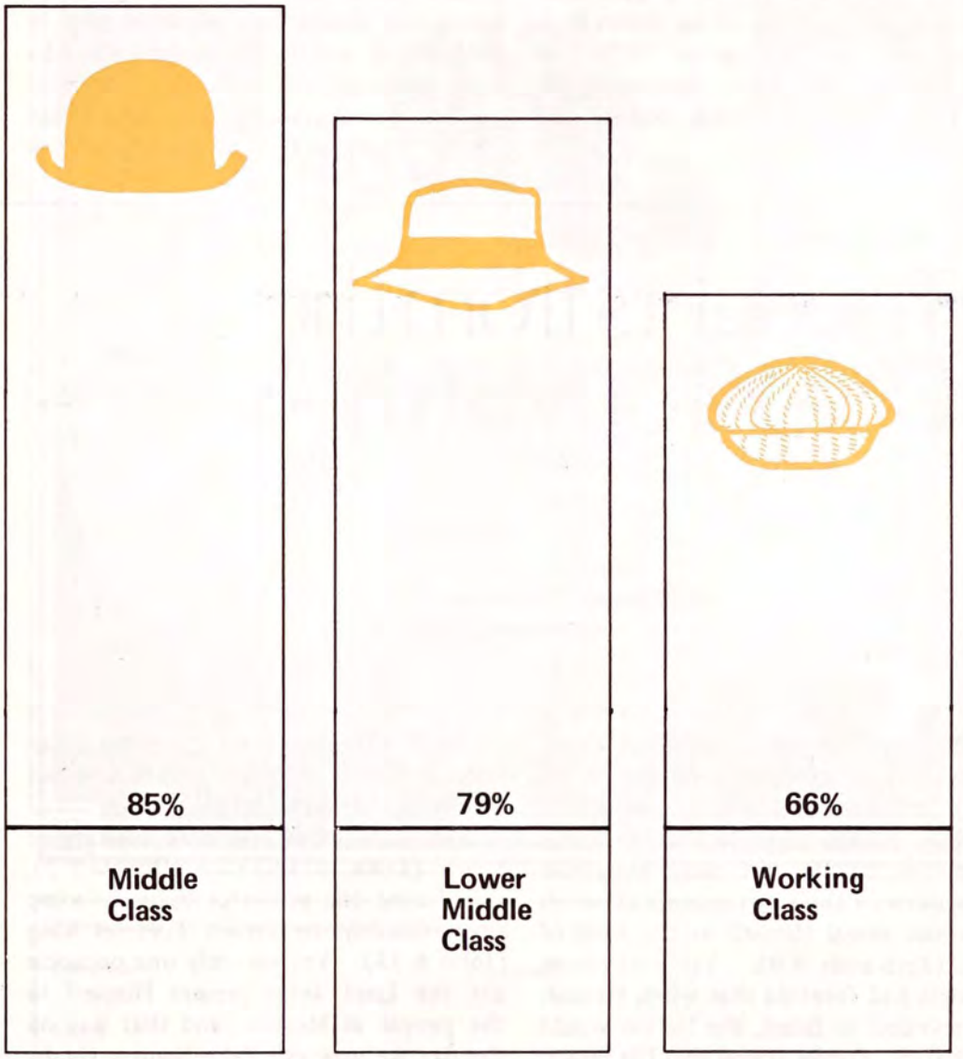
% readership/age groups



encyclopaedia

BIBLES AND BOWLERS

% population/class divisions



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OLD OWN MORE BIBLES.

BIBLE readers are mostly over 35. In fact statistics produced in a National Opinion Poll conducted for the Bible Society would lead you to believe the typical Bible owner to be Scottish, a woman, a professional person, over 55.

A series of Bible ownership questions to people over 16 years of age shows that 77 per cent over the age of 55 own a Bible; 71 per cent own a dictionary; 59 per cent a paperback book and 41 per cent an encyclopedia.

In the 35-54 age range, 74 per cent own a Bible (three per cent less than own a dictionary), 77 out of 100 own a paperback book and 51 per cent an encyclopedia.

The younger element (between 16 and 34) are topped by paperback owners – 81 per cent. Dictionary ownership comes next (70 per cent); then the Bible (65 per cent); and finally, last again, encyclopedias are owned by 41 per cent.

Questions on the social class of Bible owners reveal that among higher and intermediate managerial, administrative or professional people 85 per cent owned a Bible personally.

Among supervisory or clerical and Junior managerial, administrative or professional workers 79 per cent had a Bible.

In the area of skilled manual workers, semi-skilled and unskilled manual workers, and people at the lowest level of subsistence (pensioners for instance) only 66 per cent owned a Bible. In fact the lower the social status the fewer books of any nature there were in the household.

"We feel that this may indicate that many lower on the scale feel that the Bible is above them", said a spokesman for the Society. "They feel it belongs to the upper classes". The Bible is a difficult book to read and perhaps as a result many people who do not read will not attempt to do so.

Thoughts from the Gospel of Matthew

by Frank Lavender

43. Jesus, the King of Israel
Matthew 21:5

DANIEL had foretold that Messiah would be the Prince of princes (Daniel 8:25; 9:25); and Zechariah had declared that He would reign over the whole earth (Zechariah 14:9). In fact, Zechariah had spoken of the exact manner in which He would reveal Himself as the King of Israel (Zechariah 9:9). Yet both those prophets had foretold that when Messiah was revealed to Israel, the Nation would reject Him. Daniel stated that His revelation would be immediately followed by His death (Daniel 9:25-26); and Zechariah said that His death would be at the hands of the Nation (Zechariah 12:10; 13:6-7). The prophets therefore proclaimed the incredible fact that Israel would slay her own Messiah.

The Lord Jesus was born as King of Israel (Luke 1:32-33; Matthew 2:2), and during His powerful ministry some tried forcibly to crown Him as king (John 6:15). Yet on only one occasion did the Lord Jesus present Himself to the people as Messiah, and that was on the day we now call Palm Sunday (Matthew 21:5); He revealed Himself to Israel exactly as Zechariah had said He would. The enthusiastic crowds received Him as the Son of David (Matthew 21:9); yet Jesus knew that He was actually entering Jerusalem in order to die. Four days after He had ridden triumphantly into the city the mob was howling for His blood (Matthew 27:22-25). So Jesus died, as He had been born, as King of the Jews (Matthew 27:37).

Although the Lord Jesus died such a death, and for whatever reason Pilate may have put that superscription over His cross, the title, "King of the Jews" is no mockery. Daniel shows that Messiah who was "cut off" by a cruel, vicious death, will reign over an everlasting Kingdom (Daniel 7:14, 27). Zechariah speaks of a time, which is still future, when Israel will repent of her rejection of Christ, and that He will then be crowned King over all the earth (Zechariah 12:10; 14:9). The hands that bore the nails at Golgotha will then hold the earth's sceptre; and the head that was crowned with thorns will wear earth's crown, and He will reign as King of kings and Lord of lords (Revelation 19:16). By the almighty decree of our God, all history is leading inexorably to the glory of that great day (Philippians 2:9-11); the ominous events of our time can only lead to the revelation of the King. Hallelujah!

GEORGE HILLMAN RETIRES

ANOTHER milestone in the history of the Elim Pentecostal Church, Letchworth was reached when George Hillman retired after forty-five years in the Elim ministry, the last fifteen years which were spent in Letchworth. About 100 members and friends gathered together on Saturday, August 28th for a tea organised by Mrs. Margaret Goodwin and the ladies of the church. The tea was followed by a special service, conducted by Pastor H.W. Greenway, who has been a personal friend of Pastor Hillman for many years.

Mrs. Goodwin presented Mrs. Hillman with an electric food mixer, and she thanked her for her many year's service as president of the sisterhood. Mr. G.H. Thompson, the Secretary of the church, then presented Pastor Hillman with a cheque on behalf of all the members. Both he and Mr. J. Mason, church Elder, spoke warmly of Pastor and Mrs. Hillman's work in Letchworth over the past fifteen years. This was Pastor Hillman's second celebration as the young people gave a special party in the form of a "This is your Life" programme, organised by Tony and Linda Summerfield the young people's leaders. There was a telegram from the members of his first church at Salisbury; tape recordings were played from members of the Elim Churches at Ealing and the Isle of Wight. Mr. and Mrs. L. Holmes from Ipswich spoke about Pastor Hillman's work there during the early part of the war; Mr. and Mrs. Rex Green with their three children travelled down from Coventry; Mr. Albert Ardley a former deacon at Barking, spoke about his work with Pastor Hillman on the new church in Barking; Mr. and Mrs. W. Ingram formerly of Pontypridd represented the congregation there, and Miss G. Holmes and Mr. J. Mason spoke about the last fifteen year's work in Letchworth.

On Sunday, August 29th Pastor Hillman conducted his last services as the minister, though he and his wife will be making their retirement home in Letchworth.

George Hillman

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May Osman's Page

I HAVE been very concerned to read of several children who have been the victims of bullying at school. I'm sure you will have heard or read of Sherry Jemmett, 13 years old from Faversham, Kent, who ran away from home last week, and Carole Harrison, aged 15, who took twenty-four tranquillisers and tried to commit suicide after being beaten up by girls from her comprehensive school at Aldecar; fortunately, she did not die: but Tina Wilson, from Southampton, committed suicide after being persecuted unmercifully by classmates. Peter Ashcroft was set on fire; Ian Barker had both his arms broken; Susan Spencer was thrown downstairs and kicked while unconscious, and so on.

What is happening at our schools? I think Christian parents have a duty to their children, not only to provide food and clothes and a warm home for them, but they need to take an interest in the child's life at school. We need to be constantly on the watch over our children and every parent must make time to question their children about what kind of day they have had at school, how they coped with their lessons and what they had for school dinner and how they spent the time in the playground. I don't suggest that you make is sound like an inquisition but let them see that you are interested in every aspect of their life.

I know from experience with my own sons that Christian children are sometimes picked on by other children. I well remember my young son Peter coming home from Grammar School telling us that he had deliberately not answered two questions in the scripture exam, so that he would get lower marks.

He said "I'm already top of the class in scripture and some of the boys call me Angel Osman or The Vicar and they take the mickey out of me". So he used to get involved in fights to show he was just as tough as them. Fortunately he was able to look after himself and bullying had not reached such high proportions when he was at school.

Silence. One headmaster in the Midlands said "All the schools I know go to great lengths to conceal cases of extreme bullying or attempted suicides and the local authorities do the same. Nobody likes to keep records of bad news".

To my mind I think it was wrong to abolish the cane from school life! Just a moment before you fly off the handle! I do *not* believe in indiscriminate beating by any teacher, but I do think the Headteacher should be able to apply the cane to those who persistently misbehave. This should be the ultimate deterrent after all else has failed. You may disagree with me, and you are entitled to your opinion, but I believe in Bible maxims and there we find *"If they break my statutes . . . then will I visit their transgression with the rod, and their iniquity with stripes"* (Psalm 89:31,32). *"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes"* (Proverbs 13:24). Note this does not suggest indiscriminate beatings but "betimes" – or when it is really necessary. *"The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame"* (Proverbs 29:15). *"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him"* (Proverbs 22:15).

Let's face it, religious instruction is slowly being abolished from our schools and the high moral standard is declining. I believe that the majority of our school children are good, nice children and they should be protected from the few beligerant bullies. In some cases school teachers need protection from these bullies. Some boys of 15 years of age are as big as some men, and I know one school teacher who was given a black eye by a tough pupil. Violence is abounding in our day and we must pray for the children of our land that they might enjoy their schooldays and not be under a constant threat from bullies. God can meet the hardest heart and we need to pray for the bullies themselves, that they might find Jesus as their Saviour, for even their souls are precious in the sight of God.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, October 18th

ISAIAH 40:12-31

"To whom then will ye liken God?" (v.18)

J.B. PHILLIPS once wrote a book with the title, *Your God is too small.* Isaiah pictures God as sitting above the earth; before Him, even nations are counted as but dust. Yet men are so foolish that they have a very inflated conception of their own importance. When we look up to the heavens we can see something of the immensity of God's creation; the Creator must be larger than the thing that He has made; yet, the wonder is that the Almighty come to where man was (and sinful man at that) and He *"gives power to the faint"* (v.29).

What a great God we have.

Tuesday, October 19th

ISAIAH 41:1-16

"Fear thou not; for I am with thee" (v.10).

BOTH men and nations can rest in this promise.

The people of God were only few in number when the Lord chose them. *"The Lord did not set His love upon you, nor chase you, because ye were more in number than any people . . . But because the Lord loved you"* (Deuteronomy 7:7).

Our confidence must never be in ourselves, but we can have confidence in God; with such confidence we need fear no man.

Wednesday, October 20th

ISAIAH 41:17-29

"Shew the things that are to come" (v.23).

MAN is essentially a creature of time. Some men spend their time regretting the past (which can never be recalled– others live in doubt and uncertainty with regard to the future. Time is not the same with God, this gives us hope for the future, for that is in His hands. The false gods could not help in the present and the future was out of their control.

The future for the believer is full of promise. None of God's promises have ever failed.

Thursday, October 21st

ISAIAH 42:1-9

"A bruised need shall he not break" (v.3)

THE SUFFERING SERVANT is now introduced. His mission is outlined. *"to open blind eyes, to bring out the prisoners"* . . . (v.7). When the Son of God began His public ministry He came to the poor, the needy and the neglected. He did not come into the world to condemn us but He came to rescue and redeem. He came to serve and to suffer. When we are bruised and beaten in the battle of life he comes to us and binds up our wounds.

Friday, October 22nd

ISAIAH 42:10-25

"I will lead them in paths that they have not known" (v.16).

IT IS a terrible thing when God is angry. Before Him mountains move and nations totter and tumble, even such a privileged people as Israel erred and strayed. How could they put their trust in images that were made by their own hands? Yet God would lead them, even in the darkness. When we see a blind person walking so confidently we are reminded that God has called us all to walk by faith and not by sight. When we walk by faith we only need to know the next step, there is firm ground beneath our feet.

Saturday, October 23rd

ISAIAH 43:1-13

"I work and who can hinder it?" (v.13) RSV).

GOD stands supreme above the warring factions of the world, but He is not remote for He is working out His own plan and purpose in the lives of men and nations. The nation of Israel were not just the object of God's interest; they were recipients of His love *"I have loved thee"* (v.4). Those who have known God's love must now go and declare His love to their fellows. *"Ye are my witnesses"* (v.10). *"For the love of Christ constraineth us"* (2 Corinthians 5:14).

Sunday, October 24th

ISAIAH 43:14-28

"Thou hast not brought me . . ." (vv. 23,24)

AFTER God had done so much for them, the people were still far from being grateful; they took everything that God had to offer, but they forgot to return their thanks. When Christ sent the ten lepers back to the priest only once took the trouble to seek Him out in order to return his thanks (Luke 17:11-19).

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BIRTHS

HACKETT. On September 20th, to Pastor and Mrs. Ted Hackett of Falmouth, God's gift of a son, Phillip James, a brother for Steven (Proverbs 10:22).

MARRIAGES

DAVIS-EVELEIGH. On September 4th, at Elim Providence Chapel, Exeter, Gillian Eveleigh to Michael Davis. Officiating minister: John H. Sainsbury.

HEATHCOTE-RIVERS. On September 25th, at Elim Pentecostal Church, Cheltenham, David William Heathcote to Joan Rivers. Officiating minister: Raymond Smith.

RYAN-DUMPER. On June 5th at Elim Providence Chapel, Exeter, Elaine Dumper to Michael Ryan. Officiating minister: John H. Sainsbury and Adrian Riley.

COMING EVENTS

BATH. October 16. Elim Pentecostal Church, Charlotte Street. 1st Anniversary Celebrations of the Trowbridge Church. At 7.30. Preacher: L . Middleton, with the Aberdare Choir.

BLACKPOOL, Marton. October 16-17. Elim Pentecostal Church, Fredora Avenue, 17th Anniversary weekend. Saturday at 7.30. Sunday at 10.45 and 6.30. Preacher: J.C. Smyth. Commencing October 21. Series of Bible studies on the Tabernacle in the wilderness, conducted by Stanley Beresford. Each Thursday until November 11, and November 25 at 7.30.

CAERPHILLY. October 17-21. Elim Pentecostal Church, St. Fagan's Street. Special visit of Richard and Sarah Michskalski (Seattle, U.S.A.). No service on Monday. Weeknights at 7.15. Sunday at 11 and 6.30. Convener: John G. Cooper.

CAERPHILLY. November 3-4. Elim Pentecostal Church, St. Fagan's Street. Visit of H. Popof (of *Tortured for Christ).* Two nights only at 7.15.

COVENTRY. November 13. Sibree Hall, Warwick Road, Town Centre. Visit of Ron Jones and the New Creation Singers at 6.30. Admission by (free) ticket only. Obtainable from Laurie Lambert, 3 Old Mill Avenue, Cannon Park, Coventry. Please enclose S.A.E. November 13. Elim Pentecostal Church, David Road. Presbytery Youth Seminar at 3.

EAST HAM. November 6. Elim Pentecostal Church, Central Park Road. East London Missionary Presbytery Rally at 7. Taking part: Olive Jarvis, Catherine Picken, Alan and Anne Renshaw and Leslie Wigglesworth. Supporting items.

KIRKINTILLOCH. October 16. The Lenzie Academy School, Larch Avenue. Scottish National Youth Rally at 3 and 6.30. Preacher: B.G. Edwards. Musical ministry by "The Aberdeen Youth Chorale". Enquiries: Pastor W. Dunn. Tel: 041776 7184.

KIRKINTILLOCH. October 23-24. Elim Pentecostal Church. Film: "The Cross and the Switchblade". Admission by ticket only, at 25p. Saturday at 7.30. Sunday at 8.15. Tickets available from: Pastor W. Dunn, 71 Oxford Street, Kirkintilloch. Tel: 041 776 7184.

LOUGHBOROUGH. October 15-17. Elim Pentecostal Church, Ashby Road. Anniversary Services. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 7.30. Preacher: A.R.T. Whittall.

MERRIOTT. October 16-21. Elim Pentecostal Church, Hitchen. Revival Campaign. Preacher: Brian Richardson. Sunday at 11 and 6.30. Weeknights at 7.30. To be followed by two special meetings on October 27 and 28. Conducted by Ray Hughes and teams from Yeovil. Convener: I.R. Moore. Please pray for us.

PORT TALBOT. October 24-31. Elim Pentecostal Church, Dalton Road, Sandfields. Evengelistic Crusade, conducted by American Evangelist, Larry Frick. Weeknights at 7.15 (except Friday), Sundays, 10.30 and 6.30. Musical ministry by "Shalom". Singers and Sunday school scholars. Special Youth Rally on Thursday, October 28.

RETFORD. October 16. Town Hall, Market Square. N. Midlands Presbytery Evangelistic Rally with Hull Evangel Choir at 7.30. Preacher: I.W. Lewis. To be followed by regular services from Sunday, October 17. Henderson Hall, New Street at 10.45 and 6.30.

SPARKBROOK, Birmingham. October 16-21. Elim Pentecostal Church, Golden Hillock Road. Annual Convention. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: J.R. Brown.

STIRCHLEY, Birmingham. October 17. Elim Pentecostal Church, Hazelwell Street and Pershore Road, Education Sunday Service at 6.30. Preacher: Rev Ken Mullis, M.A., B.D., Tutor at Westhill College of Education. Converner: J.B. Coleman.

TROWBRIDGE. October 15, 17. Assembly Room of the United Church, Church Street. First Anniversary celebrations. Friday at 7.30. Sunday at 6.30. Preachers: C. Kinghan, L. Middleton and D. Ward. Musical ministry: Aberdare Choir.

WEST KIRBY. October 10-17. Elim Pentecostal Church. Grange Road. Evangelistic Crusade conducted by Larry Frick, U.S.A. Special Teaching ministry and prayer for the sick. Details: Telephone: B. Grist, 051 625 1186.

WHITLEY BAY. Pioneer Crusade continues in the new Elim Church, Oxford Street, conducted by Pastor A. Tee and team. Sunday at 11 and 6.30. Weeknights at 7.30. The sick will be prayed for in every service.

YEOVIL. October 26. Westland Sports and Social Club. Chord of Love present Christian Musical "Living Waters". At 7.30. Tickets 50p. Available from Ray Hughes, 141 St. Michael's Avenue. Info: Yeovil 4544.

ITINERARIES

The President (John H. MacInnes):
October 16, Weymouth; 17, Yeovil a.m, Merriott, p.m; November 6, Kensington Temple (Presbytery Rally); 7, Kensington Temple; 8, Lane End; 9, Aylesbury; 10, Watford; 11, High Wycombe; 13, Finchley; 14, Reading.

George Canty:
October 24-November 11, Trealaw; 12-14, Southall; 16-25, Epping; 27-December 9, Oxford; 12-19, Grimsby.

Frieda Grossen:
October 16-17, Ipswich; 18, Clacton; 19, Colchester; 20, Braintree; 21, Dunmow; 22, Maldon; 24, Southend; 26, Ashington; 27, Rayleigh; 28, Westcliff; 29, Leigh-on-Sea; 30, Bowers Gifford; 31, Chelmsford.

London Crusader Choir with Douglas B. Gray:
October 16, Colchester; 30, Sheerness.

David and Margaret Mills:
October 28, Barnsley; 29, Rotherham; 30, Sowerby Bridge; 31, Dewsbury; November 2,

Wrenthorpe; 4, Huddersfield; 6, Halifax; 7, Knottingley; 9, Mosborough; 10, Bradford; (afternoon and evening); 11, Sheffield.

Catherine Picken:
October 23, Crawley; 24, Hastings a.m; Bexhill p.m; 26, Eastbourne; 27, Newhaven; 28, Brighton Lanes; 30, Preston Park; 31, Southwick a.m; November 4, Ryde; 11, Hadleigh; 14, Basildon; 16, Chelmsford; 17, Ingatestone; 18, Maldon; 21, Rayleigh.

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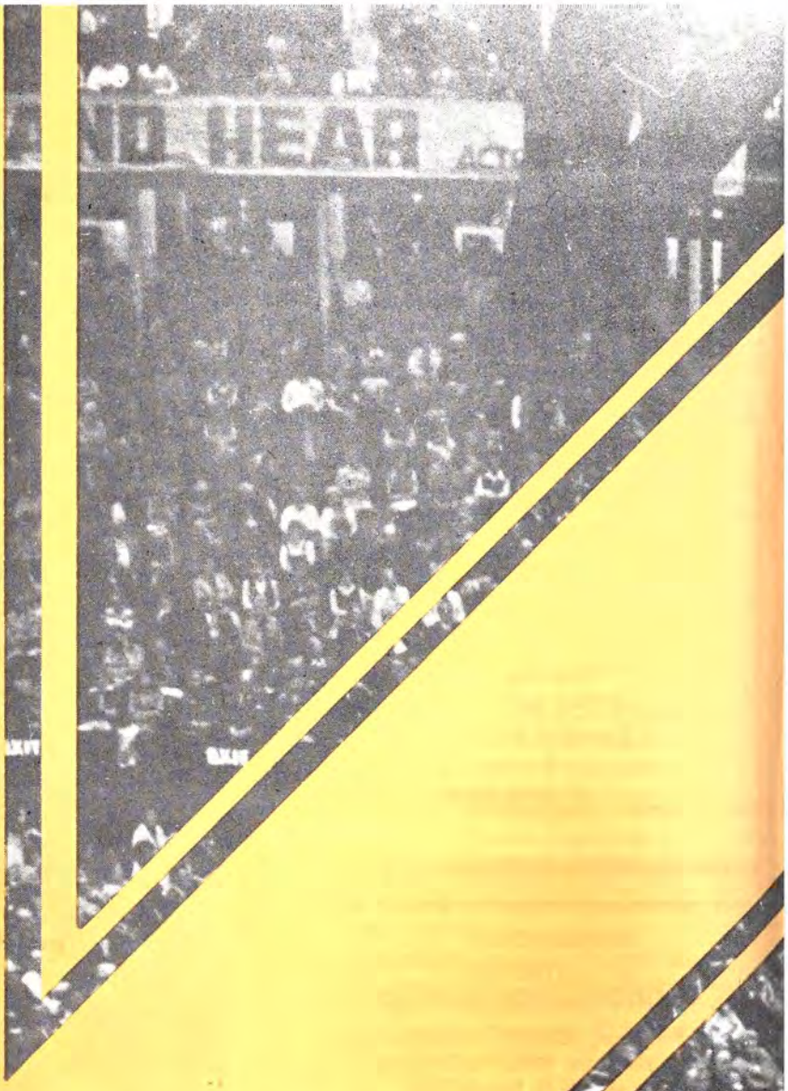

Top. Fanfare of trumpets on opening night
Middle. Section of the platform party
Bottom. Lee College Choir, U.S.A.

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

OCTOBER 23rd, 1976 / PRICE TEN PENCE

NONE CAME HERE TO PERFORM–THEY CAME TO MINISTER

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

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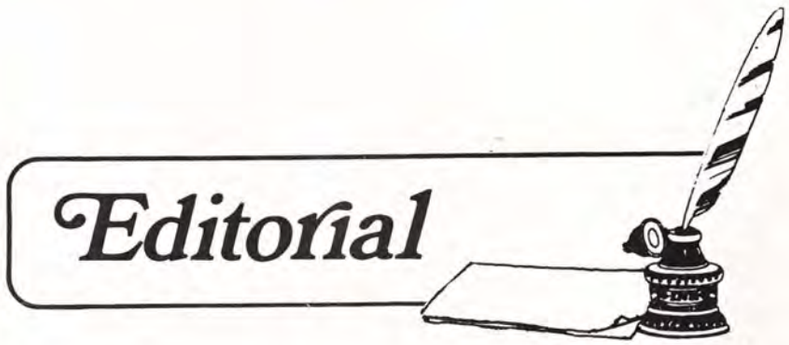

WE are now having to settle down once again to the daily routine after the close of the World Pentecostal Conference. It was thrilling and exciting to meet fellow believers from so many countries. To know that within little more than the space of a man's lifetime the Pentecostal Movement has grown to such a size is surely a wonderful thing

Shortly afterwards we read the claim of the Mormons, who reckon that they are the fastest growing religious group in Great Britain. During the World Conference I passed one of their buildings in Exhibition Road, near to the Science Museum in Kensington.

Now it is true that one can make almost anything of statistics, and Mormons are rather good at doing just that. There were more Mormons in Great Britain in 1860 than there were in 1960. Their world-wide membership today is about 3½ million, and they began in 1830.

To talk about being "the fastest growing" is about as realistic as a man boasting that he is the fastest runner in a long distance race when he has a sudden burst of speed after a few miles.

Some movements have shown remarkable bursts of speed; as did the spiritualists after the first world war, or the Mormons in the 1830s, but for sustained growth world wide (though we do not deny that this is not being repeated to the extent many of us would like to see in Great Britain) there are no people anywhere that are showing such rapid and consistent growth as the Pentecostals.

Jehovah's Witnesses keep even more elaborate records; they publish them in their *Yearbook* and the same figures are printed every January in the *Watchtower.* They look very impressive, but when those two young men next stand on your door step for half an hour, don't forget they will have clocked up an hour between them; if you can't finish the conversation and they come back again they will put down another entry on the record sheet.

Numbers can be dangerous things to play around with; let us thank God for those who have been reached, but we must never forget that the number who are still untouched is always much larger.

We thank God for 20 to 30 thousand at the World Pentecostal Conference, but that does not even make up a good gate at a major football match on a Saturday afternoon.

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FRONT COVER: Lee College Choir at the 11th World Pentecostal Conference — *David Butcher.* Other photographs by H. Newport-Gwilt.

World event not noticed by Fleet St.

GLARING instances of Fleet Street's implacable determination to offer no religious news to the benighted British readership are many, but none reached such brazen and disgusting lengths as the news black-out on the World Pentecostal Conference. It was total, so far as I have been able to ascertain.

Grubbing British journalists twist everybody's heads to gawk at any girl shamelessness enough to undress before their cameras, or to make sure they see the latest scruffy demo of ignorant militants.

Numbers. Russians sit down with Americans, Bulgarians with British, and worship together, yet, except for the radio and television departments, they all treated it as inconsequential. That the numbers and business strength of the Pentecostal movement today is such that if they cared they could cripple the economics of some Communist states, vastly exceeding the numberings of any other groups in those countries, this is kept back from the public. So the average citizen goes blithely on in his presumption that the church is finished, unaware that in London there was a representative gathering of a revival of greater than has ever previously been known since the Church began.

However, we are not griping. This is the world – characteristically. We simply see what sort of world it really is – that is what I am saying.

There are other indications. For example a Pentecostal usher and a paid Royal Albert Hall official met in that place. The former answered the other's questions about what all these people were, and mentioned that on Saturday they would have a Communion Service. The official said "O yes, I know. I see'd a Communion service once – in a church".

Question. As I said, both televison and radio took constant interest. In one radio interview I was asked, as were others, "What is the Conference for?". In fact we have our own definition of conference, and also of the word delegate. Everybody was a delegate who wanted to register. There was no discussion either except between private visitors. The conference had rather higher aims that mere yackity yack. We were intent on more than words and windy resolutions that achieve so little. We entered into the realms of real power – the power men really need, moral, spiritual power which alone can effectively change society.

Nostalgia. The Conference was full of unforgettable moments which I shall always treasure and which already touch me with nostalgia. To see a Swiss choir with their Alpine horn players sitting side by side with a forceful 100 strong choral group from Texas – it was worth all the expense and loss of sleep involved. Many thought so, including a member of that Houston choir who sacrificed 50,000 dollars (£28,000) to be there. After all it cost Christ His life to get us together.

Barriers. Having sat dozens of times in Elim rallies in the Royal Albert Hall it was strange to sit there and feel we were surrounded by "foreigners". (Of course the British think they are not foreigners, and everybody else is). Yet what a constant joy it was to meet those foreigners and find they were our spiritual kith and kin; racial and national barriers meaning absolutely nothing at all, with none of the bitter rivalries of other world events, as in the so-called sport events of the Olympics. The walls of Jericho still fall flat before the power of God, but those inside and those outside reach over to embrace, shake hands, and rejoice together. It makes the world the wonderful place we all feel it was meant to be, rather more effectively than all the "settlements across the board", by our wealth distributors.

I cannot get over the fantastic texture of those congregations and platform. Even Governments, such as the U.S.S.R. had to be involved to get these people together. And

by **George Canty**

(continued overleaf)

what people! There high up in the balcony were fifty-three Brazilians, including pastors of churches bigger than many towns. Sitting together were half a dozen outstanding Pentecostal preachers and leaders who were content to be there for the week, taking no other part. Musicians who in their own right would be major attractions for special occasions took some minor part, or none at all. A German tenor rises, almost anonymously and lifts his soaring voice to express "O how I love Him" in notes which would have sent an opera audience into wild applause, then sits down with leaders of the whole Pentecostal world who remain quiet while Herbert Court speaks with tongues spontaneously and an unknown lady in the stalls interprets through the gifts of the Spirit. It was unforgettable.

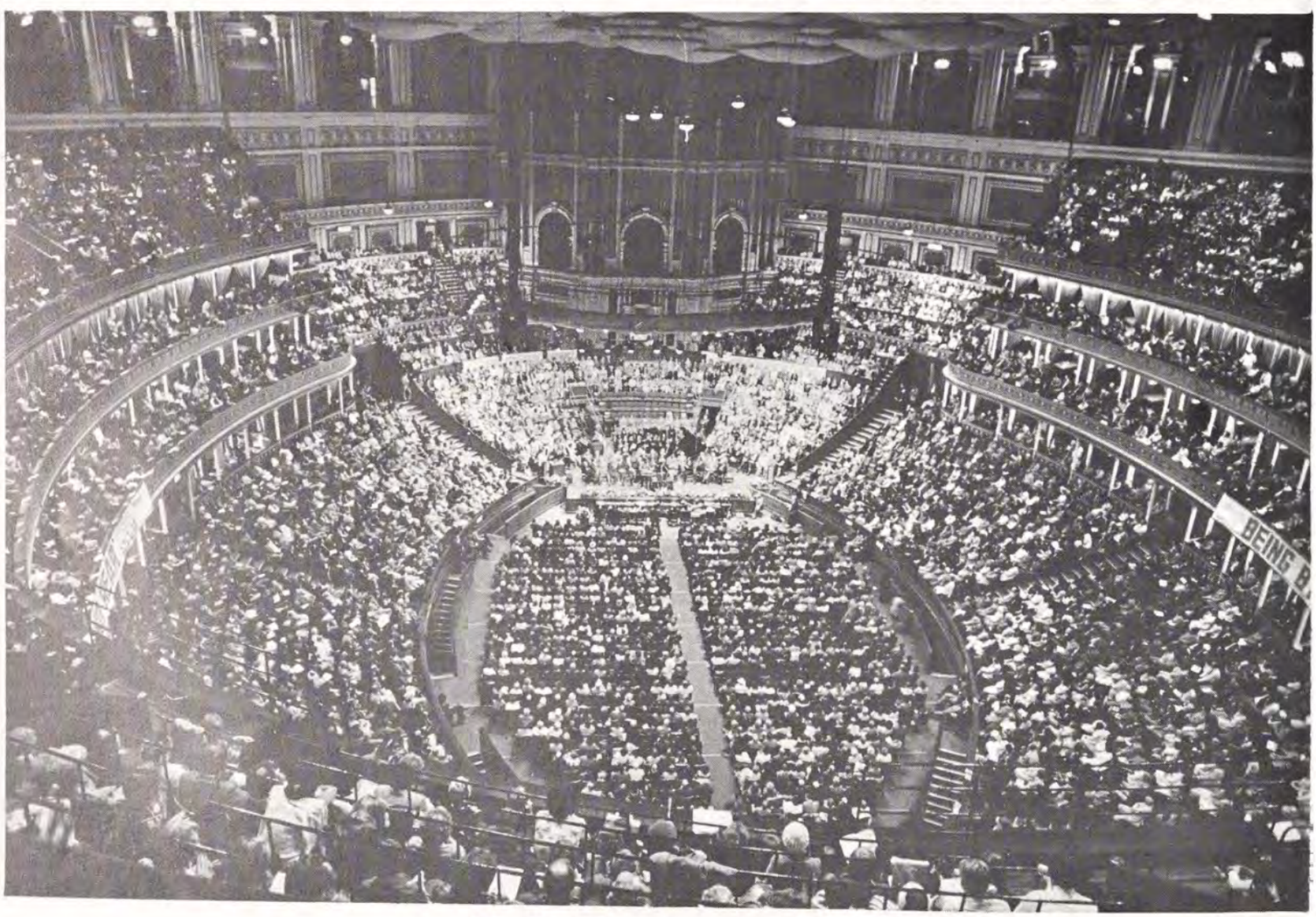
Crowds. Some nights there could have been a few more crammed into the halls, while thousands wanted to be there – indeed many turned away. Fear of not being able to get in meant that even London churches made no arrangements or even any announcements of the meetings. That there could have been a far longer series of meetings emerged as the Conference went on. We seem to be underestimating what God is doing, which is thrilling to be able to say.

I usually arrived at the Royal Albert Hall about 5.30 p.m. and saw it begin to fill from that hour, and still not empty, despite the physical pushes and annoyance of some officials at past ten o'clock. Music and worship usually lasted more than 3 hours, and all too short. Not even the most enthusiastic Sir Henry Wood promenaders can equal that.

One found oneself sitting beside unexpected people. The editor of a world-circularised magazine, or the head of some vast organisation a million strong, or somebody from behind the Iron Curtain or the Antipodes, and I saw a delegate with his badge reading "Greenland" listening to a pastor from Indonesia leading in prayer. A plainly dressed and plainly spoken Yorkshireman with broad vowels was chatting to a colourfully-jacketed black American Pentecostal with a deep South drawl and checked trousers. It might be forgiveable that the Press don't report this kind of unique mixture, though they report much less significant and much less interesting stuff. What is not forgiveable is to ignore the whole phenomenon of this social revolution. It is a case of the Press simply not fulfilling their public obligations.

When thousands of people each one representing thousands more come together and raise their voices and clap in devout adoration of Christ in a fashion never known before in religious history then the sound of that rain is something that ought to make kings get in their chariots and move. When Kensington, where the best dressed people in the world are reputed to be seen, is invaded by this new thing, it is surely to be reckoned with.

The world never reckons on God. It is like a churning mass of corruption, mistaking destruction and movement for development, forgetting that a Hand is cutting out the evil and preparing it for the fire. That fire is already lit. Evil overtakes evil in the highest circles from the UNO downwards. One-time peace pledgers in the church swing to pay freedom fighters to kill and main as the logical consequence of their social religious programme. The old Gospel becomes the radical force. Men sat in that hall whom Governments fear, though they will never handle a weapon, but they will praise their way to victory over the world and its evils. The King is coming. Here was His vanguard.



Scene from the gallery of the Royal Albert Hall during the 11th World Pentecostal Conference

FOR SUCH A TIME

by **Tom W. Walker**

"BOMBS . . . FLOOD . . . FIRE" said the discreet notice in heavy, black capitals. It was there for all to see, right there on the line of your eye as you went to the enquiry desk. The building was County Hall, London, on the opposite side of Old Father Thames from imperturbable Big Ben – though, come to think of it, even that famous clock gave up and stopped a few days earlier.

"If you see a parcel or bag left unattended . . ." the poster in the Underground train warned, telling you what to do, if . . .

Security. We were later to be admonished in Westminster Central Hall. No cases, coats, bags or parcels were to be left in the Hall even in the intervals; "security"had spoken.

"We are in it up to the neck" moaned the headline. The Pound was sinking, indeed it was all but gone. Britain's economy had to be bolstered by the International Monetary Fund.

Such was the background to the beginning of the eleventh Pentecostal World Conference in London. It was a Symphonic Pathetique with a vengeance. Evidence of the violent, failing generation were plain to see.

Hope. On the opening evening, however, there was hope. Dr T.F. Zimmerman, Chairman of the Presidium of the Conference, was introduced by the Secretary, P.S. Brewster. The welcomes from the Chairman were fulsome, and they turned out to be prophetic. Some 400 leaders of world Pentecost were gathered for a simple buffet and a "getting-to-know-you" session. Almost 90 countries were represented and, as leader after leader revealed his name, his movement, his office and his country, a moving, glorious, challenging picture was unveiled. Russia and U.S.A., Rhodesia and Nigeria, South Africa and New Zealand, Bulgaria and Hong Kong – on and on the kaleidoscope of world geography moved, in random patterns of fascinating colour and shade. Words like "epoch-making", "significant", "relevant" and "vital" had come from the Chairman's lips – and he was right as the great World Conference bountifully proclaimed. We were not surprised when we were told that some of our Eastern European colleagues had found it difficult to gain sleep that night because they were so moved by the warmth of the atmosphere. It was that kind of occasion. Peace, harmony, unity, joy, warmth of welcome abounded. This could have been formal, dull, repetitive, even boring, but it was most certainly not. As the opening event drew to a close, handshakes, embraces, cries of glad recognition, expressions of rapturous welcome characterised the whole harmony that was to become even more evident throughout our wonderful Conference. "One accord . . . of one mind" the Bible proclaims as to the first Pentecost. The 1976 Pentecost was exactly the same.

Reception. Then the Tuesday afternoon provided another opportunity to see what the Christian faith can mean even in a modern, violent setting. The Advisory Committee is international, the Host Committee was British, representative of the Pentecostal Movements of the United Kingdom and Ireland. Their members plus some Executive Council members had been invited to meet the Deputy Leader of the Greater London Council, Councillor Illtyd Harrington. This gentleman kindly welcomed us to the Council Chamber and the International and national leaders were intrigued by the beautiful debating chamber of the governing body of the whole of Greater London. The Councillor told us that the annual budget for London stands sixteenth in the world, a staggering fact. What stirred us, though, was to hear the Welsh cadences of our host reading the Scripture. "Except the Lord build the house" he began and started to apologise because eye trouble made it difficult for him to decipher the small print. "They labour in vain that build it" came like the swelling murmuring of the waves of the sea as a hundred Pentecostals took up the familiar, beloved words. They know their Scripture, these Spirit-filled Christians! "A new heaven and a new earth" were the words next to come from the lips of Councillor Harrington. He obviously thought of the Bible statement as by reference to this world and social conditions. As we thought of our violent society, with its fears, greeds, inequalities and separations, we could feel that he had something. As P.S. Brewster replied most fittingly to the welcome given on behalf of the great old city, we were at one with his sentiments and we joined most heartily in the prayer in which he took the lead.

The party was taken to a reception room and enjoyed refreshments and many of the delegates took the opportunity to view the London scene from the terrace. There was the river, known affectionately as "Old Father Thames". There was the so-called "Mother of Parliaments". Here were the representatives of world-wide Pentecost. Numbered in millions, spread across the globe, this Movement, only seventy years old, has epitomised the power, the dynamic of the moving of the Holy Spirit.

God has brought us to the kingdom "for such a time as this". The message of Jesus Christ, Saviour, Healer, Baptiser in the Holy Spirit and Coming King is today's vital good news. There is hope and salvation for all who will repent and believe, as much now as when the Holy Spirit was first outpoured.

News

Good news goes overseas

DEMAND for the Good News Bible from countries outside the UK has been brisk even before the October 11 publication date.

The Bible, the latest translation of the Bible in easy-to-read English, is being published by The British and Foreign Bible Society in association with William Collins.

Two thousand copies are to be rushed to South Africa by air ready for the first day of sale and another 48,000 will follow by sea.

A 45,000 shipment is being prepared by Australia and 30,000 are wanted in Ghana. An import licence has been granted for 7,500 in Rhodesia and orders are being placed for deliveries to Belgium, Sweden and Greece and many other countries.

U.S. telecast reaches millions

SPRINGFIELD, Mo. The first serial release of "Turning Point", the new one-half hour, full-colour telecast sponsored by the American Assemblies of God, was aired on KTLA-TV, Channel 5, Los Angeles, beginning Saturday, August 21 at the prime time viewing hour of 9.30 p.m. KTLA-TV has a broadcast range that extends from Santa Barbara to San Diego, Calif., with a potential of 12 million viewers.

According to Lee Shultz, producer of the telecast, the first series featured such guests as Dr. Howard Thomas, football star Denny Duron, Ringmaster Austin Miles, Indian artist and minister Charlie Lee, former motorcycle gang leader Doug Carroccio, and gospel singer Evie Tornquist.

Each individual told of a "turning point" in life that resulted from a personal encounter with Jesus Christ.

Host David Mainse interviewed the guests as they relate testimonies demonstrating how Christ changes men and women in all walks of life. Collegiate vocalists complement the programme's message to viewers that they too can have a turning point in life.

"Turning Point" is the Pentecostal denomination's first thrust into television. The programme will supplement the church's international radio program "Revivaltime" which began in 1953 and is now broadcast on more than 600 stations weekly.

Mr. Shultz stated the telecasts present the message that through Christ people can overcome their problems. They are not meant to be "a promotional tool for the Assemblies of God – not a billboard".

The Assemblies of God is said to be the largest and fastest growing Pentecostal denomination in the world with more than six million members worldwide. They have 9,000 churches and more than 20,000 ordained and licensed ministers in the United States.

Price increase

WORD records of Park Lane, Hemel Hempstead, HERTS announce a price increase as from October 1st on their records. The budget records will be increased from £1.50 to £1.75 and the full price records from £2.75 to £2.99.

World Conference Broadcast

SINGING from the World Pentecostal Conference will be featured in the Sunday half hour broadcast on Radio 2 at 8.30 p.m. on Sunday, October 31st. The Conference Choirs will be conducted by Douglas B. Gray and the Hymns are introduced by Douglas S. Quy. Also included in the singing will be the Swedish Ministers' Choir, Lee College Choir, Cleveland, Tennessee, U.S.A. The Revival Time Choir from Nottingham, London Crusader Choir and a Swiss Choir. The organist is Walter B. Hawkins and the closing prayer is by Alfred S. Missen.

Mr. A. Quintin Carr

MR. A. QUINTIN CARR, former member of the staff of Scripture Union, died suddenly on October 3, at the age of seventy. He had collapsed in his car after taking part in a live radio programme on London Broadcasting, in which he had been characteristically forthright in his presentation of the Christian Gospel.

Quintin Carr was born in India, the son of missionary parents. Abandoning a career in accountancy to train at the Bible Training Institute in Glasgow, he returned to India in 1930 as a CSSM and SU evangelist. First alone, and then with his wife Joyce (who had been his SU staff colleague), he travelled great distances, visiting schools and conducting missions.

When war broke out, he joined the Indian Army, and served with distinction in the Middle East, attaining the rank of Lieut.-Colonel, and being awarded the MBE.

At the end of the war, and after a short spell in a publishing firm, he rejoined the SU staff with triple responsibility for camps, holiday missions and schools work. He will be remembered particularly as a preacher and children's speaker, as the leader of the seaside mission at Bude, as the organizer of Broads' Cruises, and as one of the pioneers of the Inter-School Christian Fellowship.

He leaves a widow and two sons.

New reader workshop

CHURCHES who want to spend an interesting evening studying the problems of illiteracy should use the New Reader Workshop material being provided by the Bible Society.

The Workshop supplies material for a lively evening to help teenagers or adults study the problems facing the two million illiterates in Britain and the difficulties facing the Bible Society as it seeks to translate the Bible into an easy reading form for them.

Material in the Workshop includes an ideas sheet, a poster set, a background document on the New reader situation, samples of English new reader Scriptures and a special worksheet.

Other material such as the Society's Reading Together Plan and a 16mm movie film "New Light New Hope" which shows the illiteracy programme worldwide can also be obtained from the Bible Society.

Anyone interested can contact the Action Centre, the Bible Society, 146 Queen Victoria Street, London EC4V 4BX.

FROM ALL THE WORLD THEY CAME

Report on the World Pentecostal Conference

by **D.W. Cartwright**

THE Conference began with an introduction meeting of World Pentecostal Leaders at which some 280 were present; the final climax was reached on Saturday, October 2nd, when there was a great Communion service in the Royal Albert Hall in the afternoon and services in the Royal Albert Hall and Westminster Central Hall at night. In total there were some twenty-one meetings and it is estimated that around 30,000 different people were present during these services. All the messages that were preached at the Conference are available on cassette and are produced by International Christian Communications for Regency Mews, Silverdale Road, Eastbourne, Sussex, BN20 7AB. They cost £2. per tape and the whole set are available in an attractive folder at a special price of £22. A record also will be available from Pilgrim Records, 1 Bath Street, London EC1V 9QA. This will be a special double album or cassette at a cost of £5.45.

So much happened during these meetings but we have simply chosen to highlight certain incidents as well as giving a few quotations. We hope in subsequent issues to publish some of the messages that were given as well as producing a number of photographs.

Tuesday, September 28th

In his opening remarks, P.S. Brewster said, "We want Jesus Christ to be the centre of these meetings".

On the opening night, the flags of the participating nations were paraded, and more than eighty were represented. Prior to the opening of the Conference, the flags of the nations were kept at Kensington Temple and more than forty nations were represented by the regular members of that church.

"We have come together from the four corners of the earth", said Ray Hughes, of the Church of God, U.S.A.

The rich musical ministry on the opening night was provided by the Swedish Ministers' Choir, who had brought their own instruments. The Lee College Choir from Cleveland, Tennessee opened with Luther's majestic "A mighty fortress is our God". Their singing was polished and anointed. The first hour each evening was packed with a fine programme of the very best in Christian music; it was a veritable feast that surely had no equal in this country.

Looking at the carefully prepared programme in which the items had been allocated an exact time, one might have suspected that too strict an enforcement of the timing might have stifled the Spirit but Dr Thomas Zimmerman, chairman of the Advisory Committee, remarked "We are subject to spiritual interuptions at any time".

The theme of the first meeting was "The Spirit of Truth".

Speaking on the Inspiration of Scripture, Dr Zimmerman remarked on the tragic consequences that follow any departure from the full acceptance of Inspiration.

"Pentecostals place high priority to

the Word of God. Unashamedly we place ourselves under its power".

"The Holy Spirit never leads you beyond the Word of God".

"Don't have a breakdown building your church; at best you are only a co-worker with God. He has said the gates of Hell will not prevail against the Church. God's truth endureth for all generations, and that includes our generation".

Wednesday, September 29th

The first day-time meeting today was held in Westminster Central Hall. The meeting was already well filled for the prayer time at 9 a.m; by 9.30 most of the seats were filled. Musical ministry in this section was provided by the Sanctuary Choir, Houston, Texas. They had come in a party of some 250 along with their minister, Austin Wilkerson, and they represented the largest single group from any church at the Conference. Also taking part as soloist was Wolfgang Blissenhach from Germany, whose rich voice was to delight us on several occasions throughout the Conference.

A number of visitors were introduced including Ralph Reed of Australia and visitors from the Philippians, U.S.A., South Africa and a delegation of some 150 from Newfoundland. Also introduced for the first time to the Conference was a delegation of six from the U.S.S.R. They were first introduced from their place in the body of the Hall when they were given a loud ovation. They were subsequently invited on to the platform where they were introduced by Dr Thomas Zimmerman who had visited the U.S.S.R. in Easter 1974. Introducing one of the leaders of the delegation he said, "If you want a seat in his church you had better come early, they have wall to wall people there and crowds spill out into the vestibule".

The ministry in this first session was provided by Tom Walker and his theme was "The balanced ministry of the Holy Spirit". He stressed the superiority of the written Word of God over both the prophetic utterance or the word spoken through the gifts of the Spirit, and it was good to see the leaders of the main pentecostal groups throughout the world nodding in agreement with his remarks.

Speaking of Paul's preaching he said, "This was God's man with God's message in God's power".

The meeting concluded just after 11 a.m. and there was a short break before the second meeting began at 11.30 a.m. Many of the delegates stopped in the hall, but a considerable number invaded the bookstalls and Bibles were sold in considerable quantities; there was a very big demand particularly from visitors from East Africa, and early in the week fresh supplies had to be obtained from the wholesalers at S.T.L. Trust, Bromley. There was a good display of pentecostal literature which also proved popular and Matthew Henry still has a considerable following.

The preacher at the second session was Dennis White, General Superintendent of the Pentecostal Assemblies of the West Indies; Mr. White was comparitively unknown before the conference but he gave a fine word which was forcefully and clearly presented. His theme was "The Holy Spirit our Guide". One quotation must suffice, but we hope to publish the whole address in a subsequent issue.

"The Holy Spirit, or the infilling of the Holy Spirit, should not only produce divinely empowered witnesses, but witnesses also who are subject to the indwelling Possessor or Guide".

The rest of the day was free and this enabled many of the visitors to at least get some sight-seeing in before the evening meeting in the Royal Albert Hall at 6.30. Once again the musical ministry before the meeting was of a very high standard and it was provided by the Sanctuary Choir, Houston, Texas conducted by Max Eleiott; the Swiss Choir also took part. The preacher was Yonggi Cho, General Superintendent of the Pentecostal Churches of Korea and minister of the Full Gospel Outreach Church, Seoul, Korea. Once again we were very conscious that we were listening to the voice of a man of God.

Thursday, September 30th

The theme for the first session was the quickening Spirit, and the preacher was G.C. Smith of Canada, musical ministry was provided by the Swedish Ministers' Choir and band. At the second session, the speaker was Reinhold Ulonska, General Superintendent of the German Pentecostal Fellowship, who preached on

(continued overleaf)

the theme, "The teaching ministry of the Holy Spirit". This occasion was a particularly interesting study in the difference in presentation between the calm, deliberate and measured tone of the German speaker's delivery and the expressive gesticulation of the interpreter.

The evening meeting singing was shared between the Swedish Ministers' Choir and musicians "Big" John Hall, Goran Stenlund and Nils Wagsjo of Sweden and The Revival Time Choir under the direction of Hedley D. Palmer. The Choir were very smartly dressed in a new uniform which was worn for the first time, and we understand this was presented as a gift prior to the conference. It was particularly appreciated by the overseas visitors that the Choir sang, "What a friend we have in Jesus" in several languages and the Swedish Ministers' Choir were particularly appreciative to have a verse in their own tongue.

Once again many visitors were introduced including groups from Ghana, Liberia, Malaysia, Germany and a number from the United Kingdom including our own beloved Joseph Smith.

The preacher was Dr Ray Hughes of the Church of God, U.S.A. a former general overseer of the Church of God; the Conference was told that during his two year period as general overseer that more than a thousand churches were opened. His subject was "Jesus, the Holy Spirit Baptizer". Dealing with the word to baptize he said this "Ordinarily means to dip, therefore the believer is immersed into or dipped in the Holy Spirit. The Word is sometimes used of dipping garments to dye them. So the baptized man is one who is dyed through and through with the Spirit. The colour and texture of his life has been changed through being immersed in the Spirit. He is Spirit-dipped, Spirit-saturated and Spirit-drenched".

He went on to ask, "If God is pouring out His Spirit today, who are you to say that He cannot?".

During this meeting it was announced that the Advisory Committee had settled on Canada as the country in which the next Conference will be held in 1979. We later learned at the Press Conference that the Advisory Committee would be meeting in June, 1977 in Oklahoma City, U.S.A. when the final decision on the exact location and date would be fixed.

Friday, October 1st

Musical ministry at the beginning of this day was provided by the Church of God in Christ Choir of Great Britain and what a brilliant picture they made, I only wished that we had a coloured movie film of their performance. The ladies were dressed in white dresses with red scarves and the men were in dark trousers and white polo necks. Listening and watching was quite an experience. The ministry was provided by Alfred Webb who spoke on the theme, "The results of the indwelling of the Holy Spirit". Later in the second session B. List of Rhodesia preached and "Big" John Hall and Goran Stenlund and Nils Wagsjo provided musical ministry.

Before the evening rally in the Royal Albert Hall, editors and publishers met in the Westminster Central Hall restaurant and there was some ninety-eight present. The meeting was convened by Robert Cunningham, editor of the *PENTECOSTAL EVANGEL* and all the leading editors and publishers of Pentecostal magazines in Africa, U.S.A., Australia and Europe were present. The preacher was Ian Macpherson. As an author and preacher with a wide experience, he delivered a challenging word, reminding the writers and editors that God had called them to the task of "bringing the Word in the world". He spoke of the itch of ink in the veins, but more particularly he talked of those occasions when God thrusts a pen into a man's hand.

The evening meeting had a particularly interesting feature in which Tom Houston of the British and Foreign Bible Society presented Dr Thomas Zimmerman with a pre-publication copy of the *Good News Bible.* He told us that the conception of this translation began in April, 1959, when Miss Annie Cressman, a missionary of the Pentecostal Assemblies of Canada working in Liberia translated various portions into Tchien and published a translation of the Gospel of Mark into a form of simple English used by Liberians. This text was examined by the translation department of the American Bible Society prior to publication and in March, 1962, The American Bible Society published Miss Cressman's simple English version of the Gospel of John under the title *He gave His only Son* together with illustrations by John Lear. Both the Cressman Mark and John proved to be highly popular in Liberia and elsewhere.

The preacher for the evening was K.E. Heinerborg, pastor of Filadelfia Church, Stockholm, Sweden. His theme was "The Empowering of the Holy Spirit". Dealing with the doctrine of the Trinity he said, "If it was possible to explain this mystery then God would be too limited to be what He claims to be".

Saturday, October 2nd

There were two meetings scheduled for the final day and the main musical ministry was provided by British groups including the Kingsway Singers from Kilsyth and a Welsh choir. The interpreters, who did a magnificent job during the conference, found Welsh a little beyond them!

There was a beautiful Communion service at which there was a tremendous atmosphere in which we were all vividly aware of the presence of God. The preacher was P.S. Brewster, who ministered under a powerful anointing.

Dr Thomas Zimmerman said, "We have used all our talents in this Conference. We have been blessed with some of the very best singing and music that I have ever heard. None has been here to perform. They have come here to minister".

In spite of the fact that a number of large groups had already left the Conference; some of the Americans continuing on pre-arranged tours in Europe and the Holy Land, there were still more than enough to fill the Royal Albert Hall and an overflow meeting had been arranged at Westminster Central Hall. Someone said the more that go away, the more that come.

On this occasion, the overseas visitors were introduced by Continents. Asia, Africa, The Middle East, Europe, Australasia, in fact it was clearly evident that this was a "WORLD" Conference. In total, there were probably 20 – 30,000 people who attended the conference.

The final speaker was Bernhard Johnson, from Brazil who preached on "The convicting power of the Holy Spirit" he declared "God is doing a new thing; it is God's day". Describing a campaign in one Brazilian city, he said that 10,000 had come to Christ in eight days, congregations had reached a total of 55,000.

There were some seven million pentecostals in Brazil and included in the delegation of 53 from that country were several ministers who had congregations ranging from 15,000 to 25,000.

The Westminster Central Hall was almost full for the overflow service, and the preachers were Yonggi Cho and Dr Ray Hughes; this service was of much shorter duration and they had both concluded by 8.45 p.m.

List of photographs

1 & 2 Flags of the nations paraded on opening night.

Colour photograph: Platform party — Friday night.

3 Austin Wilkerson.

4 Tom Huston of the Bible Society presenting Dr. Thomas Zimmerman with an advance copy of the *Good News Bible.*

5 Bernhard Johnson — Brazil.

6 Thomas Zimmerman welcomes the Russian delegation.

7 Russian delegation, with lady interpreter.

8 J.C. Smyth holds the microphone to Peter Shatrov from the U.S.S.R. as the interpreter stands by.

Some of the countries represented at the Conference . . .

AUSTRALIA
BRAZIL
CANADA
EGYPT
FINLAND
GERMANY
HUNGARY
ICELAND
JAMAICA
KOREA

May Osman's Page

Into His Care

MY husband was admitted to the Queen Elizabeth Hospital, Birmingham on September 14th (our wedding anniversary) for an operation. We had been praying fervently for months that God would heal, and that there would be no need for an operation, but divine healing is still a great mystery. So we asked God to give us a definite sign as to whether he was to have the operation or not, and the night before he was admitted to hospital he was out of bed for two hours in great distress. So we said Amen to God's will and he went into hospital knowing that in some way God would be glorified.

Before he was admitted he was sent a little booklet called *Into Our Care*, and we found this a great help. It told us how to get to the hospital (this we knew already); what to bring in, times for visiting, details regarding N.H.I. certificates and details of the procedure if you were having an operation, and so on. We were welcomed on the ward by the Sister who was a Christian, she promised me that she would take good care of him.

The operation duly took place on the Wednesday, and the specialist said later that he really needed to have it done as he had obviously been in trouble with it. We were rejoicing that he had come through the operation so well. On the next day the Anaesthetist came to see my husband and told him that he was to see an E.N.T. Specialist as there was a lump in his throat, which they had discovered whilst inserting the anaesthetic tube into his throat. Then followed a very anxious five days before he was examined by the Specialist. I kept repeating words of scripture to myself and claiming God's promises. I let our Headquarters and our church secretary know, and a volume of prayer ascended to the Throne of Grace and we felt wonderfully sustained. There was a man in a bed opposite who had had a serious operation on his throat for cancer and he was in a very bad state, and I wondered if God had allowed my husband to go into hospital so that this lump should be discovered and dealt with.

Finally on Monday at 5.45 p.m. he was examined by the specialist and his registrar, and Praise God they could not find a thing wrong. His throat was perfectly clear and he went back to the Ward walking on air. A little coloured ward-maid said "Praise God, you have sure had a miracle". What a wonderful opportunity for witness on that Ward. I wish I could tell you some of the instances, but you can be sure that he grasped every opportunity as it came along, and one man is coming to Bournemouth for his holiday next year and we hope to keep up the contact. God *has* answered our prayers and the doctors were mystified about what happened.

So, as my husband had to place himself into the care of the hospital staff, so we need to place ourselves into Jesus' care every day of our lives. We begin at Calvary by giving over our wicked selves for Him to make us new creatures. Then we have to abide by His rules and He has given us a guide book – the Bible – and we need to read this every day. He has told us the times we can visit Him, he has no restricted hours. Our God never slumbers or sleeps. He knows us intimately and He knows just what is wrong with each one of us and He will prescribe the right treatment for our case.

Ignatius once said "Pray as if everything depended upon God, and act as if everything depended on oneself". Prayer is the deliberate affirmation that we are prepared, under the guidance of God, to do all we can to find the right solution to our problems. We *should* pray for healing – of course we should – but part of that prayer should be that we may be led to avail ourselves of all the techniques of modern medical science, which God has given to dedicated men. And having asked God for guidance we should leave the problem confidently with Him, knowing that guidance *will* come. If Christians never went into hospital who would there be to witness to the needy unsaved souls, who, in hospital, have the time to think about their soul's welfare. So whatever state you find yourself in – commit yourself "Into His Care".

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, October 25th

ISAIAH 44:1-23

"Fear not . . . I have chosen . . ." (v.2)

FEAR can be a terrible thing; from ancient times, men have been afraid of idols which were thought to have power over them. We need fear nothing that man has made. If God is with us, that is more than enough. Peter discovered that though Satan desired to "sift him as wheat", but Christ had prayed for him, and that was all that he needed (Luke 22: 31).

Tuesday, October 26th

ISAIAH 44:24-28; 45:1-8

"I will make the crooked places straight" (v.2)

THE ways of God are wonderful. He had raised up Israel as a nation, but now, because of their disobedience and waywardness He tells them that the instrument in His hand is to be a heathen monarch. Nothing can stand in His path; nothing can hinder His working. If your way is hard and difficult, remember God has promised to help you on your way.

Wednesday, October 27th

ISAIAH 45:9-25

"Look unto me and be saved" (v.22)

THROUGH a message on this text, the youthful Charles Haddon Spurgeon was saved. The promise still holds good. The promise in *"Whosoever shall call upon the name of the Lord shall be saved"* (Acts 2:21; Romans 10:13). This is a sure and certain promise.

Thursday, October 28th

ISAIAH 46:1-13

". . . they could not deliver the burden" (v.2)

THE idols which men worship could not deliver from disaster; even the vehicles on which they were carried were weighed down with their burden (Matthew 23:4); Christ has come to set men free (John 8:36).

Friday, October 29th

ISAIAH 47:1-15

"Thou hast trusted in thy wickedness" (v.10)

GOD had permitted the heathen nation to lead his own people into captivity; if they had repented He would have spared them that humiliation even at a late hour. As they languished in a foreign land, they were to learn many valuable lessons.

The might and pride of Babylon would not last for ever; it was to be destroyed in a day. The story can be read in the book of Daniel. God raises up, and He brings down. There is no place for human pride; there is no safety in riches or power. Those who trust in the Lord will be safe.

Saturday, October 30th

ISAIAH 48:1-22

"I have not spoken in secret" (v.16).

WHEN God does things He does them quite openly. Paul could declare before Festus concerning the resurrection *"this thing was not done in a corner"* (Acts 26:26).

We must not keep our faith secret; there may be experiences that are so personal and precious that they are too precious to share; but God still wants to share His best gifts with everyone. They are for all who will accept them.

Sunday, October 31st

ISAIAH 49:1-13

"In the shadow of His hands hath he hid me" (v.2)

THIS surely is the safest place to be. When the storms of life sweep over us, we still have a place of security and rest. Our Lord Himself promised His sheep *"I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand"* (John 10: 28).

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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.

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BIRTHS

CHRISTIE. On September 17th, to Stuart and Hazel Christie of Darlington Church, God's gift of a son, David James, a brother for Natasha and Katrina.

DEDICATION

HEWITT. On September 12th, at Elim Pentecostal Church, Long Eaton, Sarah Natalie, daughter of Mr and Mrs. Mick Hewitt, was dedicated to the Lord. Officiating minister: G. Kelvyn Adams. C.5276

MARRIAGES

HAWKINS – WELLS. On September 16th, at the Elim Church, Graham Street, Birmingham, Linda Margaret Hawkins to Graham John Wells, both students at the Elim Bible College. Officiating ministers: Richard Lighton and G. Wesley Gilpin.

WITH CHRIST

BEMAND. On September 24th, Robert Bemand, aged 72 years, esteemed member of our Graham Street Church, passed suddenly to be with his Lord. Officiating minister at funeral: Richard Lighton.

MACKENZIE. On September 14th, Horace Frederick Mackenzie, aged 70, a faithful and foundation member of our Weoley Castle Church, passed into the presence of His Lord. Officiating ministers at funeral: G. Stormont, H. Stormont, P. Stormont and S. Shaw.

SPOUNCER. On September 24th, Mrs. Edith Spouncer, aged 88 years, founder member of our Scunthorpe Church. Officiating ministers at funeral: John Hyde and M.J. Baker.

WHITE. On October 2nd, Margaret White, dearest mother of Rita, and member of our Clapham Church since 1936, passed peacefully into His glorious Presence. Officiating minister at funeral: L.P. Cowdery.

COMING EVENTS

BALLYMENA. November 6-12. Elim Pentecostal Church, Castle Street. Lectures on Christian Doctrine and Bible Prophecy. Preacher: R.D. Bradley.

BIRMINGHAM, Langley. October 30. Elim Pentecostal Church, Westmead, off Langley Road. Saturday at 7.30. Church Anniversary. Preacher: Ray Hughes.

BLACKPOOL, Marton. Commencing, October 21. Elim Pentecostal Church, Fredora Avenue. Series of Bible studies on the Tabernacle in the Wilderness, conducted by Stanley Beresford. Each Thursday until November 11 and November 25 at 7.30.

CAERPHILLY. November 3-4. Elim Pentecostal Church, St. Fagan's Street. Visit of H. Popov (of *Tortured for Christ).* Two nights only at 7.15. November 7-11, Bible Crusade. Each night at 7.15 (except Monday). Sunday at 11 and 6.30. Preacher: Alex Johnston.

COVENTRY. November 13. Sibree Hall, Warwick Road, Town Centre. Visit of Ron Jones and the New Creation Singers, at 6.30. Admission by (free) ticket only. Obtainable from Laurie Lambert, 3 Old Mill Avenue, Cannon Park, Coventry. Please enclose S.A.E. November 13. Elim Pentecostal Church, David Road. Presbytery Youth Seminar at 3.

EAST HAM. November 6. Elim Pentecostal Church, Central Park Road. East London Missionary Presbytery Rally at 7. Taking part: Olive Jarvis, Catherine Picken, Alan and Anne Renshaw and Leslie Wigglesworth. Supporting items.

HULL. October 26-31. City Temple, Hessle Road, corner of Madley Street. Annual Convention. Weeknights at 7.30. Sunday at 10.45 and 6.30. Preachers: Peter Smith (Tuesday) with the Hull Evangel Choir; Peter Hannam (Wednesday); D.E. Hocking (Thursday); D.D. Phillips (Saturday). Convener: C.J. Watkins.

HULL. November 7-14. Elim Pentecostal Church, Bourne Street (off George Street). Evangelistic Crusade. Sundays at 11 and 6.30. Weeknights at 7.30. Preacher: Larry Frick (U.S.A.). Prayer for the sick.

ILFORD. November 13-14. Elim Pentecostal Church, Clements Road. Golden Jubilee Celebrations continuing. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J.C Smyth. Convener: J.F. Hardman.

KIRKINTILLOCH. October 23-24. Elim Pentecostal Church. Film: "The Cross and the Switchblade". Admission by ticket only, at 25p. Saturday at 7.30. Sunday at 8.15. Tickets available from: Pastor W. Dunn, 71 Oxford Street, Kirkintilloch. Tel: 041 776 7184.

OXFORD. November 27-December 9. Elim Pentecostal Church, City Temple, Botley Road. Oxford Crusade. Preacher: George Canty with musical ministry by supporting choirs and groups. Weeknights (except Friday) at 7.30. Sunday at 6.30.

PORT TALBOT. October 24-31. Elim Pentecostal Church, Dalton Road, Sandfields. Evangelistic Crusade, conducted by American Evangelist, Larry Frick. Weeknights at 7.15 (except Friday). Sundays at 10.30 and 6.30. Musical ministry by "Shalom". Singers and Sunday school scholars. Special Youth Rally on Thursday, October 28.

SMETHWICK. November 14. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Visit of Haralan Popov, Founder and President of "Evangelism to Communist Lands". Testimony of 13 years in Communist prisons.

SOUTHALL. November 12-14. Featherstone High School, Western Road. Evangelistic and Divine Healing Crusade conducted by George Canty and Tamur Jan. at 7. Please pray for this special effort to reach the immigrant communities.

WALLASEY. October 31. The Town Hall. Pioneer Crusade. Weeknights at 7.30 (except Thursdays). Sunday at 8. Preacher: Alex Tee and team. Divine Healing in every service.

WHITLEY BAY. Elim Pentecostal Church, Oxford Street. Post-pioneer crusade meetings continue. Tuesday and Thursday at 7.30. Wednesday at 3. Sunday 11 and 6.30. Preacher: Brian Stephenson. Please continue to pray for us.

YEOVIL. October 26. Westland Sports and Social Club. Chord of Love present Christian Musical, "Living Waters". At 7.30. Tickets 50p. Available from Ray Hughes, 141 St. Michael's Avenue. Info: Yeovil 4544.

ITINERARIES

The President (John H. MacInnes):
October 23, Westcliff; 24, Leigh-on-Sea; 25, Chelmsford; 26, Southend; 27, Hadleigh; 28, Clacton; 29, Braintree; 30, Westminster Chapel; 31, Burnham; November 6, Kensington Temple (Presbytery Rally); 7, Kensington Temple; 8, Lane End; 9, Aylesbury; 10, Watford; 11, High Wycombe; 13, Finchley; 14, Reading; 16,

Letchworth; 17, Stevenage; 18, Luton; 20, Hayes; 21, Ealing.

George Canty:
October 24-November 11, Trealaw; 12-14, Southall; 16-25, Epping; 27-December 9, Oxford; 12-19, Newquay.

Frieda Grossen:
October 16-17, Ipswich; 18, Clacton; 19, Colchester; 20, Braintree; 21, Dunmow; 22, Maldon; 24, Southend; 26, Ashington; 27, Rayleigh; 28, Westcliff; 29, Leigh-on-Sea; 30, Bowers Gifford; 31, Chelmsford; November 2, Colwyn Bay; 3, Holyhead; 4, Birkenhead; 6, West Kirby; 7, Liverpool.

Catherine Picken:
October 23, Crawley; 25, Hastings a.m; Bexhill p.m; 26, Eastbourne; 27, Newhaven; 29, Brighton Lanes; 30, Preston Park; 31, Southwick a.m; Hove p.m; November 1, Worthing; 2, Bognor; 4, Ryde; 11, Hadleigh; 14, Basildon; 16, Chelmsford; 17, Ingatestone; 18, Maldon; 21, Rayleigh; 23, Leigh-on-Sea; 24, Ashingdon; 25, Westcliff; 26, Southend; 28, Clacton-on-Sea; 30, Colchester.

David and Margaret Mills:
October 28, Barnsley; 29, Rotherham; 30, Sowerby Bridge; 31, Dewsbury; November 2, Wrenthorpe; 4, Huddersfield; 6, Halifax; 7, Knottingley; 9, Mosborough; 10, Bradford; (afternoon and evening; 11, Sheffield.

London Crusader Choir with Douglas B. Gray:
October 30, Sheerness.

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October 30th – November 3rd

Speakers:

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KEN CALDER
(Assemblies of God Radio Council)
HARALAN POPOV
(Author of *'Tortured for his faith'*)

Sunday, October 31st – 10.30 a.m.
KEN CALDER
6.30 p.m.
SYDNEY ULLYETT
(Assemblies of God Overseas Missions)

Monday, November 1st – 7.30 p.m.
SYDNEY ULLYETT
KEITH MONUMENT (Secretary, Assemblies of God Home Missions)

Tuesday, November 2nd – 7.30 p.m.
ROY & MARION LEEMING (Zaire)
BRUCE MILLER (Home Missions)

Wednesday, November 3rd – 7.30 p.m.
DAVID & LOREEN NEWINGTON
(Global Lifeline)

Convener: Arthur Hughes *(Pastor)*

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B.B.C. Radio 2. Sunday, October 31st at 8.30. World Pentecostal **Conference broadcast.**

Brazil

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

Radio Wenceslau, 30 Minutes every Sunday.

Ghana

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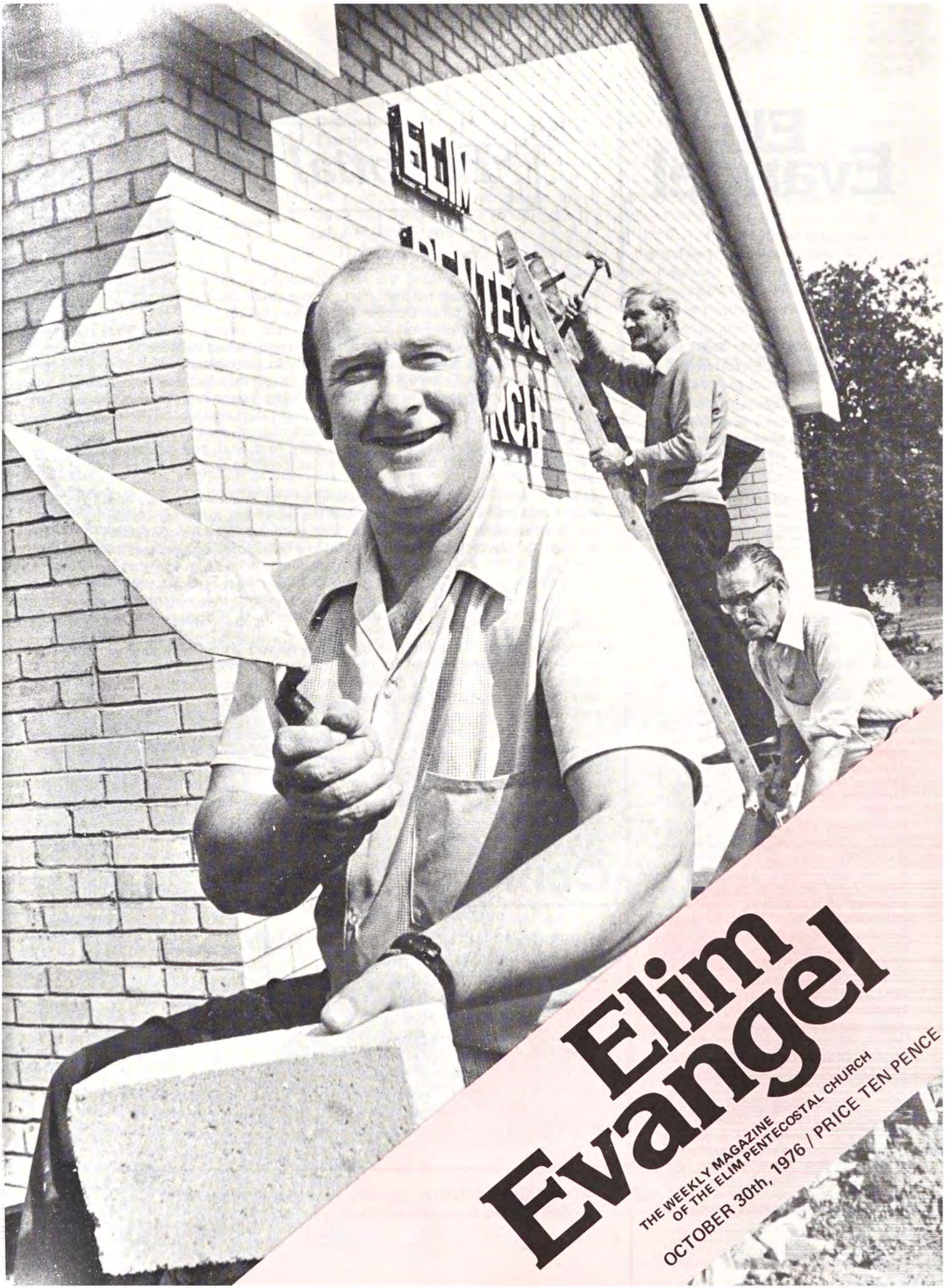

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

OCTOBER 30th, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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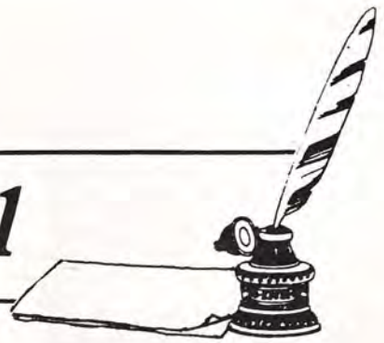
Editorial



I HAVE just been reading the very interesting story of Charles W. Colson, the so-called White House hatchet man, whose book *Born Again* was published by Hodder and Stoughton on October 18th (priced £4.95).

Colson was a typical product of the American Society; coming from a working class background, by sheer hard work and determination he became a close confidant of Richard M. Nixon. He moved freely in the highest circles of government, mixing with men like Henry Kissinger, John Ehrlichman and Bob Haldeman.

A sudden meeting with Tom Phillips, a leading Boston businessman, brought him face to face with the reality of Christ. It was C.S. Lewis's book *Mere Christianity* that cut the ground from under his feet and his conversion followed shortly after.

Charles W. Colson had got to the top by hard work and ruthless ambition; he was said to be a hard man, but now he was forced to take a long hard look at himself.

Lewis, with his wonderful command of the English language, and a brilliant insight into man's frail nature, exposed the proud self-sufficient Colson so that he was stripped of all pretence; he stood self-condemned by his own pride. That was the first deadly thrust of the sword of the Spirit of God that was to bring him down, but when the Spirit brings a man down, it lays him low that he might be rasied again. When all has been said about Watergate, this one event might be of more value than that of all the comic and tragic events involved in that fiasco.

There have been, and there still are all shades of "Christian" on the American political scene; at the present time there is a distinct possibility that a Christian President will sit in the White House. How he will get on, only time will tell. The world of high politics in the final quarter of the 20th century has somewhat of a rarified atmosphere and the casualty rate is fairly high. Whether a Christian President will fare any better than his predecessors remains to be seen, but he will need a lot of prayer support.

In this country, it is a long time since a Christian of pronounced convictions has occupied the highest office in the land, certainly none has been Prime minister in this century.

The casualities of British political life usually end in prison, in the wilderness or at best on the back benches; it would make a refreshing change if one was born again.

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FRONT COVER PHOTO: Geoffrey Erwin, laying bricks of the new Elim Church, Basildon. Picture by courtesy of *Evening Echo.*

PRESS REPORT

THE Advisory Committee arranged a Press Conference at the Kensington Hilton on Saturday, October 2nd, at 1 p.m.

Dr Thomas Zimmerman indicated that the conferences were arranged by the Host Committee in the country in which the conferences were being held. All the arrangements, with the exception of the choice of speakers were the responsibility of this committee which was made up of fourteen members who were taken from all the pentecostal bodies in the United Kingdom.

The total budget for the conference was in excess of £30,000 and members on the Advisory Committee attend at their own expense, or at the expense of their respective denominations or groups. Later that day, Dr Zimmerman explained that the World Pentecostal Conference has no funds on which to draw and he went on to say, "Some people say 'I don't like living hand to mouth', but it's alright if it's His hand".

The largest expenses were involved in the hire of the translation equipment and the rent of the hall. A generous gift of money was sent from Sweden and the Pentecostal Fellowship in the United States sent $22,000. Each of the participating bodies in the British Isles placed an amount in a common fund towards the anticipated expenditure.

Speaking of the importance of the Conference, Dr Zimmerman remarked that there was a marked degree of maturity existing between the various movements around the world, and he noted that the strong bond of Christian love is able to over-ride the differences that tended to separate. The greatest evidence was the outpouring of love that the groups had one for the other. Secondly, he noted the high level of respect with which brethren of other groups were held; there was not always detailed agreement either on systems of church government or in some branches of theology, but there was a strong sense of fraternity, in which brother accepts brother for who he is and what he represents. He remarked "Pentecost has come of age – In the beginning we heard what was said but wondered what was meant. We have now outgrown that immature state. At the same time whilst moving freely we do not bring any embarrassment on our own group, we do not seek prestige for ourselves; we are all members of the Body of Christ, but we each maintain freedom to be true to our own convictions".

The total registration was around 4,500. The World Conference does not have a membership register but maintains an open fellowship. A delegate is someone who comes and registers. Yet at the same time, it was emphasised that Pentecost is more than an experience it is an experience based firmly on Scripture; experience on its own can be dangerous; we have to remember the end for which it was given; it is a way of life and an attitude. "We have to take care that we do not get so enamoured with the wrapping that we forget the package".

Primavera.

by **Stephen Huntly**

PRIMAVERA means Spring in Brazil. All over the world, Spring is the season when buds, blossoms, and other signs of new life appear. Our latest evangelistic thrust is showing signs of new life, too. Just as you in Britain are committed to a programme of expansion, so are we in Brazil, if, perhaps, on a more modest scale. Our target is to open ten new Elim congregations during this year.

During our Annual Conference, Evangelist Roque Arruda was freed from the responsibility of the pastorate at Presidente Epitacio, a work which he opened nearly two years ago, and was set apart for full-time pioneer evangelism. Brother Roque shared with me his vision to open up new churches throughout the interior of the Sate of São Paulo: A plan of campaign was outlined, a small amount of money was advanced to him, and a hall was hired in the town of Campinal for a thirty-day crusade. During the first week attendances averaged sixty, and thirty-two people professed salvation. The following Sunday afternoon, brother Roque and I visited the new converts from house to house. That night 230 people attended the campaign meeting and twenty-two went forward indicating their decision to trust in Christ for salvation. During the next two weeks, the congregations continued steady with around 200 people attending each service, and a total of 120 people registered decisions for Christ. When Evangelist Roque went to see if he could hire the hall for a second period of thirty days, he was informed by the owners that they were making the hall available to him **free of charge** for at least another two months. Please pray with us that a suitable follow-up building will be found to house these new converts, and that a strong Elim Church will be established there.

Invitation. Other results of this first campaign are that groups of people in the neighbouring cities of Presidente Prudente and Presidente Wenceslau (where we have a radio outreach) have invited Evangelist Roque to conduct crusades with a view to forming new Elim churches. Four hundred kilometres away in the State of Mato Grosso, a former worker who had returned to his home town heard of Brother Roque's campaign and invited him and the missionary to receive him and a group of twenty people into fellowship as an Elim Church and to hold a crusade there. Meanwhile, another believer in the north of the State of Minas Gerais has won twenty people to the Lord, hired a hall, and invited Evangelist Oswaldo Mengarde and the writer to conduct a crusade there, baptise the new converts and form them into an Elim Church. Requests are coming in for campaigns in other areas, some of them hundreds of miles apart, but it is not possible for us to attend to every call. As the Scripture says, *"The harvest is great . . . the workers few . . . Pray ye, therefore".*

Top: Pastors Stephen Huntly and Carlito de Oliviera at opening of new branch congregation in Jardim Tokyo, Londrina.

Bottom: Pastor Carlito de Oliviera (second from left) and Missionary Stephen Huntly (third from left) in Londrina, Parana.

Outreach. A recent evangelistic outreach from our Ceilandia church, near Brasilia, the capital, saw forty people profess salvation. A thirty-day campaign in our Socorro church has seen many different people under the sound of the Gospel, and at least two have definitely joined the church as a result. In recent months, our Londrina church have opened a new wooden tabernacle for their branch congregation in Jardim Tokyo, our Parque Brasil church have commenced a branch congregation in Jardim Ipora, our Epitacio church have erected a new wooden tabernacle and laid the foundation stone for a new brick building, our Piraporinha church are constructing a new brick building for their congregation in Jardim Jacira and have started a second branch congregation at Figueira Grande, and our Jardim Sao Luiz church has launched a branch work in Campo Limpo.

Struggle. After struggling for about a year in a hired hall in the Parque Bristol area of the city, in May of this year Pastor Jose de Lima left the hired hall and commenced meetings in his own home in Vila Morais. Some of the people who have come to the Lord in these meetings in Vila Morais are from the Parque Bristol area and they have recommenced a work there under Pastor de Lima's supervision. On Sunday, September 12th, Pastor de Lima and I went to this new work in Parque Bristol to receive them into fellowship as a new Elim Church. In the same month of May this year, another worker went out from Parque Bristol to start a work in Itaim Paulista. In under four months he has gathered a congregation of around fifty people, and built a simple brick building. On Tuesday, September 7th, we went to receive this congregation into our Elim fellowship. A similar invitation has now been received by Pastor de Lima from a group of people in the city of Sao Roque. From small beginnings, and in a humble way, the work is growing.

Future. Spring is the promise of a future harvest, and in a similar way these small beginnings are the indications of a greater potential. Unite with us in prayer that the Lord will raise up more consecrated workers to go into the harvest fields.

LONDRINA

COFFEE CAPITAL

by **Stephen Huntly**

IN the early 1930s, what today is the city of Londrina was then virgin forest. Now in 1976 it is a thriving, progressive city of over 350,000 inhabitants. The name, Londrina, means "Little London", and stems from the days when the London Coffee Company owned many of the coffee plantations in that part of the State of Parana.

Coffee is not now the main crop owing to hard frosts in recent years which destroyed many of the tender plants, and the farmers are now pinning their economic hopes on soya beans and the oil that is produced from them.

Radio. Henry Jeffery worked in the Londrina area between 1946-49. In the early 1960s, he was invited to return to this area for an evangelistic crusade, and to receive a church into the Elim fellowship. Today in Londrina, we have the central church in Jardim do Sol, and four other branch congregations in the surrounding area, plus a twenty-five minute daily radio programme directed by Pastor Carlito de Oliviera assisted by Evangelist Jose Viera. There have been a number of recent converts through the radio programme which is well received over a wide area.

Healing. A few months ago, a paralysed woman sent a prayer request in to the programme. As Pastor Carlito prayed for her during the broadcast, the woman climbed out of bed and began to walk. The following day, she went to the studio to testify to the healing she had received. During a recent visit to Londrina, the writer had the opportunity to meet this lady and hear her testimony personally.

Converts. On August 1st, a new wooden meeting hall was opened and dedicated in the Jardim Tokio area of Londrina. House meetings were commenced in this area two years ago by converts through the radio broadcasts. Now this meeting hall has been erected on land made available by one of the recent converts. As the city of Londrina expands, so does the outreach of our Elim Churches.

"Little boxes, little boxes . . ."

"FRAGILE – Do not drop". I read the words as I knocked at the front door of Euclides home. The other sides of the packing case made up part of the other walls of the shanty. On being invited to enter, I had to bend to get through the doorway and then continue standing in a stooping position because of the low ceiling. As I bent down to enter, the acrid smells hit me and I nearly vomited. The animal occupants of the room scurried for the exit as we entered. On the bed in one corner was Euclides wife, Ermelinda, where she had been lying ill for several months.

Why were we there? There is a longer answer, but the short answer is that Euclides, and his brother, Aureliano, who lives in the next box, had made decisions to accept Christ as Saviour in a special evangelistic outreach held the night before, and we were making a pastoral follow-up visit. We read the Scriptures, gave a brief message of comfort and exhortation, prayed, and before leaving distributed some literature and a few items of much needed clothing.

It meant a lot to these people that someone visited them in their homes, and as we left, I felt that I understood something more of what it meant to the Son of God to come into this world identifying with human need and distress in order to bring us eternal salvation.

There are thousands of people living in situations similar to this all around the city of São Paulo, and, perhaps, around many of the rapidly developing urban areas of the third world. If we do not take the Gospel to them, who will?

STEPHEN D. HUNTLY.

Elim Church News

PALMERS GREEN

Pastors: Adrian L. Hawkes and Alan Hoare.

ON a recent Sunday evening six believers (three from the Finchley and three from Palmers Green) were baptized in water by Pastors B. Tween and A.E. Hoare respectively. Pastor Tween gave a very encouraging message, addressed primarily to the candidates, and he conducted a short Communion service with them while the remainder of the congregation prayed. Two decisions for Christ were registered that evening.

On the following Sunday, after ministering the Word, Pastor A.L. Hawkes had the joy of baptising two new converts and another sister. One young lad signified his desire to follow Jesus. God is certainly moving by His Spirit!

No more borrowed baptismal pools for us! We are soon to see the fulfilment of many years of praying and believing for our very own baptistry. We hope to tell you all about that later!

F. BENSON

BASILDON

Pastor: G. Erwin

THE tiny congregation of Laindon's Pentecostal Church have good reason to be proud of their brand new church.

For the 30-strong band of men, women and children became bricklayers, carpenters and labourers to build the church themselves.

Watched over by bricklayer turned minister Geoffrey Erwin, the congregation have put in 14 months hard labour to transform a tumbledown shack in Vowler Road into the most modern church in Basildon.

And they reckon to have saved themselves upwards of £25,000 by doing their own donkey work – the whole building has cost them under £15,000.

Their proudest moment will come on Sunday, September 25, when they will gather in Laindon for the dedication of the new church.

Mr. Erwin, who spent most of his working life in the building trade before going to Bible College, said: "Many people have put in a lot of hard work and it's all worth while now they can see the fruits of their labours".

The congregation raised £4,000 and borrowed the £11,000 balance from their church headquarters.

Local traders pitched in with concessions on work the congregation could not do themselves, and they got most of their cement for nothing.

Mr. Erwin said: "When I first came to Laindon two years ago the congregation was very small and services were held in a draughty tin shed which kept the sunshine out and let the rain in".

"We couldn't possibly afford to have the church built by experts – we had a quote of £40,000 to do the work – so we had to do almost everything ourselves.

"I had a good deal of experience as a bricklayer, and some members of the congregation had talents we could use. Everything has worked out extremely well".

(report from the Evening Echo, Basildon).

ULSTER TEMPLE, BELFAST

Pastor: D.J. Ayling

ABOUT 250 people gathered in our new Jubilee Hall at the beginning of our Jubilee Services and the dedication of our new Church Hall. It was a time of rejoicing at the goodness of the Lord. Over the last few weeks many had laboured day and night, in getting ready for the opening.

The people gathered with thanksgiving in their hearts and a warm welcome was given to Pastor and Mrs. E.F. Cole as our guest preacher. Pastor E.F. Cole was the minister of the Ulster Temple in 1937.

After the dedicatory prayer by Pastor D.J. Ayling (Minister of the Ulster Temple), a buffet tea was laid on by the sisterhood, after which speeches were given by the Church Secretary, R.A. McMullan, and the Treasurer, F.H. Burke.

The Irish Superintendent, Pastor A. Wilson, spoke on "The Church and its Witness today".

Then we went on to our great praise service in the main church building, where extra seating had to be brought in. The Ulster Temple Choir opened the service with the piece, "Let's just praise the Lord". Their inspirational singing set the tone for the meeting. Also taking part were the Woodvale Quintet, Mr. and Mrs. Johnson and Mr. T. McKeown. Many were gathered with us who were at the opening of the Temple in 1926, as Principal George Jeffreys laid the foundation stone. The stone has worn in many ways, but the fellowship which God enabled the early workers to plant is a thriving work and witness today.

R.A. McMULLAN

LISBURN

Pastor: W. McCandless

AMERICAN Independence Day, July 4th, was also an historic day for Lisburn Elim Church. On that date we held our first baptismal service. We had a packed church and an overflow in the entrance hall when seventeen men and women confessed their faith in Jesus Christ by going through the waters of baptism. The candidates included three married couples and a brother and sister. Our recently married minister also had the privilege of baptizing his wife.

The new baptistry, situated just below the platform, was built voluntarily by our church members with skilled help and guidance of a local builder who gave his services without charge. The building materials and baptismal gowns were donated by members.

We have experienced the blessing of God in every department over recent months. During the five years our present minister has been with us, we have seen many souls saved, and the church has grown in numbers and the offerings have increased.

BOOK REVIEW

Pentecostal Doctrine, *Edited by P.S. Brewster, published by Grenehurst Press, price £2.95, postage and packing 60p extra.*

THE last fifteen years or so have seen the emergence of what has been variously termed "neo-pentecostalism", the "charismatic movement", and "spiritual renewal". This new factor in the life and activity of the church while often accompanied by great (and on occasion remarkable) blessing, has also in some instances caused confusion and bewilderment, and created painful and difficult situations. And so this book is a valuable and timely one, and will provide profitable and instructive reading for all who are interested in the subject of pentecostalism.

The first reaction came when I glanced down the list of contents and noted the fact that the 27 chapters are the work of 22 writers and all of them well known in pentecostal circles – and many of them far beyond! In a word, the contents of this volume embrace the experience and knowledge of a wide range of contributors, each with many years of ministry behind him.

The next reaction was when I paid attention to the range of subjects. It is a combination and an inter-weaving of theological exposition and practical teaching, and all in language easy to read and grasp. It was a dictum of the great Reformers such as Calvin and Knox that "The Bible sets forth a practical doctrine". That is to say, the most sublime doctrines are intended to affect daily life and conduct. Within this work the doctrinal and the practical are happily united, and in such a way as to be quite removed from what is often termed "dry-as-dust" theology.

As one would expect, there are chapters devoted to the Holy Spirit – His Person, work and ministry; the Fruit and the Gifts of the Spirit, His indwelling of the believer, etc. But there are also chapters devoted to such great doctrines – as the Inspiration of the Scriptures, the Trinity, the doctrines of Grace and Holiness, the Church (alongside which must be mentioned the treatise on the Ministry Gifts, and the Re-discovery of worship). In connection with Divine Healing there are contributions on the ministry of healing in the life of Christ, the doctrine of Divine healing, and Demons and the casting out of demons. Moving along to the realm of prophecy and eschatology there are chapters on such subjects as Bible prophecy, the signs of the times, the future state, the rapture of the church, and the doctrine of judgments.

At the risk of apparently making a distinction where in actual fact there is none (because all the chapters above mentioned are full of practical teaching) there are also chapters of immediate importance and relevance. There is the thought-provoking chapter on the place of the Pentecostal movements today, another on The Seven Churches in the Revelation, and yet another on Doctrine and modern Society. And for the ardent missionary supporter is a chapter by a former missionary and present International Missions Director on the great commission.

In reading this volume one was often aware of two outstanding features: on the one hand one was so frequently aware of the feeling, warmth, and personality of the contributor "coming through" his writing, and on the other the amount of diligent study and thorough-going research which had gone into their work.

If a reviewer may make two observations about such a book: one is that the chapter arrangements (to him, and therefore it is a personal opinion) somewhat disjointed; and the other is that he questions whether all will go along with the sentence in the preamble (page 6) which states "It is only in some areas of prophetical interpretation and church government that they (the Pentecostal movements) differ".

But neither of these observations should deter anyone from procuring a copy of this book. It is *not* just a book for ministers and lay preachers only; it is one which all may read with profit, and be blessed as a result.

H. PALLISER

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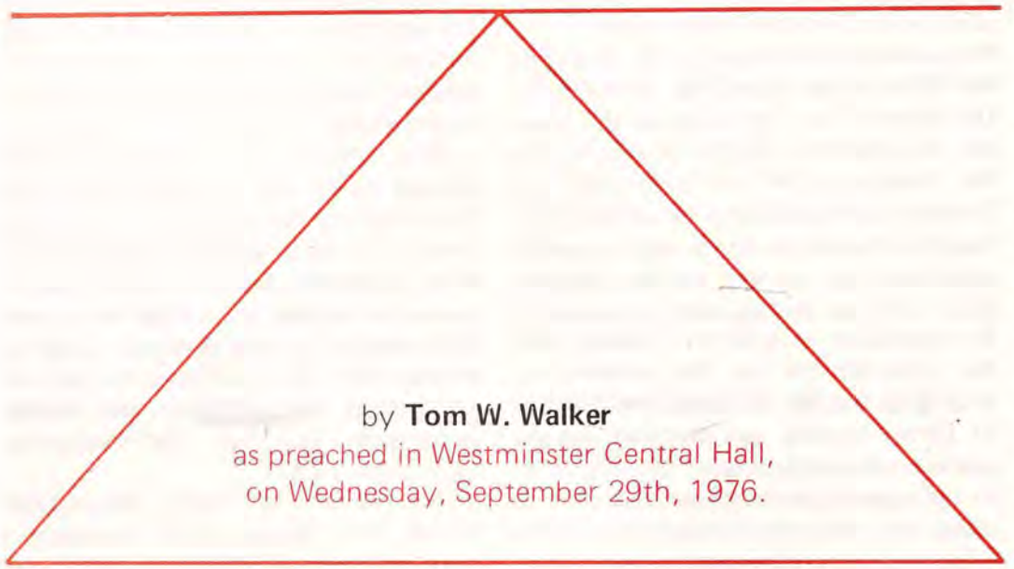
The balanced ministry of the Holy Spirit



by **Tom W. Walker**
as preached in Westminster Central Hall,
on Wednesday, September 29th, 1976.

FAITH is not, and never can be a risk. It is taking God at His word, believing His grace and His promises and, thus anchored in truth, knowing that security, stability and certainty from which spiritual life can truly develop.

Nor is Christian balance a matter of walking a tightrope, of exhibiting a dexterous skill which has no practical value. It cannot be likened, either, for example to the flight of an aircraft, with its dependence on the balance of natural forces applied by the skill of machinery.

Basics. No, the balance of the Christian life is organic. In the midst of a fanatical society where pop concerts cause riots, football and even cricket matches evidence the worst forms of mob psychology, and where you can hardly ever take a flight without submitting to a crude scrutiny of your person and luggage because of what zealots for some rather obscure cause might do, it is refreshing to find such a basic conception. We are talking about the spiritual counterpart of that natural advantage produced by correct and proper appreciation and appropriation of climate, atmosphere, food environment, exercise, rest, recreation, sleep and work. "I feel well!" is a happy expression. It is better when one can add, "And it is well with my soul!"

Balance. Pentecostals have been, and sometimes still are, accused of disbalance, imbalance, over-emphasis and even fanaticism. The fact is that the ministry of the Holy Spirit is beautifully, delightfully, wholesomely balanced. Where there is excess, it is human, for *"the spirit of the prophets is subject to the prophets"* (1 Corinthians 14:32). Where there is neglect, humankind are at fault. Where there is underestimation, men are to blame. God has written into His Word and has made available to His people a marvellous ministry through His Spirit that is never too much, never too little, but always and significantly perfectly and gloriously right and appropriate.

Let us then, examine four Scriptural revelations of this challenging and lovely truth.

The Balance of the Good News *(1 Thessalonians 1:5).* Paul's affection for the Thessalonian Church is readily apparent from this first chapter of this First Letter and the startling change in the lives of his converts therein depicted bears eloquent testimony to the powerful effectiveness of his message and ministry.

Bearing in mind that "gospel" indicates "good news" in the broadest sense and not in a confined, stylistic application, we observe that Paul evinced an enviable balance, the while stressing the pragmatic value of what he preached. His good news was not merely something to say or something to talk about. He was no "seed-picker" or "babbler" or "beachcomber", as Acts 17:18 is variously translated. Here was a man with a message, THE message, and its thrust was that it worked and was expected to work. Here were no fanciful rantings, academic vapourisings, oratorical niceties. This was God's man with God's message – and it was nothing if it was not fruitful. The astonishing rise of the new Fellowship at Thessalonica was abundant proof that it was indeed fruitful in the extreme. The three elements so exquisitely set against one another must therefore demand our attention and establish our methods.

There was power, dynamic. There was the Holy Ghost, not a type, an illustration, but He Himself. There was much assurance in Paul's dogmatic expression and in his certainty that the Word would work. All three were basic. Any two without the other one would have been lopsided. The three benevolently blended by the Master produced an amalgam that was irrestible.

The Balance which promotes Growth *(2 Timothy 1:7). "Stir up the gift of God which is in thee"* exhorts Paul of his companion and successor, Timothy, and the point of verse 7 makes it imperative. Lack of courage is not of God. On this the apostle is definite. Fear, which brings a snare and which produces torment, is not divine in origin. Perfect love excommunicates it, and that superb excellence manifests the balance of power, love and a sound mind. There is no

fanaticism here, but a splendid combination of dynamic, of divine affection and of wise application. The spur to Timothy to his development and to the greater use of the gift that was within him was this tripartite unity. One alone would have but amplified the need for the other two. It was all three: the gift, the grace and the right mind.

The Balance which aspires to Fulness *(1Corinthians 12:31; 14:1).* The chapter and verse divisions of Scripture are anciently established, but they can be a nuisance. It seems idle to remind any audience that this whole Book is a pastoral Letter to be read as a whole, but the fragmentary treatment – or rather mistreatment – to which chapters 12–14 have been subjected demand the reiteration. There is no Bible warrant for proposing the Fruit of the Spirit as better than the Gifts or for advocating that the Fruit remains and that the Gifts have been long languishing in some far-off Early Church era possibly to re-appear in some strange way in the Millenium. The Church is now. From the first Pentecost until the Rapture, the Church ministers along with the Holy Spirit, as Donald Gee wisely put it, "The Executive of the Godhead here on earth". After the Rapture, the Church will more gloriously be sharing Christ's reign and applying to earth His delegated authority.

Meanwhile there is no possible reason for setting off the Fruit against the Gifts. It is not "either/or", but "both/and". We are to covet the best gifts. We are to recognise that there is a more excellent way. We are to pursue love, divine love, as a prize to be grasped at, a quarry, a prey, to be seized. We are to desire spiritual gifts and especially prophecy. Thus say the Scriptures. The manifestation of the Gifts through a Christian who is totally dedicated and showing forth the Fruit of the Spirit will be like the exquisite cadences of the music of a master played by a virtuoso on the mellowed strings of a seasoned Stradivarius violin. No dischord, no imperfection of the instrument, no shoddiness of manufacture will intrude. All will be sweetness, light, glory.

We must reflect that the dread possibility exists of Pentecostals who squat down on the seashore of their experiences without ever discovering the wonders of the hinterland. The crowds and the din are often there, but not the deep throb of the more profound expressions of the revelations of deity. "Walk", "grow", "press", "desire", "follow-after", "run" are Scripture imperatives and Pentecostal folk ignore them at their peril and to the deprivation of the Body of Christ. Fruit and Gifts, love and power, purity and prophecy – "what God has joined together let no man put asunder"!

The Balance which Builds *(1 Corinthians 14:12).* The experience of the Baptism in the Holy Spirit and subsequently of the manifestations of the Gifts of the Spirit are highly emotive and firstly personal. How could the reception and increasing knowledge of "rivers" (cataracts) of living waters be otherwise? The very thought of a personal salvation exhilerates. "The wonder of it all, just to think that God loves me" sings George Beverly Shea, and he is right. Contemplate baptism in water, growth in grace, the ministry of prayer, the sheer wonder of worship, the intense joy of winning a soul for Christ! Hallelujah! It's like waves of liquid glory! Then add the revelations of the Gifts of the Spirit and their use as outlined in 1 Corinthians 12 and 14. Is there any wonder that the experience can be shattering for some? This is not to explain or to excuse initial excesses or errors. It is to point out that we need to be prayerfully careful in our understanding of Scripture. When the Baptism in the Spirit feels like a Rolls Royce RB211 jet engine being put into a Piper Cherokee light aircraft, we can understand child-like failures!

We must not, however, overlook the fact that the Gifts chapters are rooted in the Church. It is "we" and "ours", not "I" and "mine". "Seek that ye may excel to the edifying of the Church". The idea among some that everyone has liberty to do what he likes has no warranty in the Bible. The clear exhortations of verses like 1 Corinthians 12:7, 25, 27; 14:3-40 show with abundant clarity that control, direction, the honouring of the ministries of others must be there. The telling advice of 1 Corinthians 14:28, 30 clearly shows that there is a continual awareness of others and of the Lordship of the Holy Spirit.

We further observe that, while experience derives from revelation, it can never supersede it. No Scripture backing exists for supposing that the revelation of the Bible can ever be other than supreme. That the degree of inspiration, the plenary inspiration, of the Bible stands alone and must differ from the inspiration behind the Gifts is obvious from a verse like *"Let the other judge"* (1 Corinthians 14:29). If every word of every utterance, if every part of every anointed act were of God in the same sense that the Bible is of God, the world could not contain the scrolls that would have been written and no-one could read them all if he did nothing else for the rest of his life.

We declare with fervour that we stand FOURSQUARE ON THE WORD OF GOD. Our doctrine arises from that Word. Our experiences obtain in the appropriation and manifestation of the promises of that Word. Our preaching and ministry seek ever to be the declaration of the living Word, Jesus, from the written Word, the Bible, through the spoken word in the dynamic of the Spirit and in the experience of the love of God through the Spirit. We rejoice in our experiences and testify to them, but our authority is the Bible, our aim is building up, our goal is God's glory. He who hung the world on nothing and flung a billion stars into space, by whose Son all things consist, that is cohere, has revealed the ministry of the Holy Spirit as a wondrous thing of balance, of equipoise, of gyroscopic delicacy, and yet of robust forthrightness and stern strength. This is the ministry which we revere, proclaim and seek to manifest.

The modern over-balance on the part of some believers who eschew traditional fellowships and set up independent, isolated groups is dangerous. The stress tends to be put on experience.

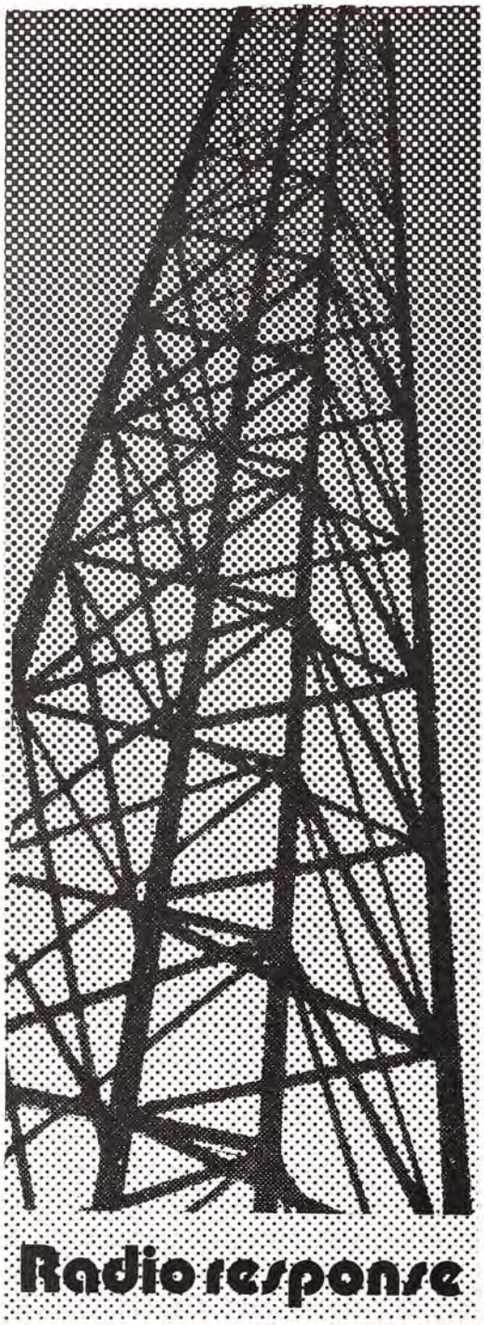
True understanding of the Scriptural balanced ministry of the Holy Spirit indicates the essential appreciation of doctrine, ethics and experience – all three blending and interacting to the increasing maturity of the believer.

DOCTRINE springs out of Scripture revealed by the Holy Spirit.

ETHICS are the fruit of the spirit developing from the walk in the spirit.

EXPERIENCE is the grasping of the Promises of God in the dynamic and by the direction of that same Spirit.

The balanced ministry of the Holy Spirit enables the body of Christ individually and collectively to know and to manifest all three.



(Translation of letter sent to the radio studio in Londrina, Parana).

Dear Brother Carlito de Oliviera,

I am writing these few lines to give a testimony about my daughter who was very ill with shingles.

We listen every day to your radio broadcast, and so one day I told my daughter to put her hand on the radio and pray to God as you prayed the prayer of faith. She received healing, and the next day at dawn, as we were getting up, we noticed that she was completely healed.

May God bless you brother, and may you be an instrument in the hands of the Lord Jesus Christ is my prayer. I pray that God will bless the programme, and I ask you to continue to pray for me and my family. I enclose five cruzeiros (about 25p) as an offering to the programme, and I ask for the hymn "The King is Returning".

I finish, brother, greeting you with the Peace of our Lord Jesus Christ.

Your sister,
Eremita de Souza Gama

(Translation of letter received testifying to blessings received through radio broadcast from Londrina, Parana).

Dear Brother Carlito de Oliviera,

I want to give this testimony for the glory and honour of our Lord Jesus Christ. I was very ill, and for two years I stayed in bed nearly every day. I was paralysed, unable to walk or lift up my hands. Eventually, it was arranged for me to enter hospital. I feared that if I entered hospital, I would never return home, and so my husband and I planned to give our children to other families to care for them.

One day, while my husband was out at work, I remembered that when we lived in Londrina I used to listen regularly to your radio programme. I thought that if I could listen to your programme again it would help me. I fell out of bed onto the floor and dragged myself across the room until I reached the radio. I switched on, and, after a while, located your programme. I was encouraged by your message, and when you prayed for the sick, I put my hand on the radio set and believed. I was healed instantly. I was so happy that I didn't wait for my husband to come home from work – I walked to where he works to fetch him. We are still happy as we have both accepted Jesus as our Saviour, and want to serve Him. We are happy, too, because our eldest daughter, who was leading an immoral life, has been converted, has left her former life and returned home with us.

We praise God for your radio programme, and pray that it will never go off the air.

Sister Margarida,
Aguas de Mimosa, Parana.

TRIBUTE

to Miss Constance Ladlow

WHEN my husband and I received the cable telling of the homecall of my sister-in-law, Miss Constance Ladlow of Sheffield we were naturally shocked and saddened. Then memories came flooding in and many of them were so precious that we could not long be overwhelmed with sorrow.

I first came into contact with Constance during the wonderful days of the Revival Crusade conducted by Principal George Jeffreys during August 1931. I took Jesus as my Lord and Saviour at the first meeting I attended; there in the great tent which was pitched on the fairground, and I was introduced straightway to the glorious truths of what we then called the Foursquare Gospel. I saw that Gospel demonstrated with power and I witnessed many remarkable healings. Thus inspired, I remembered a family at the Methodist Church I attended, and their daughter Connie who had been unable to work for many years. A victim of the dread disease of sleeping sickness when in her early twenties, her career spoiled, deserted by her fiance she was left crippled; life indeed had dealt her a bitter blow. I managed to persuade her to attend the service in the tent, although the family were a little dubious, Pentecostal meetings being then considered extremely unorthodox, even suspect. Nevertheless, just as I had known it would, the joy, blessing and power of God came flooding in and Connie felt a new hope, a great peace and strength permeating her being and that was the beginning of her healing. So, after more than ten years of illness, she was able

to work again and she continued to do so until her retirement.

She became a foundation member of the Sheffield Elim Church; she seldom missed a service, she prayed, sang and witnessed in the open-air, and under God developed an effective ministry of personal evangelism. She was absolutely fearless and could put many a Christian to shame. Speaking on trams and buses, giving out tracts and every Sunday evening before the Gospel service she would spend half an hour or more inviting strangers to the church. She witnessed everywhere, at work and on holiday. At the office she spoke to the managing director about his need of Jesus and then laid hands on him and prayed for him to be healed of a large carbuncle in his armpit. God heard and answered her prayer and the man was healed, and in gratitude he allowed a lunch-hour service to be conducted for the workers in the factory throughout the war years.

Connie's other great concern was for overseas missions, which cause she supported to the point of real sacrifice as my husband and I can testify. Only eternity will reveal the extent of her giving. So, for a little while we are separated, but we sorrow not as those who have no hope, for we shall see our dear one again and join with her in worship of the One she loved and served so faithfully for so many years.

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For the love of God and neighbour

by **Kathren Lawrence Smith**

DESPITE the discouraging forecast of the BBC programme "Sunday", Trafalgar Square was entirely filled for the Nationwide Festival of Light Rally on September 25th. The BBC commentator's assertion that NFOL no longer represents Britain's silent majority is more a reflection upon the sinking standards of the British public than upon the credentials of the clean-up campaigners.

The three hour programme in the Square included music and song from groups led by David Peacock and Barry McGuire, as well as Salvation Army bandsmen. Among messages of encouragement, those from Her Majesty from Balmoral and from Cliff Richard were most appreciated by the listening crowd. Speakers included MPs Sir Bernard Braine and Ian Percival, John Boyd (General Secretary of A.U.E.W, known for his Salvationist background and moderating influence), Rev Eddy Stride and Mrs. Jean Darnell.

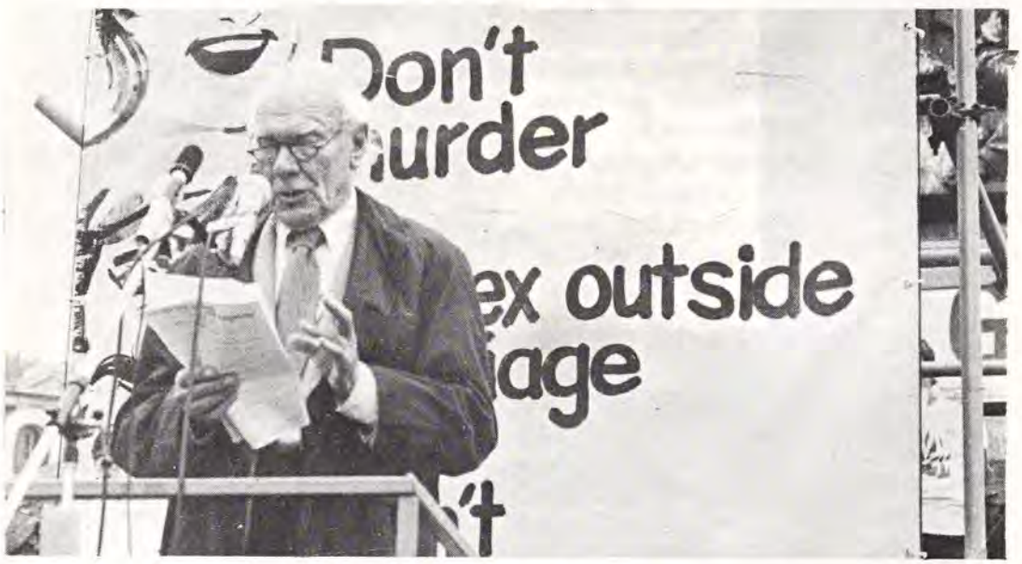
Inevitably the Thorson film project came in for strong condemnation. Swedish pastor Strenly Sjoberg revealed that the banning of the attempt in Sweden had been achieved not so much from a change of heart in that country as by prayer and fasting on the part of earnest Christians. He added a few relevant statistics concerning the disastrous effect of lax sex laws and misguided welfare legislation and urged British Christians to "Go on and keep on" in their campaigning.

Mrs. Jean Darnell contributed effectively to both the Trafalgar Square programme and later in Westminster Cathedral at which *If My People* was presented. This Catholic Cathedral can never have seen a larger or keener crowd, since two or three hundred young people overflowed into the aisles. The atmosphere was very moving, despite the (to many) unfamiliar aroma of incense and visual impact of the Stations of the Cross and other murals. One was conscious of the utter sincerity of the audience-participation in worship. I shall not soon forget the look of rapt delight upon the face of a pretty, slender girl who rose from her lowly place upon the aisle floor, arms curved upward and open hands upraised as if to grasp the blessing. She, of course was only one of many.

The great entrance doors were thrown open for the two-hour programme (during which there was an appeal for unbelievers to decide for Christ) and the outpouring of light and song on to the darkening pavements of the Capital had all the flavour of old time evangelicalism. In such an atmosphere anything seemed possible – particularly the expressed hope and expectation that a religious revival can restore British standards of law and morality as well as work in the hearts and lives of individuals to whom Christ shall be revealed.

Understandably, it is heartening for those of us who are Pentecostals to learn that the Festival of Light was sparked off by a young Pentecostal missionary returning to this, his home country, to find a decadence which greived yet inspired him to work in England. Mrs. Jean Darnell, so greatly used in the *If My Prople* programme was, of course, a woman Pentecostal minister with the Foursquare Church in Los Angeles.

Top: *Malcolm Muggeridge reading out "The Call".*
Bottom: *Section of the crowd.*



The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, November 1st

ISAIAH 49:14-26

"Can a woman forget her . . . child . . . I will not forget you" (v.15 RSV).

THE highest form of human love may be thought to be that of a mother for her own child; yet under great stress, even a mother may turn away from her own child. God's love is stronger than any human love. God not only cares for His own people but he defends them. *"I will contend with him that contendeth with thee"* (v.25).

Tuesday, November 2nd

ISAIAH 50:1-11

". . . a word in season to him that is weary" (v.4).

WHEN the nation of Israel rejected the Word of the Lord, He still held out His hand to them. The stage is now prepared for the coming of the Messiah. When there was no man to help, Christ came with a message of hope; He gives strength to the weary (Matthew 11:28), power to the faint, and by His death He gives new life to those who were dead in trespasses and sins.

Wednesday, November 3rd

ISAIAH 51:1-16

". . . everlasting joy shall be upon their head" (v.11).

THE dark night will not last for ever; a new day will dawn; oppression will cease; the cup of sorrow has been drained. God will yet do great things for His people. We sometimes stay too long in the shadows; it is time to walk in the sunshine. Joy and peace are fruits of the blessed life. *"Rejoice in the Lord alway, and again I say Rejoice"* (Philippians 4:4).

Thursday, November 4th

ISAIAH 51:17 – 52:12

"Awake, awake . . . Shake thyself" (vv. 1,2).

GLOOM, despondency and a general lethargy are to be banished away. God has better things prepared for His people. Paul's attitude is similar in several of his letters. To the Romans he said; *"Cast off the works of darkness . . . put on the armour of light . . . put ye on the Lord Jesus Christ"* (Romans 13:12,13). In an earlier letter he said, *"ye are all children of light, and children of the day . . . let us not sleep . . . let us . . . be sober putting on the breastplate of faith and love. Rejoice evermore"* (1 Thessalonians 5:5,6,8,16).

Friday, November 5th

ISAIAH 52:13-53:12

"A man of sorrows" (v.3).

THIS passage is one of the most well-known passages in the Old Testament. The Ethiopian, returning to his own country after a visit to Jerusalem, was reading this passage aloud when Philip joined his convoy. When he heard the beautiful words being read, Philip understood why God had taken him from the midst of a revival to stand in a desert. Beginning at this same Scripture, Philip told the man about Jesus (Acts 8:35). Christ had first to suffer before He could enter His glory. To some men, Christ is an object of contempt, but to us the horror of the cross has a mystical beauty which captivates us.

Saturday, November 6th

ISAIAH 54:1-17

"For a small moment have I forsaken thee" (v.7).

THE loss of face which they had suffered was not only known to the Almighty, He had Himself allowed such a thing to take place; they had incurred His displeasure, but even when He had let them go, it was only in a similar way to that of an eagle who casts forth her young (Deuteronomy 32:11). She lets them go on their own, for they learn to fly this way, but always there in the protective watch of the parent bird near at hand. So God sometimes leaves us; He never deserts us, but ours is still a walk of faith.

Sunday, November 7th

ISAIAH 55:1-13

"Hearken diligently unto me" (v.2).

MEN spend so much time and energy on unprofitable pursuits. The Word of God has been given to direct us aright. In the midst of a busy life it is still more than worthwhile to pause to hear what God has to say to us. God's ways are higher than our ways (but not too high that we cannot know them), for God has given us His Spirit, to help and to guide.

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WITH CHRIST

COLEMAN. On September 25th, Beatrice Annie Coleman aged 82 years, mother of Pastor John Coleman. Officiating minister at funeral: Stanley Shaw.

EMERTON. On September 17th, Frank Emerton, for many years member of our Watford Church. Funeral at West Street Baptist Church, Dunstable. Officiating ministers at funeral: Rev Stanley Jebb and John Bristow.

MALCOLMSON. On September 24th, after a brief illness, Miss Georgina Malcolmson, a member of a family with long-standing membership with our Moneyslane Church. Officiating ministers at funeral: W.S. Dempster, R.J. George and Mr. J. Hogg.

POCOCK. On September 29th, Miss E. Pocock, a founder member of our Eastbourne Church, and sister of Arthur Pocock passed peacefully into the Lord's presence. Officiating minister at funeral: John Lancaster.

STUTCHBURY. On October 2nd, Mrs. H. Stutchbury, aged 78 years, a faithful member of our York Church. Officiating ministers at funeral: Peter Smith and John Woodhead.

WILLSHER. On September 12th, Harry William Willsher, formerly minister of our Canvey Island Church. Officiating ministers at funeral: M.W. Pinsent and G.H. Neale.

COMING EVENTS

ARMAGH. November 13. Elim Pentecostal Church, College Street. Praise Service with the 60 voice "Way to Life Choir" at 8.

BALLYMENA. November 6-12. Elim Pentecostal Church, Castle Street. Lectures on Christian Doctrine and Bible Prophecy. Preacher: R.D. Bradley.

BIRMINGHAM, Langley. October 30. Elim Pentecostal Church, Westmead, off Langley Road. Saturday at 7.30. Church Anniversary. Preacher: Ray Hughes.

BLACKPOOL, Marton. Commencing, October 21. Elim Pentecostal Church, Fredora Avenue. Series of Bible studies on the Tabernacle in the Wilderness, conducted by Stanley Beresford. Each Thursday until November 11 and November 25 at 7.30.

CAERPHILLY. November 3-4. Elim Pentecostal Church, St. Fagan's Street. Visit of H. Popov (of *Tortured for Christ*). Two nights only at 7.15. November 7-11, Bible Crusade. Each night at 7.15 (except Monday). Sunday at 11 and 6.30. Preacher: Alex Johnston.

COVENTRY. November 13. Sibree Hall, Warwick Road, Town Centre. Visit of Ron Jones and the New Creation Singers at 6.30. Admission by (free) ticket only. Obtainable from Laurie Lambert, 3 Old Mill Avenue, Cannon Park, Coventry. Please enclose S.A.E. November 13. Elim Pentecostal Church, David Road, Presbytery Youth Seminar at 3.

EAST HAM. November 6. Elim Pentecostal Church, Central Park Road. East London Missionary Presbytery Rally at 7. Taking part: Olive Jarvis, Catherine Picken, Alan and Anne Renshaw and Leslie Wigglesworth. Supporting items.

HULL. October 30-31. City Temple, Hessle Road, corner of Madley Street. Annual Convention. Saturday at 7.30. Sunday at 10.45 and 6.30. Preacher: D.D. Phillips. Convener: C.J. Watkins.

HULL. November 7-14. Elim Pentecostal Church, Bourne Street (off George Street). Evangelistic Crusade. Sundays at 11 and 6.30. Weeknights at 7.30. Preacher: Larry Frick (U.S.A.). Prayer for the sick.

ILFORD. November 13-14. Elim Pentecostal Church, Clements Road. Golden Jubilee Celebrations continuing. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J.C. Smyth. Convener: J.F. Hardman.

OXFORD. November 27-December 9. Elim Pentecostal Church, City Temple, Botley Road. Oxford Crusade. Preacher: George Canty with musical ministry by supporting choirs and groups. Weeknights (except Friday) at 7.30. Sunday at 6.30.

PORT TALBOT. October 30-31. Elim Pentecostal Church, Dalton Road, Sandfields. Evangelistic Crusade, conducted by American Evangelist, Larry Frick. Saturday at 7.15. Sunday at 10.30 and 6.30. Musical ministry by "Shalom". Singers and Sunday school scholars.

SMETHWICK. November 14. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Visit of Haralan Popov, Founder and President of "Evangelism to Communist Lands". Testimony of 13 years in Communist prisons.

SOUTHALL. November 12-14. Featherstone High School, Western Road. Evangelistic and Divine Healing Crusade conducted by George Canty and Tamur Jan. at 7. Please pray for this special effort to reach the immigrant communities.

WALLASEY. October 31. The Town Hall. Pioneer Crusade. Weeknights at 7.30 (except Thursdays). Sunday at 8. Preacher: Alex Tee and team. Divine Healing in every service.

WEST BROMWICH. November 6-7. Elim Pentecostal Church, Victoria Street. Youth Weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: M. Sherwood.

WHITLEY BAY. Elim Pentecostal Church, Oxford Street. Post-pioneer crusade meetings continue. Tuesday and Thursday at 7.30. Wednesday at 3. Sunday at 11 and 6.30. Preacher: Brian Stephenson. Please continue to pray for us.

ITINERARIES

The President (John H. MacInnes):
October 30, Westminster Chapel; 31, Burnham; November 6, Kensington Temple (Presbytery Rally); 7, Kensington Temple; 8, Lane End; 9, Aylesbury; 10, Watford; 11, High Wycombe; 13, Finchley; 14, Reading; 16, Letchworth; 17, Stevenage; 18, Luton; 20, Hayes; 21, Ealing.

George Canty:
October 24-November 11, Trealaw; 12-14, Southall; 16-25, Epping; 27-December 9, Oxford; 12-19, Newquay.

Frieda Grossen:
October 9-10, Lowestoft; 11, Bury St. Edmunds; 12, Stowmarket; 13-15, Felixstowe; 16-17, Ipswich; 18, Clacton; 19, Colchester; 20, Braintree; 21, Dunmow; 22, Maldon; 24, Southend; 26, Ashington; 27, Rayleigh; 28, Westcliff; 29, Leigh-on-Sea; 30, Bowers Gifford; 31, Chelmsford; November 2, Colwyn Bay; 3, Holyhead; 4, Birkenhead; 6, West Kirby; 7, Liverpool; 8, Ellesmere Port; 9, St. Helens; 10, Southport; 11, Blackpool, Marton.

London Crusader Choir with Douglas B. Gray:
October 30, Sheerness.

David and Margaret Mills:
October 28, Barnsley; 29, Rotherham; 30, Sowerby Bridge; 31, Dewsbury; November 2, Wrenthorpe; 4, Huddersfield; 6, Halifax; 7, Knottingley; 9, Mosborough; 10, Bradford; (afternoon and evening); 11, Sheffield; 21, Aylesbury (p.m); 23, Ealing; 24, Lane End; Mrs. Mills, Luton (a.m); 25, High Wycombe; 26, Watford; 27, Letchworth; 28, Hayes (p.m); 30, Kensington Temple.

Catherine Picken:
October 30, Preston Park; 31, Southwick a.m; November 1, Worthing; 2, Bognor; 4, Ryde; 11, Hadleigh; 14, Basildon; 16, Chelmsford; 17, Ingatestone; 18, Maldon; 21, Rayleigh.

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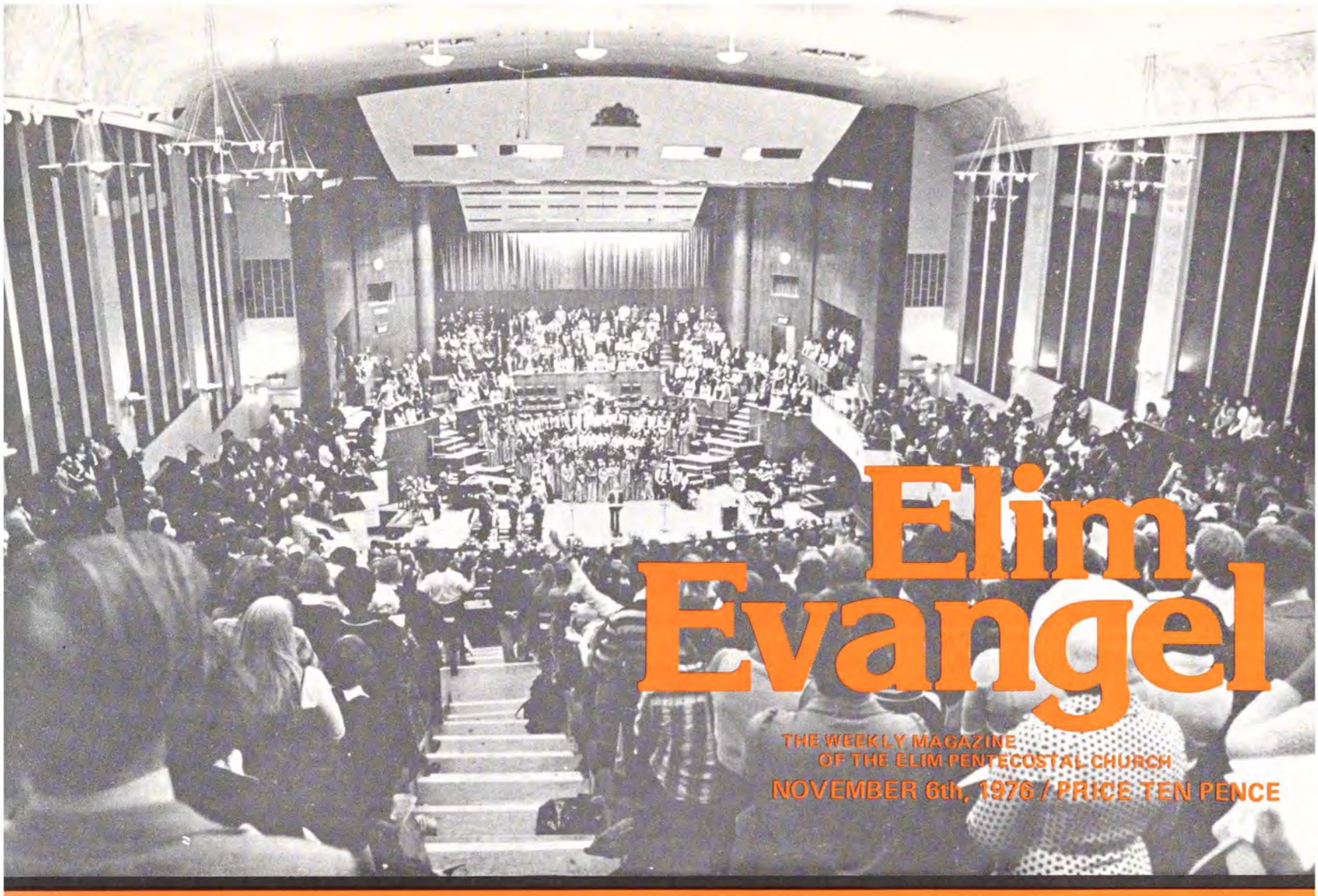

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THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH
NOVEMBER 6th, 1976 / PRICE TEN PENCE

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Editorial

WITHIN a week of writing about the book, *Born Old,* which told the story of the conversion of the Watergate hatchet man, Charles Colson, another book comes from the same publisher.

When I was a new Christian, I well remember reading the books written by the Fleet Street journalist, Hugh Redwood. *God in the Slums* made a particular impression on me at that time. In this, and subsequent volumes, Hugh Redwood told the story of the work of the Salvation Army in the period of the depression. The books highlighted some of the remarkable results of the saving power of Christ which brought new hope to the lives of those who were at the lowest end of the social scale.

Such people are still with us, their needs are still being met by the Living Christ. Though the Welfare State does a great deal for the deprived of our society there is a sense in which mere financial provision often falls short of meeting the real requirements of those who really starve for want of the Word of Life.

There is however another side to our society. All the poor and needy do not live in the twilight zones of our inner-city slums; there are thousands of desperately needy people in the commuter suburbs of our large cities. There are many thousands who live their lives without any thought of God, and who walk the tedious treadmill of life with no knowledge of spiritual values.

Graham Turner, was such a man. His life was a great success by the world's standards. After obtaining a good university degree, he became a financial journalist, joining the B.B.C. as economic correspondent in 1965; he would become widely known, particularly for his part in the *Money Programme.*

His life however, was far from right; he was trying to get along without God. The challenge of the call of Christ could not be denied, and the first step was when he confessed to cheating on his own tax returns. This resulted in his paying back £1,000 to the Inland Revenue.

Author of several books, he was in the process of writing another when the implications of his own change of life took effect. The book which he eventually wrote, *More than Conquerors* (published by Hodder and Stoughton, November 1st, price £4.50), turned out to be a study of the effect of conversion on the lives of some 20th century people.

When any person gets converted, they are changed within by an act of God through the Spirit; the conversion of some men could well change the direction of a whole nation or even affect the world. *"If any man be in Christ, he is a new creation"* (2 Corinthians 5:17).

CHORD OF LOVE on Southern T.V. Guidelines - November 8 - 14

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Front Cover: National Youth Rally. **David Butcher**

George Canty at Llantrisant

by **David Butcher**

1. *Testimony time during the final service.*
2. *"It is a new day".*
3. *Diane – Freed from great pain.*
4. *Karen tells of her son's healing.*
5. *Praying for the children.*

THE phone rang one afternoon in the Grenehurst Press Office and an American voice said, "Can you come over and take some photographs"! The speaker was Mrs. Elizabeth Sherwood from Llantrisant. Now it's not every evening that I drive 170 miles just to take photographs, but I must admit I am so glad I did that evening.

George Canty had been holding a crusade in our Llantrisant Church, and God had richly blessed the meetings. Numbers of people had asked Jesus into their lives and many had been wonderfully healed by the power of God. The meeting was a praise and thanksgiving service – for God's goodness in dealing with people's needs. There was of course, the preaching of the Word, and prayer for the sick played an important part.

The service was conducted in George Canty's own unique style; it was informal and happy with delightful singing. "Its a new day" echoed round the packed church and the meeting "took off" and it was certainly a new day for many folk. Mick Sherwood prayed and laid emphasis on what had taken place. "There are some here this evening who could not hear earlier this week, some who could not speak, some who could not walk. We praise God they can now hear, see and walk". So the service went on. Words are not enough, but look at the pictures, see the expressions. God surely was moving by His Spirit, His wonders to perform.

Elim Church News

HYTHE CRUSADE – September 1976

Conducted by David Williams and Michael Epton.

"WHAT a pity the Crusade has come to an end".

"From St. Mary's Bay right round to Folkstone the Crusade has had an amazing impact in our churches".

"I wish that I had been able to get along to the Crusade earlier, God has been very real".

These are a few of the comments that were made as the Revival and Divine Healing Crusade came to an end in the New Elim Church, Ormonde Road, Hythe.

Despite the rain, despite the opposition, and the large amount of work that had to be done on the building, the Crusade got off to a good start. God was in it right from the commencement. Mr. Reg Driver who had fallen from the ladder whilst decorating the church, was in severe pain, but he received a touch from the Lord and was healed instantly. A man suffering from a speech impediment was wonderfully healed after prayer. Mr. Joe Wilkinson said, "I felt God's healing and reviving power come into my life and soul", and he continues, "The following Sunday I was able to testify and speak in my own church for the first time in forty-seven years".

Twenty-one people responded to the Lord for salvation. A Sunday school and Sunshine Corner have been commenced. A Secretary, Treasurer and Youth Leader have been appointed, and at present there are twelve people at the Breaking of Bread service.

Our thanks are due to all the people who helped in the decorating of the beautiful church. We appreciated the fact that Reg Driver played the organ each night, and we appreciated the contribution of Alfred Pogson. We praise God for the help that we had from the Hastings choir and the guest soloist Mrs. Matthews from Blean.

We trust and pray that God will continue to bless the work in Hythe and that the people may know a great moving of the Spirit of God.

DAVID S. WILLIAMS

EVANGELISM AMONG IMMIGRANTS

WE have recently welcomed into our Elim Family in Britain, an Asian church in Southall. This fine fellowship maintains an effective Christian witness in an area where racial harmony is so delicately balanced. Their Pastor, Tamur Jan is a dedicated leader, widely respected by the various sections of the immigrant communities.

Here in our home land the mission field has come to us in the form of countless thousands of Africans, Indians, Pakistanis and West Indians who are in great need of the Gospel and the milk of human kindness. They virtually prop up the National Health service, man the buses, bring sparkle to the Cricket field and spice to our kitchens. In return we can help to bring Christ into their lives.

The Evangelistic Committee are sponsoring a short Evangelistic effort to be conducted by George Canty in this part of London where there is a high concentration of immigrants. It will be held in the Featherstone High School, Western Road, Southall from November 12th to the 14th, 7 p.m. nightly. The meetings are geared to reach our immigrant neighbours. We would value the prayers of our EVANGEL readers for this new effort. We trust that it will be the first of many ventures to evangelise the mission field on our doorstep.

I.W. LEWIS

MOTHERWELL

Pastor: F.W. Jones

OUR church has had several gifts of money recently which has enabled us to clear all our debt. What else can we say but, "Praise the Lord!". We decided to have a special thanksgiving service on a recent Saturday. The church was well filled. The first hymn was, "To God be the glory". Then one of our trustees, Mr. A. McHolm, and building fund treasurer, Mr. W. Jenkins thanked the Lord and the people of the church, as well as previous building fund treasurers for their hard work and generous giving over the years.

Some of the Motherwell Come Together chorus and band ministered in song, as did a group from our own church called "New Song". The ladies' choir sang, "Ten Thousand Thanks to Jesus". Our minister left the meeting open for a time of sharing, when some of our members and friends gave thanks to the Lord for the blessings they are receiving. We ended with a short epilogue from Pastor Jones who spoke on Joshua 1:8.

On the Sunday evening we had a visit from Jean Darnell. The church was packed, and it was a great thrill to see extra seats being brought in. We had a time of great blessing as our sister ministered.

God is really moving here in Motherwell and we covet the Elim Family's prayers for us.

T.J. McBURNEY

HEBBURN (formerly Jarrow)

Pastor: D. Townsend.

OVER 100 people gathered to watch the opening of our new church building. After a short opening ceremony by our Evangelistic Secretary, I.W. Lewis, unlocked the door and the many visitors and local members crowded in. Pastor David Townsend led the meeting that followed during which Wynne Lewis delivered a challenging message.

Until now we had been meeting in a hired hall in very difficult circumstances, but the day had finally come to enter our new building. As we sang the Hymn, "Standing on the promises of God" we were aware that a great door of opportunity was open before us.

The Rule and Reign of God

by **Peter Sanderson**

MANY of the major problems that confront the leaders of our world today are issues of government. In many nations, including our own, it is a question of who is in charge. Do we accept the authority of the rule of law or do we follow the growing call for rebellion and anarchy? Laying aside political matters let us realise that it is this same issue of government that confronts the Church today. Who is in charge of the Church – God or man? Which way are we going – God's way or man's?

The Lord has left us in no doubt as to His intentions – the Bible clearly teaches us how we are to live in a world that is hostile to truth and righteousness. The Church must be obedient to the declared will of God. There is just no way in which our world can be put right until the Church is both hearing and doing the will of her Head. God is renewing and cleansing in these exciting days and the Holy Spirit is being outpoured. He is building His Church (Matthew 16:18) and bringing a maturity that will make her ministry more effective (Ephesians 4:11-16, 5:25-27). These are days of divine shaking (Hebrews 12:26, 27), where judgment is first coming to the house of the Lord (1 Peter 4:17).

God is eternal and He has always held total authority, but this authority became an expression at the creation of the earth. All creation stems from His spoken word (Genesis 1:3) and the universe continues because it is upheld by His power (Hebrew 1:3).

To the giants of the Old Testament, men like Abraham, Isaac, Jacob, Moses and Joshua, God held the place of supreme authority. This authority was not seen as being confined to Israel only, but it recognised as operating over the whole earth. David was a man who knew something of the authority that comes with being king. About the Lord he declared: *"The Lord is King and rules the nations"* (Psalm 22:28 Living Bible), *"the earth is the Lords and all its fulness" (P*salm 24:1); *"God is king of all the earth"* (Psalm 47:7). Again and again Israel sang, *"the Lord reigns!"* (Psalm 93:1, 97:1, 99:1).

Let us return to Eden. There God gave man the right to act as regent (Genesis 1:28) over all the creation, but sadly, man rebelled and lost his rule (Genesis 3:22-24). By the time of Noah there was a world-wide rebellion (Genesis 6:5) and God moved in Judgment, destroying all the sin-corrupted creation except Noah and his family (Genesis 7:23). Through Abraham God called a special people to live under His reign, but once again the nation rebelled and rejected their Creator/King. Ultimately they asked for a king to lead them (1 Samuel 8:5-7) – they desired to serve a sovereign that they could see! This period lasted until the time of Solomon but then the nation was divided and in time they became the slaves to their enemies. The clear picture of Old Testament history shows man's continual rejection of God's rightful authority and rule.

Then the prophets began to use a new expression for the reign of God. They spoke about the "house of the Lord" being built in the place of authority, bringing judgment and peace to the nations (Isaiah 2:2-4). Central to this theme was the promise of a special child who would come as the "Prince of peace", He would be so mighty that the authority of government would be upon His shoulder (Isaiah 9:6-7). The prophets declared that the ultimate result of these things would be that the Lord would be King over all the earth and that there would be none other beside Him (Zechariah 14:9). Such words can only be understood in the light of the New Testament.

To bring the fulness of the revelation of God's rule and reign over all the earth, to make it possible for sin – spoilt humanity to enter into His kingdom and willingly accept divine authority, **God moved**. He brought to fulfillment the purposes that were from before time. He sent forth His Son! We see how Jesus utterly submitted Himself to do the will of His Father. We see Jesus in agony and death, and by triumphant resurrection dealing a mortal blow to the userping "principalities of darkness" (Colossians 2:13-15; Hebrews 1:14-15). We see Him in glorious exultation sending forth the Holy Spirit to usher in the new expression of God's kingdom rule – **The Church**.

God has given to the Church one great central theme, a Name for our worship and praise, a Head for the body! We do not insult the Father by our shout of praise to his Son – we are doing His will! The Father has made Jesus both Lord and Christ (Acts 2:36); when we confess that Jesus is Lord we do so to glory of God the Father (Philippians 2:9-11).

The unfolding lesson of history in that God's supreme authority can never be usurped or denied. He may appear to have lost control, but in fact, He never has nor never will. We may live centuries away from the Church as recorded in Acts. Now, generally speaking the Church is but pale reflection of what God intended her to be, but let us rejoice and be confident in our great God. Jesus is Lord, despite all the evil and darkness; He still rules and reigns. There is no force on earth that can frustrate the working out of God's purposes – in this generation or any other?

"How lovely on the mountains,
are the feet of Him who brings good news,
Who announces peace and brings good news of happiness,
Who announces salvation and says,
OUR GOD REIGNS" (Isaiah 52:7).

FRAISTHORPE CAMP

Report by **David Butcher**

FRAISTHORPE CAMP numbers were higher this year than ever before and a number of applications had to be turned down. Looking back it is easily summed up as great! Good meetings, plenty of food fun and fellowship, but best of all God blessed us in such a wonderful way.

Bob MacDonald remarked on the fact that though in some ways there were few visible results in the services, (unusual maybe for a camp) yet there were numbers of young people counselled during the day. Obviously one of the greatest pleasures of being a Padre is seeing the youngsters respond to the Gospel of Jesus Christ. In several after services we also saw teenagers filled with the Holy Spirit. Another delightful thing was receiving a letter during the second week from a camper who was only with us for the first week. Pastor MacDonald had counselled this young lady at the end of a waiting meeting. She was disappointed because she had not received the Baptism. Her letter told us that when she returned home to her Methodist church a friend had prayed with her and God gloriously filled her with His Holy Spirit.

Junior Camp was an experiment, and a very successful one it was to. Pastor Mick Sherwood was Padre and he did a great job. The Junior Communion service was a very moving service. I had been asked to take some photographs during the service, but I must admit that I was so thrilled to see these youngsters praising the Lord at the Communion service that I took very few photographs!

BBC Radio Humberside added a little to the events of the camp by recording a service on Tuesday, which was broadcast on the following Sunday morning. This made quite an impression on the local people. The farmer who allows us the use of the camp site at Auburn Farm made some very favourable comments about the broadcast. We are told that some 50,000 people would be tuned in to our camp service. On the lighter side, the normal camp activities prevailed. Rounders, football, netball, and volleyball to name but a few, all of which produced high scores and in some cases a fairly high casualty rate – mostly among the ministers! A fishing trip was arranged from Bridlington harbour which resulted in fried fish for some, although at least three of the party vowed never to set foot on a boat again. Add to the above activities, day trips to local beauty spots, late night specials, walks, beach bonfire and films in the Marquee (made possible this year because we had electricity on the site) and you have the ingredients of a really great holiday.

The final day of camp always brings a touch of sadness for the campers. This year however we had to say goodbye to some of the staff upon their retirement from the field of service. Godfrey Fearn who had been Padre for two years and Commi this year with Eric Carter said farewell on the last Friday evening along with Malcolm (Adji) and Trisha Ball from Hull who have served the camp well over the past eleven years. Pastor Sam Penney, District Supt of the N.E. Presbytery expressed thanks on behalf of the Presbytery.

Plans have already been laid for next years' camp at Fraisthorpe, which we expect to be better than ever. Families who wish to camp with us next year will have to come self catering and bring their own tents or caravans, but it is planned to enlarge this section by offering varied facilities which we trust will attract couples with small children. This will mean that all allocations within the Junior and Senior sections of the camp will be devoted to the youth of our movement. Of course Fraisthorpe has always been a name with a young image, and this will not change, but there will be the greater opportunity for the whole family to have a seaside holiday with a spiritual atmosphere.

Why not book the first two weeks of August 1977 for your holiday and spend it with us. A special savings scheme is being launched prior to camp re-union (November 20th, at York) to help you budget in advance for your holiday. Ask your minister for details, or write to our Secretary, Peter Hannam.

B.B.C. Radio Humberside recording morning service.

Shopping for a large family !

THE MANUSCRIPT DRAIN

PUBLISHERS of religious books in this country are said to be losing at least £1 million in sales annually due to British authors selling their manuscripts abroad, particularly in the United States, Germany and Sweden.

This is the estimate of Mr. Peter Lardi, Managing Director of Britain's largest firm in this line of publishing, Marshall, Morgan and Scott, a subsidiary of the Pentos Group. He says that the number of actual manuscripts lost in this way is probably over 200 a year.

In a drive to halt the religious manuscript "drain" the company is adopting many of the techniques used with success in secular book publishing and sales promotion. One of their moves has been to appoint as executive publisher Bryan Hunt, founder and chairman of the 158,000 strong London Motorists' Association, who was Frederick Forsyth's agent in handling the best-selling *Day of the Jackal* and *Odessa File* books. Responsibility for manuscript buying will be one of his main assignments.

"Although our immediate aim is to persuade more British authors to sell their manuscripts here instead of abroad", says Lardi, "we also hope the 'drain' will operate in reverse and that more and more overseas authors will come to us. We are interested in practical experience or biographical subjects as well as works of evangelical theology".

Bryan Hunt is a former student of the London Bible College and Oak Hill Theological college and a diploma graduate of the Carnegie School of Business Studies in America. In an interview, Hunt said the reason for the "drain" was that "it's partly that British publishers haven't been paying authors enough, and partly because of comparatively poor distribution and review".

Peter Lardi said that the Company intends to meet this challenge and has increased its sales efforts in the U.K. and overseas with a new programme of education and promotion, both in the Company's traditional Christian bookseller outlets, and in the High Street bookshop. The Company has appointed a public relations consultancy for the first time, Praxis PR, to improve communication with booksellers, the press, reviewers, and the public, and is engaged on a complete overhaul of its review lists, advertising schedules and promotional literature.

COMMITTED TO THE COMMISSION

"Go ye into all the world and preach the gospel to every creature." Mark 16:16

CHRISTMAS AWAY FROM LOVED ONES

* Remember our colleagues overseas
* A Christmas gift for our missionaries can help to provide those extras which can express the Elim Family's loving unity
* Your gift will be welcomed

Please send to:
INTERNATIONAL MISSIONS DIRECTOR, P.O. Box 38, Cheltenham, Glos.

Morning service.

FRAISTHORPE CAMP
JULY 30th – AUG. 13th

Please send me details of the 1977 camp.

Name .....

Address .....

.....

Age .....

Stamped addressed envelope to
PETER HANNAM
5 NAYFIELD CLOSE
DRIFFIELD YO25 7LS

(Brochure and booking forms will be sent as soon as they are available).

THE PROMISE OF CHRIST

IN a brief meditation this morning, I want to share with you a very precious promise of Scripture from the fourteenth chapter of John's Gospel, and the third verse. Jesus said: *"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".*

The lesson this morning was taken from J.B. Phillip's *Gospel in Modern English,* where the verse runs like this: *"It is true that I am going away to prepare a place for you, but it is just as true that I am coming again to welcome you into my own home, so that you may be where I am".* That is the great hope of all those who follow Jesus. It can be the hope of all who listen to our service this morning.

Jesus made three "I will" promises to His own followers during His earthly sojourn with them. One was: *"I will send him* (the Holy Spirit) *unto you"* (John 16:7). That promise was fulfilled at Pentecost. As the Holy Spirit endued Jesus to fulfil His mission, so He was to come upon His followers; as one authority observes: "as though to compensate for the loss of the personal presence of the Lord".

Today Christians can rejoice in the fact that the Holy Spirit, referred to by someone as "Christ's other self" indwells the humblest believer and transforms our unworthy hearts into holy temples.

Another promise concerned the founding and forming of the Church. It said: *"I will build my church"* (Matthew 16:18), and this is still in the process of fulfilment. Jesus Christ is the Architect and Builder, and since that pledge was first made, its universality is now an accomplished fact. Indeed this is the only true Church and it is imperative to belong to this – "His new creation, by water and the word". I feel sure that the late Dr. Griffith Thomas was right when he said: "The Church is a society of sinners saved by grace". The important question is: are you a member of His body, the one true Church? In the light of this enquiry, other things become unimportant.

The third "I will" promise is the one chosen for this morning's meditation: *"I will come again".* That coming is still future! Indeed it is the embodiment of New Testament hope, and it is still the hope of all whose trust is in the Lord. As the Apostle Peter said: ". . . *hope to the end for the grace that is to be brought unto you at the revelation* (the unveiling) *of Jesus Christ"* (1 Peter 1:13). As Dr. William Barclay states: "It is quite true that the Second Coming of Christ is not a popular doctrine. But it does conserve the tremendous truth that this world is going somewhere, and when the world reaches its final consummation so will salvation be finally perfected". This is the Church's theology of hope and it is the only message that can alleviate the escalating fear of a troubled world.

Recently, when preaching in a certain church, I picked up a card from the display cabinet, announcing some services to be convened there. The words on the bottom of the card attracted my attention. They were: **Christ is coming: Have you come to Christ?** As I motored home that evening, these words were uppermost in my mind, and when I arrived back I had reached the conclusion that in this piece of spot-on advertising, we had, first, a piece of exciting information, followed by a bit of essential interrogation. **Christ is coming**: Exciting information.
Have you come to Christ: Essential interrogation.

I am suggesting that these truths are wrapped up in the words of our Lord Jesus Christ, chosen for this morning's meditation. Listen to them again: *"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".*

The late Bishop Westcott said of this promise; "Here we have the goal and purpose of Christ's departure". It is along that line that I want to direct your thinking this morning, pointing out three precious truths contained in these words of Jesus.

First, **Christ's Ascension was envisaged.** He said: "I go", or "I am leaving you". At a point in history He was born in Bethlehem, born of a virgin, born of the Holy Ghost. That is New Testament faith, and nothing less than this has any right to be called Christianity. Some thirty years later He was nailed to a Roman cross for your redemption and mine. When He expired on that Good Friday gentle hands placed His body in Joseph's garden tomb, but three days later He rose again from the dead in body, as well as in spirit. Without a belief in the physical resurrection of Jesus Christ there is no saving gospel for lost men.

After appearing to His disciples for some forty days, He was then taken up to heaven. As one writer put it: "He went out of the reach of a few that He might be within the reach of all".

This morning, though His form we cannot see, we know and feel that He is a reality: He is here with us in this church, and there with you in your home, or maybe in hospital, to meet every need.

Can we find a Friend so faithful,
Who will all our sorrows share?
Jesus knows our ev'ry weakness,
Take it to the Lord in prayer.

Secondly, will you notice **the achievement promised**: *"If I go and prepare a place for you . . .".* Jesus is engaged in preparing a place for His own. As the Old Testament Ark of the Covenant went before the children of Israel to "search out a place for them", so our Saviour has entered into heaven as a "forerunner" to provide a home, an eternal home for all those who love and serve Him. It will indeed be a prepared place for a prepared people.

As Professor Henry Drummond puts it in his *Ideal Life:* "When our place knows us no more then we will be in the prepared place". What a place that will be! Grand indeed, beyond all earthly comprehension, is the knowledge that the heaven of our Lord is the home of the soul.

The third truth contained in this wonderful text is **the anticipated company**: *"I will come again, and receive you unto myself; that where I am, there ye may be also".* As dear old Dr. F.B. Meyer put it: "The charm of Heaven will be the Lord's presence".

If we believe that Christ's first coming was personal, then we must accept that His second coming will be personal. Jesus has given us this guarantee, and to deny this truth is to indict the verity of our Lord's teaching.

To accept this great truth involves an

interest in prophecy, and I am personally convinced that such a subject is vitally important. There are those who would contend that to show an interest in such a subject one must tend towards religious accentricity, or be doctrinally unbalanced. Others fight shy of the truth because of its difficulties and controversies, but without claiming to understand all mysteries, or unravel every prophetical problem, an honest appraisal of Scripture shows that history is moving towards its climax. If we fail to sound this truth we rob God's people of their spiritual birthright.

To Christians, listening to this service I say, let this great hope fill your spiritual vision. The coming of Jesus Christ is the promised event which will perfect our salvation. It is indeed exciting information.

But I am bound to conclude my address this morning by asking: "Have you come to Christ?" If Jesus Christ is returning for His own, it is surely very important that we decide if we belong to Him. Are you one of His followers? Have you come to Christ for salvation? This is essential interrogation, firstly because it concerns the individual – **You**.

Jesus is interested in the individual. The Gospel offer sets aside all distinctions of nationality and colour, caste and class. It includes all human beings indiscriminately in what one great preacher and author refers to as "its magnanimous idiom, **'Whosoever'** . . . The best and the worst, the highest and the lowest, may come and find salvation in the dear Saviour".

It is essential interrogation for another reason – it implies a state of alienation from God and therefore unpreparedness for His return. If Christ is returning for a prepared people, it is necessary to be ready for His coming. Are you ready? But you might ask – how can I be ready? In reply to that question I would say that to be rightly related to Jesus Christ is to be ready for His coming again. There is a Chinese proverb which runs: "The journey of a thousand miles begins with the first step". How true! The journey to this home that Jesus Christ has gone to prepare begins with the step of simple faith which puts the believing soul in touch with the Lord Himself.

Can I put it another way? As I speak over the air now, you can hear my voice through your radio, as clearly as though I were in your home. Your neighbour, though he possesses a radio, is not hearing a word. Why not? Because he is not tuned in on the wavelength over which this service is being broadcast. He has a radio, the same ether waves which conduct my voice through your set are passing through his home, but he doesn't hear a word I am talking about, just because he is not tuned in on the proper wavelength. And so I am asking, are you "tuned in" to heaven? Have you made that link with Jesus by faith? If you are "tuned in" now, you will be amongst that number whom Christ will call in a coming day to inherit the place prepared for them.

I want to assure you, wherever you are, and whoever you are, Jesus Christ is ready and willing to receive you, if you will come to Him in repentance and faith. John says: *"But as many as received him, to them gave he power* (the authority) *to become the sons of God, even to them that believe on his name"* (John 1:12).

Christianity is receptivity, it is receiving Jesus Christ. If you will receive Him as Saviour and Lord, He will receive you to Himself when He comes again.

Christ is coming! Have you come to Christ?

W. J. Maybin

News

A New Kind of Consultation
Getting Up-to-Date About Leprosy

NEW trends and developments in leprosy care and control were reported and discussed at The Leprosy Mission's International Conference at Singapore in May. Some of them, particularly the emergence of drug-resistant bacilli, and the new knowledge as to how the disease is transferable, have important consequences for all who are involved in work with leprosy sufferers. In order to make this information more widely known The Leprosy Mission invited representatives of the various missionary societies with whom it co-operates by supporting leprosy programmes and personnel to a consultation at its London Headquarters on September 28th. Altogether 20 organisations, ranging from the Unevangelized Fields Mission to Christian Aid, sent representatives. Dr. Stanley G. Browne, the Mission's Medical Adviser, outlined the present medical position, and Mr. A. D. Askew, the International General Secretary, described the Mission's policies, each talk being followed by discussion. After lunch Mr. Alan Waudby, Personnel Secretary, spoke about Personnel Recruitment and Training, and then the Conference broke up into small groups and shared ideas about future medical mission policy and developments. It was clear from what was said that although in theory the means to control leprosy are available, and its integration into general medical services is beginning, there is likely to be a continuing need for a specialist leprosy service for very many years yet. Of the world's 15,000,000 leprosy sufferers, only some 3,000,000 are under treatment at the present time.

Nations of Silence

MORE and more countries are slamming their doors on God's Word.

And the Bible Society is calling for all-out prayer support to get these doors open again in countries where Bible distribution is not possible at the present time.

Mr. John Dean, the United Bible Societies' World Service Officer based in London, explained in the leading article in the Bible Society newspaper *Word in Action*: "There seem to be more places closed to the Word of God at present for one reason or another than at any time since World War Two".

The Bible Societies are developing special strategies to meet the spiritual needs in these so-called "closed" areas without breaking the law. "We are looking particularly for developments of the work in the Islamic world", Mr. Dean added.

"The fact that this has been an area split between three of the four United Bible Societies regions in the past meant that we were not as well organised as we could be to meet the need.

"But we are coordinating this activity now and are tackling the difficulties in other parts of the world in an effort to meet the growing need and the increasing call for Scripture".

The fact is that trouble-spots are springing up everywhere.

In **Africa** a number of countries are closed to Gospel distribution. In Algeria the Bible Shop was closed by the Government some months ago because the Society was distributing scripture in Kabyle.

The Government is keen to establish **Arabic** as the national language.

The Bible Society secretary has also had to return to **France** because of ill-health.

A number of African countries have traditionally been closed to the Gospel – including **Libya** and **Mauritania**.

In **Angola** the former Bible Society secretary was Portuguese and had to leave the country. Negotiations are going on to re-open the work under Angolan leadership.

Europe has a number of areas where Gospel work is tough, if not impossible. No work has been carried out in **Albania** since the War. In the Societ Union, although the Government have allowed some Scriptures to be printed, the quantities are never sufficient.

There have been problems in providing scriptures in Bulgaria – only a few scriptures have been allowed in since 1945 but a new translation of the Bible in **Bulgarian** is near completion and the UBS are hoping that their offer to finance the production of the Bible will be accepted by the Government.

In some parts of **Turkey** the work is also difficult. Some scripture is distributed (many thousands of selections were provided recently for the Izmir Fair) but the hard-working Bible Society secretary has found on three extensive trips to more remote areas that bookshops either refuse to sell Bibles or take only a handful.

Lebanon has been cut-off since Bible House in Beirut was burnt out, and because the city was a major centre of Bible distribution for the whole Middle East serious problems arose.

It is hoped that a new base – now being set up in Amman, Jordan – will be able to service the needs of **Syria**, **Lebanon**, **Jordan** and **Iraq**.

Scripture distribution is not permitted in Saudi Arabia or the two **Yemen** Republics.

Afghanistan is substantially closed to the Gospel along with **Tibet**, **China** and **Mongolia**.

But a bright spot is the **Arab Oil States** where Scripture distribution work has increased.

Vietnam has been closed since the war ended but there are hopes that the work may be re-established. No word has been heard of former Khmer Bible Society secretary, Son Sonne, for more than a year.

In the Americas **Cuba** has been a closed country since the Castro Regime took over although small quantities of Scripture have entered the country with permission.

All over the world are troublespots. Areas where men refuse to allow God's Word to be part of the nation's right.

But the long arm of prayer can reach even into these areas and the United Bible Socieites are calling on Christians to join them in prayer that national leadership the world over will realise the value of Scripture and that even those areas closed for many years will have their doors opened by the power of God.

Archbishop's call to prayer

ALMOST 12 months after the Archbishop made the "Lambeth Call" the Archbishop of York is making another appeal – for prayer for the nation.

In a booklet published by the Bible Society called *Land of Hope and Glory?*

Thoughts from the Gospel of Matthew

by Frank Lavender

44. Murdering the Heir
Matthew 21:38-39

WE notice several important points in this story. First, that the vineyard was the property of the householder and that, because of the agreement made with the husbandmen, he was entitled to part of the fruit of the vineyard. Also, we note the dishonesty of the husbandmen who withheld the fruit in spite of the agreement made. Again, there was the loyalty of the servants who obeyed their master even though cruel treatment, and even death, was meted out to them. One clear but terrible fact is that the husbandmen recognised the heir, yet they deliberately planned and carried out his murder. The destruction that ultimately came to them was, therefore, fully justified.

The vineyard in the story clearly represented the Nation of Israel (Isaiah 5); and the Lord, who planted the vineyard of Israel in the land of promise, was entitled to expect the Nation to bear fruit to Him. Yet Israel constantly refused to honour Him and to give to Him the fruit that was His due. The Lord sent many prophets to call the Nation to turn to Him, but they were ignored or ill-treated; some were even murdered. Finally, the Lord sent His only Son, and some Jewish leaders clearly knew who He was, yet they took the apalling decision to reject and to destroy Him (John 1:11; 15: 23-24). The consequent destruction of Jerusalem and the dispersion of the Jews was righteous and just.

The Lord Jesus spoke of Himself as being the true Vine (John 15), and He said that believers are the branches in the true Vine. We must all recognise the fact that there is only one purpose for a branch of a vine, and that is to bear fruit (Ezekiel 15; John 15:5). The purpose of God for every believer is that each one of us should bear good fruit for God's glory (John 15:16). To this end we have been called of God, and the life of Christ flows through us to bring that purpose to pass (John 15:4). Is there any blockage in your life or mine which is preventing the life of Christ from flowing through us, so that we cannot bear the fruit of the Spirit? Is our life open to the free flow of the Spirit of Christ, so that we can bear much fruit for the glory and honour of God?

NEWS ! (continued)

the Archbishop calls for prayer for the nation in a definite way.

"When it comes to praying for the nation, try to be definite", says the Archbishop.

The Archbishop calls on people in Britain to think of the various groups and individuals in the country who are making definite decisions which influence national life and invites people to "pray imaginatively for them".

The booklet is an attempt to "spell out what prayer for the nation means".

"Our only hope in this country at the moment seems to be to reduce our foreign debts and to curb the rate of inflation", writes the Archbishop.

But there are things we can do, he explains. Christians can become a force for good in the world "helping men to cultivate new attitudes to material things – to be less greedy and extravagent in the use of them".

"We could be a nation based on a free association of individuals and groups working together for the common good rather than living in conflict with each other". A total of 100,000 copies of the booklet (price 10p) have been printed by the Bible Society.

Mr. Tom Houston, Communication Director for the Society, said: "The Bible Society is happy to be involved in this call to prayer to the nation by the publishing of Bible passages for this purpose".

The 12-page booklet contains Bible passages alongside the comments of the Archbishop.

No Option for The Leprosy Mission

A young missionary doctor in a small river boat was caught in a sudden and violent tropical storm on the Congo River. The engine was flooded and nearly stopped. "What do you advise?" he asked the African skipper. "It's impossible to go back and dangerous to stay still . . . *we must go on*" was the reply.

The same missionary doctor is now a world-famous expert on leprosy and Medical Adviser to The Leprosy Mission, Dr. Stanley G. Browne. He used that 40-year-old memory to sum up the present position as he spoke on the theme of "What of the future?" at the Mission's Annual Day of Fellowship at Bloomsbury Baptist Church.

Twenty-five years ago the newly-discovered drug, dapsone, seemed to be the ultimate weapon that would conquer the disease; but the over-optimistic forecasts of that period had given way to a sober recognition that the task was not so easy as had been thought. There is more leprosy in the world today than there was, and rapid population increase would aggravate the need. In particular, the emergence of drug-resistant strains of the leprosy bacillus meant that control and treatment programmes had to be much more thoroughly carried out. And the Mission's spiritual ministry, bringing hope to sufferers and breaking down barriers of prejudice, was as urgently needed as ever.

The Chairman, Sir Eric Richardson, who is Chairman of the Mission's Council, spoke of visiting its centres in Indonesia. "Don't go back and talk of our problems", said one of the staff to him. "Every night we thank God for the privilege of being here".

May Osman's Page

SAD SUICIDES

"HANS AND EMMA KABEL, both in their late seventies, had lived in a Bronx apartment for fifty years, but the outside world had changed too fast for them. It finally invaded their gentle cocoon of old-fashioned decency and they could take no more".

My newspaper goes on to say that the once decent neighbourhood had turned into a slum, infested with drunks, dope pedlars and prostitutes. One night the thugs came calling at their door, two men battered Hans to the floor and took his wallet. Last month they did it again and inside the neat apartment they blacked both Mrs. Kabel's eyes, thrust a knife deep into her arm and ran off with her pension. Last Thursday their bodies were found, when police broke in, hanging by short ropes. They had left a note saying, "We don't want to live in fear anymore". So they made a suicide pact and they were forced by their constant fear of these thugs into taking their own lives. Poor souls. If only there had been someone there to protect them and to allay their fears.

Promise. One benefit of being a Christian is that we have the knowledge that Jesus is always near and we can claim the promises of God in every time of need. Going back to the Old Testament we can remember Satan saying to God, about Job, *"Hast not thou made an hedge about him and about his house . . ."* (Job 1:10). I believe that is just what God can do for us today, in the midst of this wicked generation; we can rest secure in the knowledge that God will not allow more to fall upon our shoulders than we are able to bear. Job lost his children, his oxen, his asses, his sheep and his camels, yet he could say, *"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly"* (Job 1: 21,22).

Troubles. Whatever our troubles, surely we have not suffered as much as Job did. The enemy of souls may be very busy afflicting us in all manner of ways, but we can resist him in the power of the name of Jesus, and he will flee from us. Suicide is no way out for anyone, and certainly not for Christians, for even those who take their own lives will have to stand before God and give an account of themselves. "God is the author and giver of life" so says the Church of England collect.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy" (1 Corinthians 3:16,17). The *Amplified* Bible uses the word destroy as well as defile, so this should make us very careful about preserving our bodies which are the temples of the Holy Spirit. It is not my intention to sit in judgment on any, who under great stress have taken their own lives. I simply seek to issue a timely warning to all Christians.

When the Devil tempted Jesus, he said, "Throw yourself down from the pinnacle of the Temple", but Jesus resisted the Devil and would not do so. He had come into this life with a purpose and He carried on His work until it was completed on Calvary. God has a purpose in your life, so don't allow the Devil to take it from you until you have finished your course.

Strength. No matter how great your problems, or how heavy your burdens, Jesus will give you strength for the tasks of the day, and this is a glorious thought. If the Devil tempts you and says, "You've stood enough, take the easy way out". Don't believe Him, it's not the easy way". He's been a liar from the beginning, and if you do as he tempts you to do your difficulties will only be beginning. He that endureth to the end, the same shall be saved. I was told just this week of a lady in Christchurch hospital who is in a great deal of pain. She has had one breast removed, she has a steel hip joint, the other hip is affected, she is crippled with arthritis and can't do anything for herself, yet she is the most cheerful woman in the ward. She is a Christian, and she spends her time in communion with God and she is able to pray for those who are in need in that ward.

Why do Christians have to go through such troubles? I don't know. But I do know that we have a Saviour who is touched by the feeling of our infirmities and if we call on His name He will sustain us and bring us through triumphant.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, November 8th

ISAIAH 56:1-12

"Mine house shall be called a house of prayer . . ." (v.7).

THE Lord Jesus quoted these verses when He went into the Temple at Jerusalem. The first time was at the beginning of His ministry (John 2:13-17); the second occasion was during the final week of His life on earth (Matthew 21:12-14). The house of God was to be the place where God's name was to be held in honour; honesty and purity were to be the order of the day. It was a sad thing to see how human greed and pride had invaded this sacred place. Christ not only cleansed the Temple but He opened the way to heaven for all believers.

Tuesday, November 9th

ISAIAH 57:1-21

". . . him that is of a contrite and humble spirit" (v.15).

PRIDE is a cardinal sin. Through pride Satan fell; pride has ruined great men and toppled nations. Humility is not a popular virtue in modern society, but humbleness of heart will leave us open to receive the blessings of God. Saul, the first king of Israel was told: *"Thou you are little in your own eyes . . . the Lord anointed you king over Israel"* (1 Samuel 15:17). But, tragically Saul became proud and self-sufficient; he lost, not only his crown, but his own life.

Wednesday, November 10th

ISAIAH 58:1-14

"Is not this the fast that I have chosen?" (v.6).

THE people had made the mistake of thinking that the fact that they were maintaining all the outward symbols of religious observance (sacrifices, prayer, fastings) that they were pleasing to God. They were so careful about keeping the precise ritual, yet they neglected the more important part (Matthew 23:23). They were trying to move God, but they would hardly move a finger to help their fellow men. If we want to stand before God we must be upright and blameless before men.

Thursday, November 11th

ISAIAH 59:1-21

"When the enemy comes in like a flood . . ." (v.19).

MOST of the troubles that had come upon these people were brought about because of their own folly and sin. Sometimes outside forces swept over them like the swelling of a great floodtide. God's promise is that they would not be overwhelmed. Fear and alarm might have caused the Early Church to hide away behind locked doors, but the Spirit of God raised them up as a body to stand as a bulwalk. The gates of hell will never prevail against the Church.

Friday, November 13th

ISAIAH 60:1-22

"The glory of the Lord is risen upon thee" (v.1).

THE darkness and gloom that covers the land will not last for ever. Those who walk in God's way do not have to stumble along in the darkness. The brightness of illumination is promised not only for Israel but for the Gentiles as well. Christ has come; He is the *"Light of the world"* (John 8:12).

Saturday, November 13th

ISAIAH 61:1-11

"The Spirit of the Lord is upon me . . ." (v.1).

THE words were read by our Lord when he returned to the Synagogue at Nazareth (Luke 4:16-32). With these words He opened a new chapter in His public ministry. He came to proclaim the good news – that is what the word gospel means. We should note that He closed the scroll and handed it back to the attendant before He read *"and the day of vengeance of our God"* (v.2).

Sunday, November 14th

ISAIAH 62:1-12

"I will not rest" (v.1).

THE prophet now expresses his eager desire for the establishment of righteousness. *"Seek peace and pursue it"* (1 Peter 3:11 RSV). We must not just sit around hoping for things to improve; God expects us to be active in His work. *"Not slothful in business; fervent in spirit; serving the Lord"* (Romans 12:12).

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.

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BIRTHS

COLE. On October 9th, to Jill and Eddie Cole, of Pontardulais, God's precious gift of a daughter, Kathryn Louise, a sister for Joanne.

MARRIAGE

JENNINGS–BISHOP. On October 2nd, 1976, at our Palmers Green Church, London. Richard Jennings to Ann Bishop. Officiating minister: A.L. Hawkes.

COMING EVENTS

ABERDARE. November 13-14. Elim Pentecostal Church, Monk Street. Saturday at 7.15. Sunday at 6. Preacher: Paul Epton.

ARMAGH. November 13. Elim Pentecostal Church, College Street. Praise Service with the 60 voice 'Way to Life Choir' at 8. November 18, Thursday at 8. Preacher: T.W. Walker.

BALLYMENA. November 6-12. Elim Pentecostal Church, Castle Street. Lectures on Christian Doctrine and Bible Prophecy. Preacher: R.D. Bradley.

BELFAST. November 13-18. Elim Pentecostal Church, Townsend Street. Lectures on Christian Doctrine and Bible Prophecy. Preacher: R.D. Bradley.

BLACKPOOL, Marton. Commencing October 21. Elim Pentecostal Church, Fredora Avenue. Series of Bible studies on the Tabernacle in the Wilderness, conducted by Stanley Beresford. Each Thursday until November 11 and November 25 at 7.30.

CAERPHILLY. November 13-18. Elim Pentecostal Church, St. Fagan's Street. Bible Crusade. Each night at 7.15 (except Monday). Sunday at 11 and 6.30. Preacher: Stanley Beresford.

COVENTRY. November 13. Sibree Hall, Warwick Road, Town Centre. Visit of Ron Jones and the New Creation Singers at 6.30. Admission by (free) ticket only. Obtainable from Laurie Lambert, 3 Old Mill Avenue, Cannon Park, Coventry. Please enclose S.A.E. November 13. Elim Pentecostal Church, David Road, Presbytery Youth Seminar at 3.

CLACTON-ON-SEA. November 13-14. Elim Pentecostal Church, Hayes Road. 40th Church Anniversary Services. Saturday at 7 followed by buffet supper. Sunday at 11 and 6.30. Singing by the Bible College Students group. Preacher: Archie Biddle. Convener: Patrick Rose.

DAGENHAM. November 27-28. Elim Pentecostal Church, Green Lane, Becontree Heath. Special visit of Pastor and Mrs. J. Smyth. Saturday at 7.30. Musical ministry: Carol and David Tattersall (Instrumental and vocal). Sunday at 11 and 6.30. Convener: James McBurney.

EAST HAM. November 6. Elim Pentecostal Church, Central Park Road. East London Presbytery Missionary Rally at 7. Taking part: Olive Jarvis, Catherine Picken, Alan and Anne Renshaw and Leslie Wigglesworth. Supporting items. November 13-14. 50th Anniversary Celebrations. Saturday at 7. Sunday at 11 and 6.30. Preacher: George Backhouse. Musical ministry: Kensington Temple Junior Choir.

HULL. November 7-14. Elim Pentecostal Church, Bourne Street (off George Street). Evangelistic Crusade. Sundays at 11 and 6.30. Weeknights at 7.30. Preacher: Larry Frick (U.S.A.). Prayer for the sick.

ILFORD. November 13-14. Elim Pentecostal Church, Clements Road. Golden Jubilee Celebrations continuing. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J.C. Smyth. Convener: J.F. Hardman.

IPSWICH. November 7th. TOWN HALL RALLY. At 6.30 and 8. Preacher: A.S.F. Horne. Supported by Elim Pentecostal Church Choir. Musical ministry: Zoar Young People.

NEWTOWNARDS. November 13. St. Mark's Parochial Hall, William Street. Annual Women's Fellowship Rally. Speaker: Mrs. T. W. Walker. Soloist: Maralyn Gillespie. Convener: Mrs. Holohan. Sunday services at Elim Pentecostal Church, Court Street. Preachers: Mrs. T.W. Walker at 11. Pastor T.W. Walker at 7.

OXFORD. November 27–December 9. Elim Pentecostal Church, City Temple, Botley Road. Crusade. Preacher: George Canty with musical ministry by supporting choirs and groups. Weeknights (except Friday) at 7.30. Sunday at 6.30.

PORT TALBOT. November 13-16. Elim Pentecostal Church, Dalton Road, Sandfields. Annual Convention Services. Weeknights at 7.15. Sunday at 10.30 and 6.30. Preacher: Eldin Corsie. Convener: A.J. Taylor. Musical ministry by "Shalom" singing group.

ROMSEY. November 13. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Rally at 7.30. Preacher: Eric Gaudion.

SHREWSBURY. November 6. Elim Pentecostal Church, St. Julians Friars. Saturday at 7.30. Film: "Blood on the Mountain". Regular services now being held on Sundays at 11, 6.30 and 8. Wednesday, Thursday and Saturday at 7.30. Minister: Raymond Jones.

SMETHWICK. November 14. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Visit of Haralan Popov, Founder and President of "Evangelism to Communist Lands". Testimony of 13 years in Communist prisons.

SOUTHALL. November 12-14. Featherstone High School, Western Road. Evangelistic and Divine Healing Crusade conducted by George Canty and Tamur Jan at 7. Please pray for this special effort to reach the immigrant communities.

STIRCHLEY, Birmingham. November 10-14. Elim Pentecostal Church, Hazelwell Street and Pershore Road. "Impact 76". Every night at 7.30, Sunday at 10.30 and 6.30. Musical ministry: Sparkbrook Crusaders, Shemani Sound, S.O.S., Trinity Sound and Stirchley Young People. Friday only. Film: "So Long Joey". Info: 021 472 6813.

WALLASEY. October 31. The Town Hall. Pioneer Crusade. Weeknights at 7.30 (except Thursdays). Sunday at 8. Preacher: Alex Tee and team. Divine Healing in every service.

WEST BROMWICH. November 6-7. Elim Pentecostal Church, Victoria Street. Youth Weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: M. Sherwood.

WHITLEY BAY. Elim Pentecostal Church, Oxford Street. Post-pioneer crusade meetings continue. Tuesday and Thursday at 7.30. Wednesday at 3. Sunday at 11 and 6.30. Preacher: Brian Stephenson. Please continue to pray for us.

Wavelength

ELIM ON THE AIR

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

Radio Bristol 194 medium wave or 95.5 VHF Tuesday, December 21st at 7.30 p.m. Carol Evening featuring the B.B.C. Staff and The New Creation Singers with Ron Jones. This will be a live recording.

B.B.C. Radio 2. "COME ALIVE" series with Cardiff City Temple Choir. Every Sunday to December 26th at 8.02 a.m.

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. Every Tuesday at 8.45 p.m. vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

ITINERARIES

The President (John H. MacInnes):
November 6, Kensington Temple (Presbytery Rally); 7, Kensington Temple; 8, Lane End; 9, Aylesbury; 10, Watford; 11, High Wycombe; 13, Finchley; 14, Reading; 16, Letchworth; 17, Stevenage; 18, Luton; 19, Southall; 20, Hayes; 21, Ealing.

George Canty:
October 24—November 11, Trealaw; 12-14, Southall; 16-25, Epping; 27-December 9, Oxford; 12-19, Newquay.

Frieda Grossen:
November 4, Birkenhead; 6, West Kirby; 7, Liverpool; 8, Ellesmere Port; 9, St. Helens; 10, Southport; 11, Blackpool, Marton; 13 and 14, Blackpool Temple; 15, Blackburn; 16, Accrington; 17, Wigan; 18, Bolton; 20, Middleton; 21, Sale; 22, Charlton; 23, Salford; 24, Stockport; 25, Glossop.

India. Maranatha Radio Broadcast. Every Monday at 6.45 a.m. Every Saturday at 6.30. p.m.

London Crusader Choir, with Douglas B. Gray:
November 7, Reading; 13, Southwark; 14, Wandsworth prison; 21, Broadmoor; 27, Tollgate.

Catherine Picken:
November 1, Worthing; 2, Bognor; 4, Ryde; 11, Hadleigh; 14, Basildon; 16, Chelmsford; 17, Ingatestone; 18, Maldon; 21, Rayleigh; 23, Leigh-on-Sea; 24, Ashingdon; 25, Westcliff; 26, Southend; 28, Clacton-on-Sea; 30, Colchester.

David and Margaret Mills:
November 6, Halifax; 7, Knottingley; 9, Mosborough; 10, Bradford; (afternoon and evening); 11, Sheffield; 21, Aylesbury (p.m); 23, Ealing; 24, Lane End; Mrs. Mills, Luton (a.m); 25, High Wycombe; 26, Watford; 27, Letchworth; 28, Hayes (p.m); 30, Kensington Temple.

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COMMUNITY CENTRE
November 6th — 14th
Preacher: David Woodfield
For times of services and further information contact D.E. Carr
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continuing
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Special visit of:
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Sunday, November 14th at 11 and 6.30.
Convener: James F. Hardman.
We warmly welcome you to join with us.

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Isle of Wight camp 1976

Report by **Len Rammell,** Junior camp commandant.

THIS was the 15th successive year we had held our East and West London Presbytery Camp on the Isle of Wight. We praise God for His goodness to us over the years; all His undertakings; His providential care; the supply of devoted and extremely able staff; and the presence of His Spirit, bringing salvation, healing, His fulness and the call to Christian service. This year was no exception.

The first fortnight the Senior Camp was in the care of Brian Richardson and enjoyed the rich and varied ministries of Philip Streeter and Len Magee. This year also there was a spiritual fifth column in the persons of four students from the Elim Bible College. Their role was to infiltrate the ranks of the campers seeking out those with special spiritual needs and witnessing to them in an informal manner. They also had the opportunity to minister in the daily services organised by Boys Brigade camps in adjoining fields.

Comments from some of the campers went as follows: "I made some really good friends". "I learnt such a lot from the sermons". "The truth was never hidden; it got to me". "I learnt to really praise and love God". "I've been given a greater will to apply myself to God's requirements". "Camp brought me through a bad patch, now I want to live all out for God". It is worth all the preparation, prayer and hard labour, looking after over 300 campers to know that God has blessed in this way.

The weekend interval between the end of Senior Camp and the start of Junior Camp on the Monday was used to get ready. There were to be 210 children between the ages of 10 and 13 to care for, besides about 20 younger ones, being mainly the children of staff members. This required some 50 general and administrative staff and 34 tent officers. The latter each have in their daily care 7 children, from reveille at 7.30 a.m. to their bedtime at about 10 p.m. It was quite a challenge. We praise God for their dedication and ministry, headed up by Padres Peter Sanderson and Ron Mackenzie.

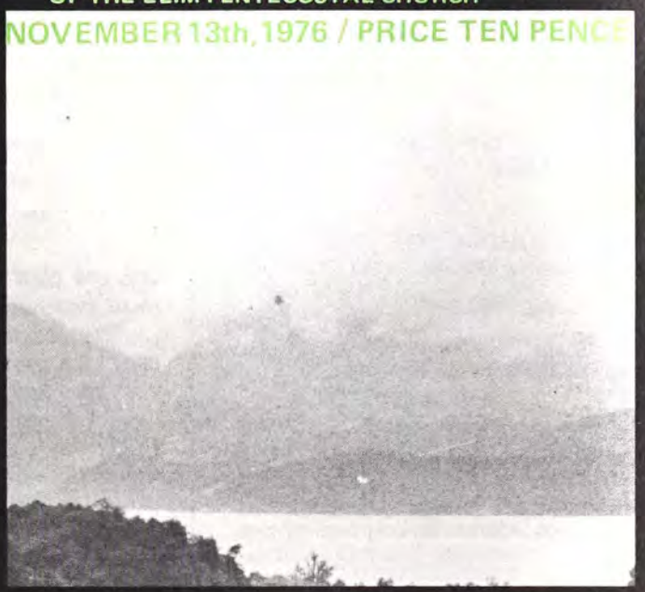
Many of the children found the Saviour and some were filled with the Holy Spirit. The fellowship weekend was especially blessed as some eighty staff got together and shared in ministry and prayer. It was also a great joy to participate in the Sunday evening service at the Ryde Elim Church which has always supported our camp.

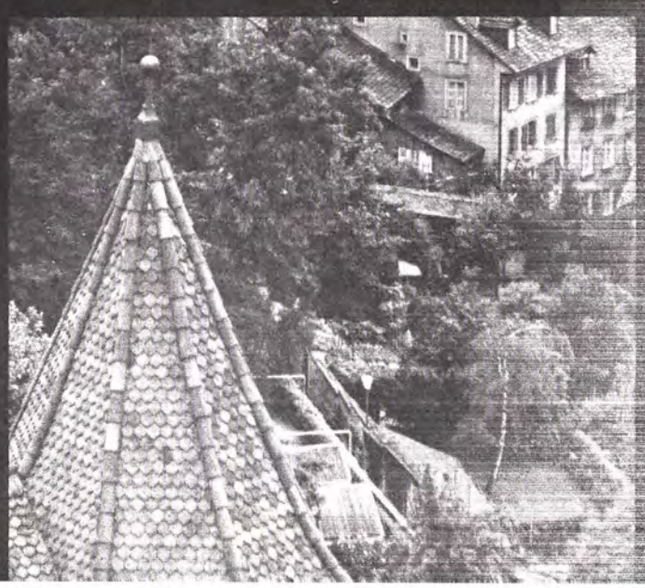
It was a special joy this year to have Alan and Anne Renshaw, Timothy, Karen and Beth with us throughout Senior and Junior Camp. They were an inspiration to us and their ministry and practical help was greatly appreciated

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

NOVEMBER 13th, 1976 / PRICE TEN PENCE





Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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Editorial

WE are glad that there is freedom of speech in this country. Freedom however must carry with it a very strong sense of responsibility.

The recent front page article in the *Observer* on the British economy, has caused a dramatic slump in the value of the pound as compared to the dollar. It cost the government so much in fact that in actual terms of hard cash they could have bought out the newspaper several times over for less than they lost in a single day's dealing on the stock market. Not that we are in favour of the government taking over any of the national newspapers – for their freedom is a very precious heritage – but it does show what a powerful weapon the printed page can be. It is a pity that it is used for destructive purposes more often than it is used to encourage and inspire.

There are no slick answers to the economic plight of our country; the way to recovery will be a slow and painful uphill struggle.

If the recent statistics, that were issued on the same day that the pound lost so much on the foreign exchange, are looked at they will be seen to show a very serious state of affairs that reveal pilfering at almost epidemic level. The amount of goods that simply vanish from sight, would, if they were all recovered make more than a dent in our balance of payments, and that does not even consider the slacking, shirking and fiddling that goes on in every section of industry and commerce.

There is a reaction in some quarters. Some people are beginning to ask searching questions about the very nature of the life that is being offered to 20th century man. Is this really the sort of life that God intended? With our rivers and streams polluted; the atmosphere choked with fumes and the rare and beautiful plants and animals destroyed by greedy and cruel men.

The recent drought has caused a few ordinary people to change their habits; not that they wash themselves less, but they now use less water, having switched to using a shower if they have one or, if not to using no more than five inches of water.

Why is it that it takes a crisis for men to ask fundamental questions that should have been obvious from the start? What a pity that when the crisis is past that they so quickly revert to their old ways.

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Report of George Canty's visit to New Zealand by **Gilbert Dunk.**

GEORGE CANTY

WE praise God for a very successful series of short Crusades in the Elim Churches of New Zealand by our brother George Canty. From the outset, God set His seal upon the message of the Gospel of Grace. Reports from our pastors tell of souls saved, lives changed, bodies healed and some filled with the Spirit.

Before the actual crusades a Pastors' retreat was held in the lovely little seaside resort of Picton in the South Island. George Canty shared with us the burden of his heart and how he felt moved of God to conduct his campaigns. The two days were of untold value to us all. Because we are so far removed from our mother movement, having George Canty from Elim in England was a great spiritual tonic. The Lord did us good in every way.

Commencing in the city of Hamilton, he ministered under the anointing of the Holy Spirit and what happened there happened everywhere. Pastor Covic has since reported a very marked evidence of rising faith for the future of the work there.

From Hamilton, our brother moved down to Wellington. It was here that he had the opportunity of ministering to two large meetings outside of the actual Elim Church. About 250 were present in one and between 450 and 500 were present at the other. The larger of these meetings consisted of people from many denominations. God mightily used our brother's ministry in these meetings. The crusade in the church was owned of God and according to Pastor Verner, about thirty people confessed faith in Christ in a first-time committment; some were healed and others greatly helped in their Christian life and experience.

Then Mr. Canty left for the South Island with his first Crusade in Blenheim. Once again he found great favour with the people. God honoured his ministry with great power and blessing. Souls were saved and quite a number testified to being healed. The Elim work in Blenheim has been greatly heartened for the future. Pastor Bilby says that George Canty's visit to Blenheim has put Elim on the map in that area as well as inspiring the saints in that place.

From Blenheim he moved on to Nelson. The numbers in Nelson were not quite so large as the other meetings but the ministry was owned of God. Pastor Hannen has since reported continued blessing in the lives of those who were in the meetings.

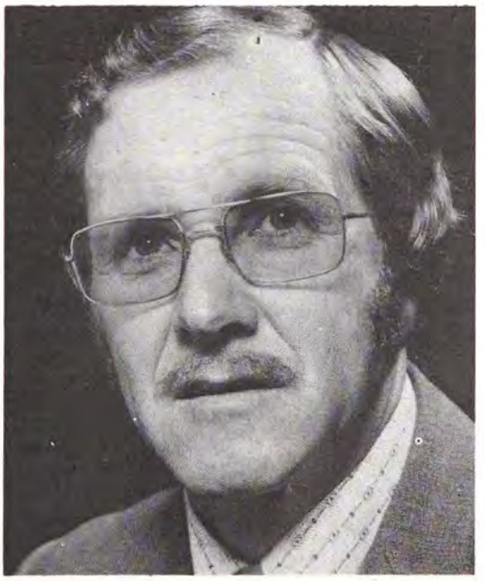
Our youngest church was the next place. Pastor Murray Jenkins and his workers stepped out in faith with their planning and God was pleased to bless their efforts. The church was filled for every meeting. Souls were saved, bodies healed and lives transformed. George Canty was greatly encouraged to see the response in this new work. Dunedin is going on to great things in God.

Finally, he visited Christchurch where the local High School was used for the Crusade. All the meetings were very well attended. In the follow-up so far it is evident that the message got through to many people.

The ministry of brother Canty was helped immensely by his paintings and his versatility on the musical side.

It was a great encouragement to us all in the way that he was given opportunity on Radio, Television and in the Newspapers. Television in particular was specially generous to our brother. All this gave added publicity to the visit.

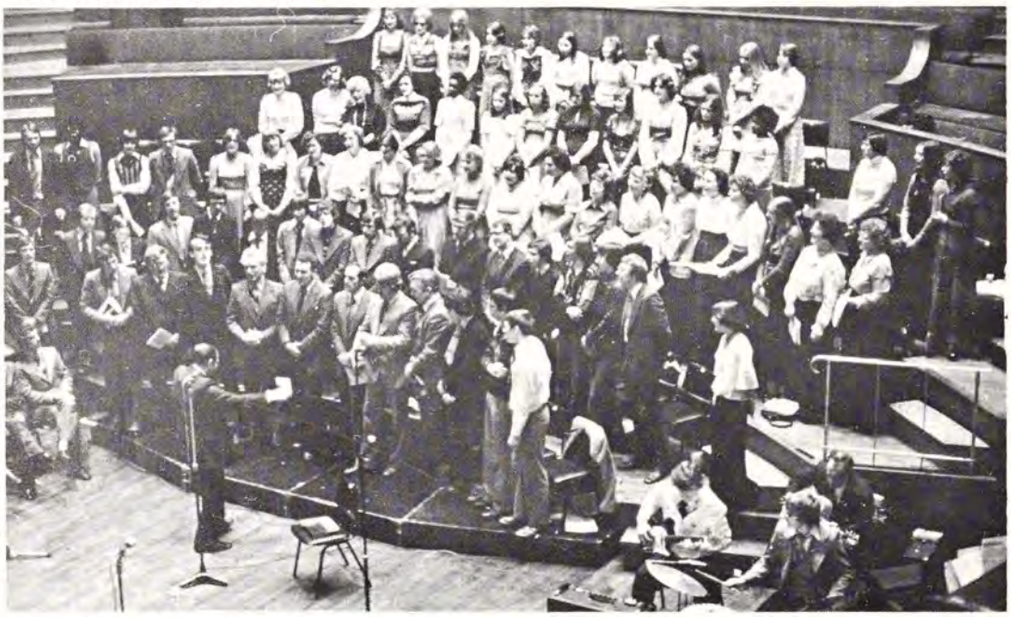
We in Elim in New Zealand want to thank all those in England who remembered these crusades and our brother in particular as he preached the Gospel amongst us. Please continue to remember us as we launch out for God in this part of the world.



1. Ian Bilby (Blenheim)
2. Lyn Hannen (Nelson)
3. Murray Jenkins (Dunedin)

National Youth Rally – Bristol

New Creation Singers – Bristol



Come Alive Choir – Cardiff

Part of the Congregation

Wavelength

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

Radio Bristol 194 medium wave or 95.5 VHF Tuesday, December 21st at 7.30 p.m. Carol Evening featuring the B.B.C. Staff and The New Creation Singers with Ron Jones. This will be a live recording.

B.B.C. Radio 2. "COME ALIVE" series with Cardiff City Temple Choir. Every Sunday to December 26th at 8.02 a.m.

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. Every Tuesday at 8.45 p.m. vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

India. Maranatha Radio Broadcast. Every Monday at 6.45 a.m. Every Saturday at 6.30 p.m.

ITINERARIES

The President (John H. MacInnes):
November 13, Finchley; 14, Reading; 16, Letchworth; 17, Stevenage; 18, Luton; 19, Southall; 20, Hayes; 21, Ealing.

George Canty:
November 12-14, Southall; 16-25, Epping; 27-December 9, Oxford; 12-19, Newquay.

Frieda Grossen:
November 13 and 14, Blackpool, Jubilee Temple; 15, Blackburn; 16, Accrington; 17, Wigan; 18, Bolton; 20, Middleton; 21, Sale; 22, Charlton; 23, Salford; 24, Stockport; 25, Glossop.

London Crusader Choir, with Douglas B. Gray:
November 13, Southwark; 14, Wandsworth prison; 21, Broadmoor; 27, Tollgate.

Catherine Picken:
November 14, Basildon; 16, Chelmsford; 17, Ingatestone; 18, Maldon; 21, Rayleigh; 23, Leigh-on-Sea; 24, Ashingdon; 25, Westcliff; 26, Southend; 28, Clacton-on-Sea; 30, Colchester.

David and Margaret Mills:
November 21, Aylesbury (p.m.); 23, Ealing; 24, Lane End; Mrs. Mills, Luton (a.m.); 25, High Wycombe; 26, Watford; 27, Letchworth; 28, Hayes (p.m.); 30, Kensington Temple.

EASTBOURNE
Elim Pentecostal Church,
Hartfield Road
(3 mins. from railway station)
SOUTH EASTERN PRESBYTERY YOUTH RALLY
on November 27th
at 7.30 p.m.
Preacher: **Ray Hughes**
Convener: **Ron MacKenzie**
Musical items from local churches.
D.5285

Bush Adventure

by **Philip C.E. Evans,** Rhodesia

THE harvest was over and the crops gathered in. Chores around the kraal and the favourite pastime of sitting and talking were the only occupations left until planting time . . . Perhaps we could seize this opportunity to encourage some of the young people to actively participate in working for God. A special pamphlet was written in Shona (the local language) and distributed inviting the young people from the outlying churches to a camp at the mission.

It seemed that about sixty were interested, but on the first day only fifteen had arrived. Apparently many families were suspicious of this new idea and would not let their children come. We had to whet the appetites of those who came and hope they would encourage others to come next time.

Each morning Christian students from the Secondary school led Quiet Time groups. Pastor Satuku (of the mission church), the school clerk, myself and Peter Griffiths led morning Bible studies. Then, after a period of work for their board and lodging the campers were introduced to various activities; mystifying science, novel recipes for sadza, the staple porridge-like food, table tennis, hygiene and baby care. One day was spent on choir practice learning Kum Ba Yah in Shona for the evening service.

The afternoons commenced with a session on Christian Living, highlighted by drama and group activities, followed by volleyball and netball which provided an appetite for supper. The evening service gave opportunity for preaching and we found a number of capable speakers amongst the Secondary school students.

One evening Peter Griffiths showed slides of the mission from its inception to the present time. The evening was concluded with cocoa and chorus singing, which only came to an end when the electric lighting plant was switched off.

Every day the workers met for prayer and discussion and by the end of the week every camper professed Jesus as their Saviour. On the last evening round the camp fire some testified to the miracle of the new-birth. Returning to his own church one young man exclaimed "They have the true word of God at the mission. We've misunderstood the gospel, you can't go to heaven by doing good deeds or by being baptised into the church. You have to know Jesus for yourself".

Perhaps obvious to us, but to that young man it was a real revelation and more effective than any sermon.

The camp is over. We pray and believe that many more will be attracted to the next camp; may the Holy Spirit build up Christian workers to further our Father's work.

News

Bible Societies Troubleshooters

A TALL, quiet-spoken Norwegian has become the United Bible Societies first world-wide troubleshooter.

Mr. Odd B. Telle was appointed UBS World Development Co-ordinator by the UBS Executive Committee meeting in London this week.

His first assignment is to investigate Bible Society work in North Africa, West Asia and Turkey.

A former attorney Mr. Odd Telle commented: "These Muslim countries are probably the most difficult parts of the world for Bible work. It is a very tense assignment, but a challenging one".

For the last twelve months, Mr. Telle has been acting UBS Regional Secretary for Africa. He has also spent five years in Madagascar as representative of the Norwegian Bible Society and the British and Foreign Bible Society.

The new UBS appointment is to enable faster and more effective progress to be made in many areas of concern.

World Budget for Bibles

A WORLD Service budget of $12,100,000 to support Scripture translation and distribution programmes in many parts of the world has been approved by the Executive Committee of the United Bible Societies meeting in London.

The World Service budget is the fund through which Bible work is supported in countries where it cannot be completely funded locally.

The total of $12,100,000 – the biggest sum ever allocated through this budget – is divided between five areas of the UBS.

Of the total budget, African Bible Societies will receive $3,183,100 – 26.3 per cent of the total. The Americans will receive $2,926,000 – 24.20 per cent – and Aisa Pacific $2,920,800 – 24.1 per cent.

European Bible Societies supported through the budget will get $1,013,500 – 8.4 per cent.

The budget includes $961,800 for programmes of special advance in Africa, the Americas and Asia-Pacific to be allocated in agreement with national Bible Societies and offices of the UBS in those areas.

The fifth area is devoted to translation projects all over the world – a total of $2,056,600, 17 per cent of the total. The biggest slice of this, $707,300 will be used for Bible translations planned or in progress in the languages of Asia Pacific.

At the same time, the UBS voted to set up a special Scripture supply fund to help the flow of Scriptures to Nigeria and other countries where they are able to pay for the Scriptures but cash flow is a problem. The Committee heard how very large orders of Scriptures created a need for cash to cover the rather long period between the time when the Scriptures are paid for in the sending country and the money received from Nigeria. Nigeria has the biggest population in Africa and with its oil resources has one of the healthiest economies. This makes it a time of great opportunity for the circulation of Scriptures provided the cash flow problems can be met or solved.

The fund will make money available for shipping Scriptures in Nigerian languages from warehouses in other parts of the world.

Elim Church News

WESTON-SUPER-MARE

Pastor: J.B.D. Ritchie

WE can give grateful thanks to God for His goodness to us during the four years of Pastor J.B.D. Ritchie's ministry. He is our first minister, coming to us from the Elim Bible College when the Elim Church started in the town. It is exciting to see how God has provided for him and for the Assembly. We were able to remember this anniversary in our new church building.

Mrs. Shella White presented Mrs. Ritchie with a bouquet of flowers and our Treasurer Mr Howard Norton presented Pastor Ritchie with a cheque as a mark of our appreciation for his ministry.

Our visiting preacher was Pastor Len Middleton who brought us challenging messages in every service.

David Roberts thrilled us with his message in song, and on Sunday we were privileged to have Peter Smith sing to us.

The coming year offers yet more opportunities as pastor and people move forward in God.

R. MAINSTONE

ST. PETER PORT, Guernsey

Pastor: Robert Griffiths

OUR Sunday school anniversary services were held recently. The immense effort put into them by both parents and teachers was rewarded by the larger than usual number of parents and friends who attended.

The younger children took part in the afternoon and the programme was built around a display of labels to catch the eye, – the recitations and songs introducing a spiritual message. Pastor Griffiths concluded the service by dedicating two of the young scholars to the Lord.

The evening service depicted a teacher and her class commencing with a recording of the children reading from the Scripture. Short readings followed by scholars giving recitations on the same theme. Some of those taking part were suitably dressed as the widow and Mary and Martha and others carried appropriate objects. The teacher asked her class what they thought they could give to Jesus and the children indicated in recitation and song what our response should be. Pastor Griffiths concluded the evening service with an epilogue.

(Mrs.) MAVIS BOURGAIZE

ELLESMERE PORT

Pastor: Vic Anderson

ELEVEN candidates were baptised on a recent Saturday evening at our Ellesmere Port Church, including two from the new West Kirby Church, two from the local Church and seven from Sale. In the picture are Pastors V. Anderson (the local minister – third from left) and T.S. Miles. Pastor B. Grist also shared in the service, but he and his group, including one of the candidates, left before the photo was taken. Guest preacher was Field Superintendent, Tom W. Walker.

CLYDEBANK

Pastor: G.D. Parkins

IT was with mixed feelings that we gathered to say farewell to Pastor and Mrs I.G. Clarke and Mrs. Thomas (Mrs. Clarke's mother). There was joy, because, as we looked around the large congregation, we saw many who had come to know the Lord during our pastor's three and a half years' ministry and many more who had been received into fellowship. We were sad, however, because we were saying goodbye to a pastor whom we had learned to love and provided by the sisters of the Church and a huge "Bon Voyage" cake provided by one of the members was shared out. The treasurer presented the pastor with a cheque from the Church and Mrs. Clarke and her mother with lovely Scottish brooches. All the deacons and some of the members spoke words of appreciation for the pastor's ministry. One of the outstanding things mentioned was our pastor's fearlessness in proclaiming the whole counsel of God. He is full of love and this soon emanated throughout the congregation, but he was also faithful in chastening and disciplining the people, especially as to the use of the Gifts of the Spirit.

We must also mention the great help he received from his wife and mother-in-law, and much of the success of the ministry can be attributed to them.

We look forward to the ministry of our new pastor, Graeme D. Parkins, and his wife and family.

(Mrs.) NESSIE TAIT

LUTON

Pastor: John Bristow

A CORRESPONDENCE debate in the local paper on the subject of homosexuality jolted John Bristow, the Elim Pentecostal Church pastor into mobilising Christians into publically making their stand for moral values. Six other ministers representing the Assemblies of God, Baptist Union, Old Baptist Union, Church of England, United Reformed Church, and the Methodist Church, agreed to join him in forming a steering committee. All but one of them have been baptised in the Holy Spirit.

The first meetings took the form of a conference for invited guests, and this was followed on the same night by a public rally, and the speaker at both meetings was Mr. Steve Stevens of the Nationwide Festival of Light. The conference was particularly useful as those in attendance included sixteen District Councillors, six magistrates, a judge, nine headmasters, and teachers of high schools, eighteen ministers and several others. The chairman was a local Christian businessman, who is a director of Electrolux, Mr. Morris Aitken. Steve Stevens made a plea for people to give support to those councillors and M.P.s who make a stand on moral issues sometimes against much opposition.

About 150 attended the public rally. The dissappointing turnout possibly reflected the indifference among many clergy. Nevertheless, some interest was gauged and the committee has decided to continue with the view of establishing a local Community Standards Association.

CLAPHAM

Pastor: J. Fry

FOR many of our Elim family Clapham recalls memories of days gone by, perhaps, for some even to the very beginnings of our movement when the church at Clapham was established. For others the recollections are of training in the old Bible College, and for many ministers a reminder of their ordination day, as Clapham has been the scene of many lovely ordination services. We are able to say "Praise God" for the past, but members of the Clapham church can say "Praise God" for the present. Many of us will have been disturbed by the news of racial violence in our cities. What a pity it is that the journalists and commentators do not attend the church at Clapham, for there on any Sunday we would find perhaps ten or more nationalities all worshipping the Lord as one family.

In the past weeks we have received twelve members into the church, and during a recent Sunday service four people testified to having been healed in the previous few weeks. We have a growing youth work, and also a monthly open-air meeting in which we have seen God at work.

Clapham is in an area of re-development, and we look to God for his help and blessing during the coming weeks.

MARGARET I. THOMPSON

ERDINGTON

Pastor: K. Smith

"JESUS Himself drew near". This text is displayed above the pulpit, but the words were a reality throughout the campaign conducted by Pastor Stanley Shaw.

For at least six months before the campaign the ground had been prepared by much prayer. Many friends helped us in the distribution of 3,000 leaflets in personal visitation and 8,000 leaflets were handed out in the High Street. Visits were made to local schools and the gospel seed was sown. A number of visitors were brought in and in such an atmosphere no one present could fail to be influenced by the Word of God. There have not been any outward signs of life yet but we believe that the precious seed is now germinating in some hearts and that it will show itself in souls being saved in due season. We thank God and we thank everyone who helped to make this venture possible.

W. ROBERTS

BISHOP AUCKLAND

Pastor: P.E. Williams

MANY friends from neighbouring churches gathered with us for our annual convention. The Lord truly blessed as we listened with great joy to the ministry of the Word by Pastor T.W. Walker over the weekend. Pastor G.J. Fearn joined us on the Monday and brought some of his young people to minister in song. Two sisters from Bishop Auckland sang duets.

It was most encouraging to hear a very up-to-date testimony from Pastor M. Jone's wife.

We went away singing the words of the chorus, "The Lord thy God in the midst of thee is mighty".

(Mrs.) M. BROWN

PORTH

SIX people were baptised at our church recently. They included three generations of one family, grandmother, daughter, and grand-daughter, the first two having accepted the Lord. This was the second such service in less than a year.

ROMFORD

Pastor: P.E. Streeter

"ATHELAS" group conducted their first concert in a hired hall in Romford. The group consisted of twenty-six young people from the Church with a wide range of musical and singing talent under the gifted direction of Ian Budd and Bob Monday. The concert theme was an interpretation of the group's name "Athelas" – the little white flower crushed for healing in J.R. Tolkein's famous classic trilogy, "Lord of the Rings".

If the purpose of "Athelas" group was to enjoy themselves, communicate something of it, and sweep an audience of over 230 people into an attitude of praise, they certainly succeeded through their sacred mixture of modern music, song, poetry and humour.

LONG EATON

Pastor: G.K.R. Adams

A VERY busy week began with Bonsall Street Sunday school Anniversary which was a great success, with a packed church both afternoon and evening. The speaker was Godfrey Fearn. The children sang and recited and the Crusaders also took part in the evening service. The scholars were trained by Mrs. Margaret Saunderson, who was assisted by David Sanders and all the teachers helped.

This was preceded by a parade of witness with our pastor leading and playing his piano accordion.

The following Sunday was the Petersham Hall outreach of the Sunday school Anniversary when the speaker was Ray Allen of our Derby Church.

The theme was, "Jesus, King of kings is coming again". On the Saturday between the two anniversaries, the Long Eaton Carnival took place and a Float was entered by our Sunday school. A great deal of hard work was put into the making of this float which took third prize in the section. On the Sunday evening we were privileged to take the closing Festival service in West Park. This gave us good opportunity to present the gospel message to the people, even though we only had thirty minutes.

(Mrs.) K. MACKENZIE

SPECIAL ANNOUNCEMENT

THE ROYAL ALBERT HALL, London, which was used for the Pentecostal World Conference, is the venue for the great Elim Pentecostal Church rallies on Easter Monday, April 11th, 1977.

The preacher will be Bishop Floyd Williams, General Overseer of the Pentecostal Holiness Church, one of the largest Pentecostal groups in North America.

A GREAT PREACHER

" . . . there hath not risen a greater than John the Baptist:"

Matthew 11:11

Message preached at the Ordination Service in Westminster Chapel, on October 30th.

by **John H. Sainsbury**

THE purpose of this great service is to welcome young men into the Christian ministry – an act which we believe has been preceded by divine ordination. Looking at this body of men, we are aware of the great variety of thought, talent, action and anointing which is to be exerted on the life of our nation through them and we thrill at the possibilities.

The task before them, as they well know, is not going to be easy because they proclaim a message few wish to hear and they are to work with human nature which is the most difficult material in the world. The fact that they have reached the end of their training period having overcome the discouragements of these first important years is an indication that we are receiving as ministers men of faith and some stability.

I want you to look with me at some aspects of the life of the Baptist as a preacher. I want you to see him as a man who had, like the ordinands here to-night, completed his training and been thrust out into the harvest. I want you to see him as a preacher in action and to commend to all of you, whether you are preachers or not, the tremendous example of fearless dedication he has left for prosperity,

When discussing preachers, people tend to commence at different points. Some will start with a discussion of the language used, others with the peculiarities of gesticulation, others with the effect of the ministry and some with the content of the preaching.

The Man Himself

The Biblical picture of this man living in the wilderness, dressed in camel's hair and feeding on locusts and wild honey, is not only strange today, it was strange in his day. He was different, he was not "with it", he was "a square". John was a **Non-Conformist**.

The wilderness preacher must have felt keenly the challenge of his day, but not more so than we should be feeling the challenge of this spiritual wilderness in which we are called to preach the Word of God. Preachers do not like to hear this kind of thing, but the only appointment John ever received as a preacher was to the wilderness. But he obeyed and he discovered that God was able to build a bridge from the centre of the wilderness to the centre of the city and send even the sophisticated Temple men pouring over it to hear and respond to his message. If you think God has appointed you to the wilderness, then ask Him to build the bridges you need and give you a J.B. type revival!

John called secondly for **public penitance**. He was not seeking to create a secret society. He had the greatest message in the world and intended to see men publicly committed to it. To this end he preached *"The baptism of repentance for the remission of sins"* (Mary 1:4).

The response was so overwhelming that John found himself standing, not just in the waters of Jordan, but in a river of grace and power, and he was all but submerged in the swirling waters.

John backed home his demands for preparation and penitence by a **positive proclamation** of the coming of the King. It was this which gave weight and authority to his message (Mark 1:7-8).

The first reference was to a house slave who was expected to untie his master's sandals. In respect to Christ, John considered himself to be nothing more than a house slave, unworthy of fulfilling the most menial task for so great a Master. Is that how we think of ourselves?

Dress. Jesus said the Scribes loved

"to go in long clothing" and that to draw attention to themselves. The Scribes and Pharisees enlarged the borders of their garments. John, however, did not conform. He was not in the competition for the best dressed preacher. His clothes had not been designed, made and fitted in Jerusalem's Saville Row – they were rough. His wardrobe did not conform to the accepted pattern and neither, one might say, did his cuisine.

The Scribes and Pharisees enjoyed the social round with its wining and dining but not John. In sharp contrast to them, no chef of Parisian brilliance prepared expensive delicacies for the wilderness preacher. The locusts and honey on which he dined were not exotic foods, but being gathered from nature's supermarket they were as free and as simple as the message he preached. In regard to his dress he was no foppish dandy, and in regard to his figure he was no sluggish heavyweight. Spurgeon, commenting on these characteristics of John in the last book he wrote, said, "Lord, let not my meat or drink, or garments hinder me in Thy work".

John was also, in some respects, a **Non-Collaborationist**. He did not believe in unity at any price. He did not identify himself closely with the religious leaders of his day. He preached not from within the circle of the Nation's religious life, but from its circumference but the impact he made was so great, many of the establishment came to his baptism.

John was also a **Non-Conservative**. He was sold out to God; he kept nothing back. Any training he may have had in the skills of the day or in the realm of education, and as the son of a priest they must have been considerable, he laid aside. The close fellowship of loved ones and the comforts of home were exchanged for the loneliness and discomforts of the wilderness. What a man!

Four hundred years had elapsed since the last of the prophets had ministered to the people, but suddenly a worthy successor to them all burst upon the scene with the dogmatism and devotion of an Elijah. As a man, John was different. He swam in a sea of mediocrity but was in touch with the source of all that was fresh and original which compelled a second look from eyes dulled by the dreariness of his day. John was an "awkward" man in that he was not prepared to leave things as they were – but as someone recently said on the radio, it has been the awkward men like Luther who have made history. John was a man who could demand everything for God because he had given his all to God.

To the ordinands here tonight, let me say that God does not just want you to fit into the sea of mediocrity around you and become part of it. He wants you to disturb men, to go for a change and become a force in the land. He wants you also to be men who can demand everything for God from the people to whom you preach because you have given everything to Him. Our nation, our world, our denomination are all in need of a breed of preachers we could classify as 20th century Johns . May God help us to be such men.

So much for our preacher as a man, let us now think of:

The Message he brought

A Quaker once discovered a thief in his house, and taking down his grandfather's old fowling piece, he quietly said, "Friend, thee had better get out of the way, for I intend to fire this gun right where thee stands".

The story reminds me of a word of advice given to a young Elim preacher some years ago by Pastor Joseph Smith. He said, "Lower your sights and hit them from the front row back". That was how John preached, he did not deal in the unnecessary and the puerile, he aimed at meeting the need of the people – and did so.

He called for **personal preparation** crying in the wilderness as Isaiah said he would. (Isaiah 40:3-4). He had come as the herald of a great conqueror preparing the way for a King who was to triumph by love and death.

He began to preach in the wilderness where there was no way and where barrenness held undisputed sway. This was surely not accidental, but symbolical of the unpreparedness of men to welcome the King.

The second reference here was a ministerial comparison – John had baptised in water, but the Messiah was to baptize in the Holy Ghost – how we need to realise the implications of these words ourselves.

John was such a great man that his declaration of total inferiority to Christ must have filled men with wonder and encouraged them to prepare to meet Him and in an even greater way. This must also be our aim.

We have contemplated the man and his message.

The Model he presented

This word has a number of different meanings as we are aware. I heard recently of a wife influenced by the modern use of this word who accused her husband of wanting to change her for a new and more up-to-date model. But I am using the word in the sense of "something to be copied", and the pattern evident in John's life is certainly that.

There is a sense in which every Christian, like John, is Christ's forerunner. He came to announce the first Advent. we are here to announce the Second Advent. The issues involved in such a privilege were understood by John if not by us, and this compelled him to get his priorities right. This was evident by his **manner of living**. He was no middle of the road man. He did not live with one foot in the world and the other in the service of God. His mind was made up, his decisions had been taken; for him there was no going back. He reminds me of the coloured preacher who said, "Whatever the good Lord tells me to do that I am going to do. If He tells me to jump through a brick wall, I am going to jump at it – going through it belongs to Him".

Our mission as forerunners of Christ's Second Advent demands the same kind of dedication to the cause of Christ as we see in John. But is not this the very point at which we all are feeling the pressures of our present selfish society? We tend almost unconsciously to gather to ourselves, just like the worldling, the luxuries and trinkets of time with their dulling effect on the J.B. commitment we need to-day.

John was also a worthy model in respect to his **mode of ministry**. His preaching did not suffer from spiritual anaemia. There was nothing pale or languid about his presentation of truth. He did not water down his message even for those who could do him harm. He was a bearer of divine truth and he was prepared to deliver it.

John's ministry was fashioned by his message, and this is still the case with preachers to-day. May our message so captivate and impel us that we also will be effective servants in the hand of God.

Thoughts from the Gospel of Matthew

by Frank Lavender

45 The Call of Christ
Matthew 22:3,9

IN this parable we observe the fact that a king has invited certain special guests to his son's wedding. Then, when everything was ready for the wedding feast, he sent his servants to call the guests to the meal; they treated the call with contempt and also dealt abominably with the servants. The king therefore sent his army to destroy both the murderers and their city. He then sent out his servants to find other guests for the wedding, and he told them to search the streets and to bring in all the folk they could find, both good and bad. In this way, the banqueting hall was filled with guests who were probably very surprised to be there.

This story includes both warning and promise; there is a warning to the people of Israel, and a promise to others. Israel was a Nation set apart by the Lord from all other nations; they were the people to whom He had given His special invitation. His prophets had called Israel to enter His kingdom, the final Messenger being His own Son (Matthew 4:17). Yet, as we have previously seen, Israel rejected God's call, persecuted the prophets, and then slew the Lord Jesus. Jesus, before His crucifixion, gave warning to Israel that destruction awaited them, yet He also gave the promise that as a result, the Divine invitation would be given to others. Those who had been specially invited would be rejected, but others who had seemed to be without hope would find the door opened to them (Matthew 8:11-12).

The Gospel always contains the two elements of warning and promise, even though the message is now for all men and not for one favoured nation only (Mark 16:15). God's promise is that: *"Whosoever shall call on the name of the Lord shall be saved"* (Acts 2:21). Those who accept the invitation are brought before the King as His sons (Romans 8:14-18); but those who reject His call are warned of eternal ruin awaiting them (John 3:18,36). You have heard the Gospel, but have you responded by receiving Christ as your Saviour? If not, will you now take warning and open your heart to Him today (Isaiah 55:6-7; Matthew 7:21-23)?

Thought of the week

by **Alistair Forrest**

I REMEMBER a short while ago seeing a gripping sketch-drawing in one of the Sunday papers. It showed a strong, muscular man, his rugged features somehow portraying a terrifyingly murderous look, stepping out of the carnage of a wrecked building.

It was called "The Bomb Survivor". Written on his belt was a simple word that summed up his new attitude to life.

"HATRED."

My first thought was that if ever there was a justified reaction, it was here. So many innocent people in Ireland, and for that matter in Birmingham, London and Guildford, had been jerked violently out of their contented family lives. Many were now widows or widowers; more recently some have lost their children, and other children have lost their parents.

Grief. Imagine the grief. Grieve with them. And grieve that we still cannot call our society civilised. Steadily that grief turns into bitterness not just against man but against God, and then that bitterness turns into hatred. Before the blast a happy family . . . but now that happiness has turned into an intense and poisonous hatred.

As I continued to contemplate the sketch and consider different people's reactions to this sort of devastation, I thought of someone who had more reason than any to be resentful. That man came to give (too few know how to do that) yet his society misunderstood him, rejected him and killed him. He became a victim – though not a conquered victim – of man's intense hatred.

And let not us not fool ourselves that man is any different today than he was in Jesus' day, for if anything he is worse. But look at the reaction of this man to the callousness of his society; he did not let hatred breed more hatred; He loved his executors to the point of death. What is more, in doing so He conquered death, for He rose again from the dead.

Bitterness, hatred, malice . . . there is too much of it in our world. That is because the victim of hatred so often catches the same disease, and the contagious epidemic rages through out society. But Jesus calls us to love those that hate us, and to pray for them, but we cannot do that until we have Christ Himself living within us, and His love flowing from us to others.

There is a beautiful little chorus I have heard Christians sing, and it just says: "Jesus in me loves you".

BOOK REVIEWS

Aida of Leningrad, *by Michael Bordeaux, published by Mowbrays, price 75p, postage and packing, 13p extra.*

THE human interest quality in the story of Aida Skripnikov needs no publicity on my part in religious circles. This paperback by Michael Bordeaux, an authority on the subject of Russian persecution, is a straightforward account of a young woman, who, in the words of the author, "learnt the sorrow of a suffering people young, for her father was shot as a pacifist while she was an infant".

In the chapter entitled "The Background", Michael Bordeaux gives a penetrating survey of the Russian persecution of Christians and the stand taken by the Baptist Action Group against this persecution. The chapter contains some interesting statistics which includes the remarkable achievement of a printing enterprise called The Christian in producing over 40,000 copies of the New Testament, hymn books and other religious literature.

The centre piece of the paperback is the trial of Aida Skripnikov which takes up sixty pages of its total of 122 pages.

For all who have a prayerful interest in the plight of our fellow Christians in Russia, this book will be an informative incentive to continue to uphold at the Throne of Grace those who are suffering persecution for the cause of Christ.

ARCHIE NICOLSON

JESUS AND THE SPIRIT, *by James D.G. Dunn, published by S.C.M. Press, Bloomsbury Street, London, price £9.50.*

Jesus and the Spirit is the long awaited and highly priced sequel to James D.G. Dunn's *Baptism in the Holy Spirit* (S.C.M. 1970) in which the author pursues at some length (361 pages of text, 95 pages of notes and 61 pages of Bibliography and Indices) questions raised in his earlier work. That the second volume does not quite reach the same standard as the first is no reflection on the erudition of Dr. Dunn since he shows an encyclopaedic knowledge of the problems involved in accepting the New Testament record of the "Religious and Charismatic Experience of Jesus and the First Christians as reflected in the New Testament" (subtitle). Unfortunately for his less learned readers Dr. Dunn is reluctant to commit himself on many of the problems he raises.

In his earlier volume Dr. Dunn concluded that in the New Testament "the 'gift of the Spirit' is the one essential element and focal point in the event of 'becoming a Christian'" (p.6). The problems and questions raised by that conclusion are what now occupy the author since the early Christians must have had certain criteria by which they assessed the reception and presence of the Holy Spirit in both the individual and the congregation. This "experience of the Spirit" he properly places in the wider context of Religious Experience.

The first part deals with "The Religious Experience of Jesus" and Dr. Dunn rightly stresses the "distinctiveness, at times even uniqueness, in Jesus' experience of God" (p.60). However, in his otherwise full consideration of Jesus' prayer life, he remarkably neglects to take account of the crucial John 11:41, 42 passage, which establishes the purpose of Christ's public prayers. Unfortunately he rejects entirely the authenticity of Christ's Messianic Proclamation (Luke 4:18, 19) and attributes many of the miracles to either "psychical phenomena" or "theological constructions of the earliest communities" (p.73).

In considering the experience of "the Earliest Christian Communities" Dr. Dunn notes where Jesus was the *subject* of religious experience, he now features as the *object* of religious experience" (p.95 author's emphases). The distinction between the Resurrection appearances of Jesus and the experience of the Spirit are attributed directly to Luke's stylizing (p.96). Although disputing the hypothesis that the Resurrection appearance to the 500 (1 Corinthians 15:6) is a variant tradition of the Pentecostal Outpouring, he does not reject "the identification which we find so frequently in the New Testament between Christ and the Spirit" (p.144).

The remainder, for all its excellent treatment of the Charismatic Community and its variable analysis of the Charismata, moves steadily to the thesis that *"Paul equates the risen Jesus with the Spirit"* (p. 322). His conclusion then is that "the religious experience spoken of is *experience of Spirit identified and distinguished as experience* of Christ" (p.324). Although it must be fairly noted that Dr. Dunn does not pursue his concepts to their inevitable conclusion it is difficult to avoid a full-blown "Oneness" doctrine from statements like "Paul defines the Spirit as no more and no less than the Spirit of Jesus" (p.325).

This is the inevitable result of an uncritical erosion of the clear Scriptural distinctions between the work of the Saviour and of the Holy Spirit. In identifying the Conversion experience with the Baptism in the Holy Spirit as two sides of the same coin, "Oneness" teaching is the logical conclusion as this book so obviously demonstrates.

Perhaps it would be more appropriately entitled "Jesus *is* the Spirit" than "Jesus and the Spirit" and consigned to Theological Libraries where only the most discerning and critical students would have access.

IAN R. HALL, B.D.

Note:
The words in italics are Dr. Dunn's.

Anonymous Gifts

The International Missions Director acknowledges with gratitude the following anonymous gifts.

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Leslie Wigglesworth

May Osman's Page

School Children Drinkers

THE Royal Society of Health Conference on Juvenile Drinking was held in London last week. Social workers, teachers and landlords who encourage children to become alcoholics were criticised by a senior police officer. Superintendent Betty Reid, deputy chief of the Metropolitan Police Training school accused some landlords of plying young people with drink, in discotheques attached to their pubs. Delegates were warned that Alcoholic units would have to be prepared for a big incense to teenagers needing treatment.

There was one teacher who misguidedly bought a 14 year old boy drinks in the dinner hour in the hope that he would get sick of it; the boy was subsequently confirmed a chronic alcoholic "failed by his teacher, parents and social worker". One social worker prepared a potent concoction for a 14 year old girl's birthday party (the girl was in her care) and four young people under the age of 15 were reduced to a drunken stupor. "So often I have seen so-called professionals buying the loyalty of young people by allowing them selfish and unhealthy indulgence" said Betty Reid.

Dr John Gayford, psychiatrist in charge of the Alcoholic unit at Warlingham Park hospital in Surrey, told the Conference that a recent survey had shown that three-quarters of boys and girls between 13 and 16 had experienced excessive drinking.

Now the Teachers Advisory Council on Alcohol and Drug Addiction has brought out a pamphlet which tells parents, "Don't forbid your children to drink alcohol, if you do, you could force the young person to drink surreptitiously with his friends". I disagree most strongly with this suggestion. The best way for a child to learn is by example, and if our modern day parents would cut out drinking at home, it would be a help to these children not a hindrance. Now that wines are sold in supermarkets and stores, home drinking has escalated, and in many television programmes, the panacea for all ills is to rush for a bottle and a glass. If young children are accustomed to seeing bottles of drink on the sideboard at home, then they are going to grow up thinking it is natural and right to indulge in strong drink. When youngsters start drinking, they do not think of the consequences or the end product – the Alcoholic. Many may say, "It could never happen to me", but demon drink can get a tight grip on a young life, and I believe that it is the duty of parents to make their children aware of the potential dangers to their own bodies, and that certain illnesses affecting the stomach and liver could be due to drinking. Research shows that more young people are starting to drink at an earlier age than in the past. If we look at the figures for wife-beating, child cruelty, violent crime and sexual offences, we find in many cases alcohol plays a large part. It is important for young people to realise that alcohol can seriously affect behaviour.

Now that Christmas is drawing near, I believe that we should warn our young people against taking even one drink at an office party. This is an opportunity for them to stand up and be a witness for the Lord. As an office supervisor of some years standing, I have practised this myself, and I know what I am talking about. Some of our young people are afraid of being different. Let us pray for them.

Some Christians believe in moderation. I will come straight out with it and say that I believe in abstention. We are not living in a hot country where the water is unfit to drink, and there are plenty of soft drinks and unfermented grape juices to be purchased. Remember the weaker brother, let us not be the cause for the least of these little ones to stumble.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1).

Someone will say, "What about *'Use a little wine for thy stomach's sake and thine oft infirmities'"* (1 Timothy 5: 23)? Yes, but this indicates to me that Timothy was a rather sickle young man, not fully fit; and anyway there are plenty of patent medicines about today that were not available then. Think on these things, and pray for the young people of our land.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, November 15th

ISAIAH 63:1-19

"In all their affliction he was afflicted" (v.9).

THE watchman's question in the first part of these verses is answered by one coming in strength and might as a warrior returning from a great conflict (Edom is enemy territory) with marks of battle on his person. When there was none to help, the Almighty stepped in and took action Himself. All through man's history of rebellion, God Himself has been grieved and wounded. But time and again He has given them fresh opportunities to mend their ways and turn to Him.

The cross is the last supreme act; the whole Godhead was involved in the last great act in which men were to be redeemed.

Tuesday, November 16th

ISAIAH 64:1-12

"Men have not . . . seen . . . what God hath prepared" (v.4).

THESE words are also quoted in the New Testament (1 Corinthians 2:9); they are frequently misquoted. The verses do not mean to teach us about those glories that will be ours one day (1 John 2:2). They have to do with the blessing that God bestows in this present life. Through the Spirit we can know and feel things unseen.

Wednesday, November 17th

ISAIAH 65:1-16

"I am holier than thou" (v.5).

THE pride and exclusiveness of the nation was one of the chief causes of their failure. Those who walk in haughty pride are going the way that leads to destruction. The Pharisee thanked God that he was not as other men (his life was certainly better than that of the publican) but he thought too much of himself. No man can think too much of himself and think of God at the same time. If we put God first in our thinking and in our actions, other things will fall in their rightful place.

Thursday, November 18th

ISAIAH 65:17-25

"Before they call I will answer . . ." (v.24).

GOD will still fulfil his purposes in the earth; the present is in His control, but, more importantly, so is the future. The purpose of God is to restore all that man lost through sin and disobedience. At the time the prophets were writing, the chief concern was to see God's plan in relation to the chosen people. There is however a much wider scope that will cover the whole earth. *"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"* (Habakkuk 2:14).

Friday, November 19th

ISAIAH 66:1-14

"Ye that tremble at his word" (v.5).

THERE are two groups in view here; the one, who are in the majority have become formal and have lost any sense of reverence in their acts of devotion. The other group (vv.3 and 5) hold God's word in great respect (Ezra 9:4). They may incur the wrath of their fellows; they were sometimes turned out of the synagogues (John 16:2) but it is far more important that they should give heed to God's word and honour Him.

Saturday, November 20th

ISAIAH 66:15-24

"I know . . . their thoughts" (v.18).

OUTWARD acts of devotion have their place, but the more important thing is the attitude of heart and mind towards the things of God. The prophet had lifted up his voice for a long time to a people who continued to reject the word of the Lord; in a later age God was to raise up a people who would give heed to His word. May God's word fill our minds and direct our feet.

Sunday, November 21st

2 PETER 1:1-11

"Great and precious promises" (v.4).

THE circumstances that surround the time of the writing of this letter are far different to those that applied to 1 Peter. In 1 Peter the outward circumstances had changed and Christians were beginning to experience persecution for the first time. In this letter the troubles came nearer home; they are brought about by the unfaithfulness of those within the fellowship. Whatever our circumstances may be and whatever any men may say or do, God's promises are sure. He cannot go back on His word.

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.

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BIRTHS

AITKEN. On September 28th, to David and Joyce Aitken (nee Tattersall), God's gift of a daughter Sharon Pearl, a sister for John, Suzanne, Robert and Brian.

WITH CHRIST

LAWRENCE. May 10th, 1976. Miss Emma Lawrence, aged 97, formerly a member of our Ilford and Westcliff Churches.

WHITE. On July 9th, Arthur White, aged 75, late deacon at our Ilford and Westcliff Churches, for many years a member of our Leigh-on-Sea Church.

COMING EVENTS

ABERDARE. November 13-14. Elim Pentecostal Church, Monk Street. Saturday at 7.15. Sunday at 6. Preacher: Paul Epton.

ARMAGH. November 13. Elim Pentecostal Church, College Street. Praise Service with the 60 voice 'Way to Life Choir' at 8. November 18, Thursday at 8. Preacher: T.W. Walker.

BELFAST. November 13-18. Elim Pentecostal Church, Townsend Street. Lectures on Christian Doctrine and Bible Prophecy. Preacher: R.D. Bradley.

BELFAST. November 20-25. Elim Pentecostal Church, Alexandra Park Avenue. Lectures on Christian Doctrine and Bible Prophecy. Preacher: R.D. Bradley.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Bible studies on the Tabernacle in the Wilderness, conducted by Stanley Beresford. Thursday at 7.30.

CAERPHILLY. November 13-18. Elim Pentecostal Church, St. Fagan's Street. Bible Crusade. Each night at 7.15 (except Monday). Sunday at 11 and 6.30. Preacher: Stanley Beresford. 21-26, Bible Crusade. Weeknights at 7.15 (except Monday). Sunday at 11 and 6.30. Preacher: Leslie Green.

COVENTRY. November 13. Sibree Hall, Warwick Road, Town Centre. Visit of Ron Jones and the New Creation Singers at 6.30. Admission by (free) ticket only. Obtainable from Laurie Lambert, 3 Old Mill Avenue, Cannon Park, Coventry. Please enclose S.A.E. November 13. Elim Pentecostal Church, David Road, Presbytery Youth Seminar at 3.

CLACTON-ON-SEA. November 13-14. Elim Pentecostal Church, Hayes Road. 40th Church Anniversary Services. Saturday at 7 followed by buffet supper. Sunday at 11 and 6.30. Singing by the Bible College Students group. Preacher: Archie Biddle. Convener: Patrick Rose.

DAGENHAM. November 27-28. Elim Pentecostal Church, Green Lane, Becontree Heath. Special visit of Pastor and Mrs. J. Smyth. Saturday at 7.30. Musical ministry: Carol and David Tattersnall (Instrumental and vocal). Sunday at 11 and 6.30. Convener: James McBurney.

EAST HAM. November 6. Elim Pentecostal Church, Central Park Road. Easty London Presbytery Missionary Rally at 7. Taking part: Olive Jarvis, Catherine Picken, Alan and Anne Renshaw, and Leslie Wigglesworth. Supporting items. November 13-14, 50th Anniversary Celebrations. Saturday at 7. Sunday at 11 and 6.30. Preacher: George Backhouse. Musical ministry: Kensington Temple Junior Choir.

HULL. November 7-14. Elim Pentecostal Church, Bourne Street (off George Street). Evangelistic Crusade. Sundays at 11 and 6.30. Weeknights at 7.30. Preacher: Larry Frick (U.S.A.). Prayer for the sick.

ILFORD. November 13-14. Elim Pentecostal Church, Clements Road. Golden Jubilee Celebrations continuing. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J.C. Smyth. Convener: J.F. Hardman.

MOUNTAIN ASH. November 20. Elim Pentecostal Church, Knight Street at 7.30. Visit of Swansea Male Voice Choir uniting with members of Cardiff Male Voice Choir. Songs, testimonies and ministry.

NEWTOWNARDS. November 13. St. Mark's Parachial Hall, William Street. Annual Women's Fellowship Rally. Speaker: Mrs. T. W. Walker. Soloist' Maralyn Gillespie. Convener: Mrs. Holohan. Sunday services at Elim Pentecostal Church, Court Street. Preachers: Mrs. T.W. Walker at 11. Pastor T.W. Walker at 7.

OXFORD. November 27—December 9. Elim Pentecostal Church, City Temple, Botley Road. Crusade. Preacher: George Canty with musical ministry by supporting choirs and groups. Weeknights (except Friday) at 7.30. Sunday at 6.30.

PORT TALBOT. November 13-16. Elim Pentecostal Church, Dalton Road, Sandfields. Annual Convention Services. Weeknights at 7.15. Sunday at 10.30 and 6.30. Preacher: Eldin Corsie. Convener: A.J. Taylor. Musical ministry by "Shalom" singing group.

ROMSEY. November 13. Elim Pentecostal Church, Middlebridge Street. Christian Challenge Rally at 7.30. Preacher: Eric Gaudion.

SMETHWICK. November 14. Elim Pentecostal Church, Woodland Drive, off Oldbury Road. Visit of Haralan Popov, Founder and President of "Evangelism to Communist Lands". Testimony of 13 years in Communist prisons.

SOUTHALL. November 12-14. Featherstone High School, Western Road. Evangelistic and Divine Healing Crusade conducted by George Canty and Tamur Jan at 7. Please pray for this special effort to reach the immigrant communities.

STIRCHLEY, Birmingham. November 10-14. Elim Pentecostal Church, Hazelwell Street and Pershore Road. "Impact 76". Every night at 7.30. Sunday at 10.30 and 6.30. Musical ministry: Sparkbrook Crusaders, Shemani Sound, S.O.S., Trinity Sound and Stirchley Young People. Friday only. Film: "So Long Joey". November 21. "Trinity Sound" at 6.30. Preacher: Barry Hatfield. Convener: John Coleman, November 24 at 7.45, Nicky Cruz in the film: "Jesus is the Answer". Info: 021 472 6813 or 459-7311.

WALLASEY. Continuing. The Town Hall. Pioneer Crusade. Weeknights at 7.30 (except Thursdays). Sunday at 8. Preacher: Alex Tee and team. Divine Healing in every service.

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Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

NOVEMBER 20th 1976 / PRICE TEN PENCE

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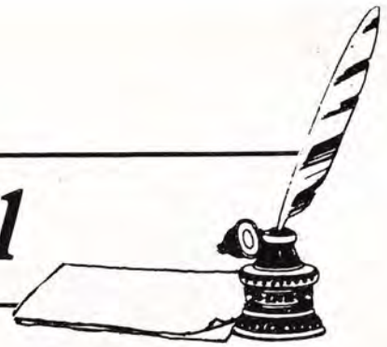
Editorial



SO now we know who is to be the President of the United States for the next term from January 1977, and for the next four years.

Jimmy Carter, from the small town of Plains, Georgia is to be the new incumbent at the White House.

It says something for democracy, that a very ordinary fellow from a small town can capture (even if it is only by a small margin) the most powerful office in the world.

What he will make of the job, or perhaps, more importantly, what the job will do to him, will become clear only with the passage of time.

It may be good that an ordinary fellow, from an ordinary background, can hold such an important office; it may be good for the image of the United States, but it still leaves the nagging suspicion that such an office demands an *extra*-ordinary man. We should not forget that "the guy you would buy a second hand car from" was put forward as just such a fellow.

Jimmy Carter has laid it on the line that he is a Christian, and we are glad to hear this. Some of his pronouncements however still leave the impression that he is trying to please everyone.

Christians holding high political office have not really inspired confidence, and it is open to serious doubt whether they are noticeably better in such positions than men with lesser convictions.

God raises men to positions of power (and he brings them down), but when the Old Testament prophets said that, and when Paul repeated the same theme, men like Cyrus and Nero were in control.

Certainly we should say God save the Queen, King or President, but let us not forget their subjects as well. May God give us good government and a wise leadership, both in this country and throughout the world. But let us remember that things will never be perfect until "the government shall be upon His shoulders".

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FRONT COVER PHOTO: Brian Garrard

GOOD NEWS from ULSTER

by **Edward F. Cole**

IT has been a great joy and privilege for my wife and me to visit N. Ireland to participate in the Jubilee services of the Ulster Temple and to minister in a number of our Elim churches. The conception of many people of the conditions prevailing in N. Ireland is sometimes distorted by the image portrayed by the media. We have the greatest admiration for the law-abiding people of the Province, and for their courage and fortitude in the face of besetting problems.

The throbbing life of the Ulster Elim churches is undoubtedly the overflow of the unabated enthusiasm of the ministers and church members. The services at the Ulster Temple were most inspiring. The church is to be congratulated on its building extension, a beautiful Jubilee church hall, a building that will prove to be a great asset to the ever-increasing church activities. The faithful ministry of Pastor David Ayling is producing fruit in all departments.

At Ballymena we ministered to crowded congregations. The church building is exquisite. The whole complex expresses vision and excellent planning. After several attempts at gaining entrance to the town we succeeded, and were impressed with the courtesy and help given by the security guards. Pastor Don Sandford is a happy man with a joyful church. The pastor-member relationship was a joy to witness.

Over fifty people joined in a wonderful service of praise and worship at Apsley Street Assembly Belfast. The members were undaunted in their faithful attendance in spite of a bomb having been placed near to the church shortly before our visit. This bomb caused much damage, but surprisingly little to the church building. Pastor A.P. Atkinson is holding the fort in an area of the City that has seen much upheaval.

We hear much in these days of the problems of empty churches, but Pastor Ron Weare of the Beersbridge Road Assembly has a problem of another – a full house and no room for expansion. We enjoyed ministering to a splendid congregation.

The faithful oversight of the churches in N. Ireland has for a long time been the responsibility of Pastor A. Wilson. Our visit to his church at Bangor was greatly appreciated by preacher and congregation, and the prosperity of the church was evidence of a long, untiring ministry.

Many years ago we ministered at an Elim convention at Dungannon. A young Methodist evangelist, William Holohan by name, attended the meetings and caught the Pentecostal vision. He entered the Elim ministry and has ministered faithfully in N. Ireland for many years. Our visit to Newtownards, his present church, proved to be a day of joyful fellowship and ministry.

ELIM EVANGEL readers will have heard much of Dr. Ian Paisley and his church at Belfast. We were privileged to visit the Martyrs' Memorial Church, one of the finest church buildings in Britain. We were first questioned by Dr. Paisley's security guard, whom we discovered to be a fine Christian (a near neighbour of mine, born within the sound of Bow Bells). Mr. Paisley happened to be at the church and conducted us over the premises which seat nearly 3,000. According to a reliable source Dr. Paisley has pointed more Roman Catholics to Christ than any other minister in Ulster. Roman Catholic nuns have been seen in his congregation. Before we left he asked me to pray with him. Together we prayed for divine intervention in N. Ireland and for Holy Ghost revival for Ulster.

NATIONAL YOUTH RALLY

by R.L. Currie

1 Lyndon Bowring makes a point.

2 Wynne Lewis, Evangelistic Secretary preaching the gospel.

3 Eldin Corsie, National Youth Director convenes the Saturday evening meeting.

4 David Woodfield introduces the latest youth project. P.A.C.E.– Plant A Church in England.

Report of afternoon meeting of National Youth Rally held in the Colston Hall, Bristol on Saturday, 23rd October, 1976.

"In Praise Of Jesus" – so announced the posters, so said the hymnsheet, and so it was. To be more precise, the afternoon rally was "In Praise Of *King* Jesus".

Bristol's Colston Hall, the scene 25 years ago of a mighty God-blessed campaign held by P.S. Brewster, our present Secretary General, once again witnessed hundreds of pentecostal Christians praising and worshipping that same Jesus – "the same yesterday, and today, and forever". For Mr. Brewster it was a day of many memories. For the young people of Elim, many who could not go back 25 years in time, it was a day of rejoicing, renewing fellowship and rededication.

As Laurie Lambert led the singing of the chorus "Where ever I am I'll praise Him" the hall was filling up with those who had travelled to Bristol for the one purpose of doing just that, and particularly at this Elim National Youth Rally. "With hands lifted up" and with words expressed in action as well, blessing was given to the Lord. Derek Green led in prayer before the hall resounded to the fact of the abiding presence of the Holy Spirit – "He abides".

It was then the turn of the now famous Radio 2 "Come Alive" choir from Cardiff City Temple to express themselves in song and in personal testimony. Five young people each spoke of their encounter with Christ and the fact of His keeping power was re-emphasised again and again. The choir sang of their desire for the presence of God's Spirit, of their happiness in finding the Lord, of the loveliness of Jesus, of His faultlessness, and concluded with what we all could say after such ministry – "Lord, we praise you".

"O happy day", the next hymn, is never out of place, and especially when sung by over 2000 young people. Then Lyndon Bowring stepped forward to tell us of his secret ambition to speak privately to our Queen and how he had got as far as walking across Buckingham Palace forecourt to sign her Visitors Book. But this was an afternoon "In Praise Of King Jesus". We were reminded of the reaction of the crowd after His feeding the 5,000, and on Palm Sunday, and of what Pilate wrote of Him, and of the words of the thief crucified with Him – and then of a Russian schoolboy who declared before a communist court, "The kingdom of heaven has come for *me*". – The kingdom of King Jesus.

Who are its subjects? Where is it? What is it? How often does it effect me? Clearly, and from personal experience, these questions were answered. There could be no doubt as to what was involved for each one present in relation to this kingdom. And to close, another secret, but this time an open secret – the King is coming!

An appeal was made concerning the Kingship and the Lordship of Jesus, scores of young people stood as an act of commitment of their whole beings to this King. Who knows but that as Pastor Brewster prayed, from that afternoon rally there shall emerge evangelists and ministers and missionaries who will go and be used of God to extend King Jesus' kingdom.

And once again, to conclude, we sang "Where ever I am I'll praise Him . . . Lift up the Name of Jesus, For the Name of Jesus lifted me". The name of King Jesus!

PACE

The Rule and Reign of God

by **Peter Sanderson**

THE place where God's authority should be expressed is within the Church, through the lives of its members. We can't expect to bring the world into line until we are living under the rule and reign of God. Indeed it is the very outworking of the Lord's authority in our lives that will give us power with the people about us. So much evangelistic effort fails because our spoken message of the love and power of Jesus is not backed up by the way we live. It is the Holy Spirit who brings conviction, but He desires to work in and through us and we need to be clean and available.

We have said that often the Church of today is far removed from the picture given in the New Testament. This is true both in practice and experience. It might be argued that our society is so different today that any comparison with the Early Church is futile. But although many things are different, the basic situation is the same. Man is still haunted by sin, sickness and death, and the new life that Jesus offers is still the only way to reality and fulfilment. Today, as the Holy Spirit is moving in the Church, many have rediscovered basic principles of the Christian life that are very close to the pattern of the Early Church. We are not talking about odd groups here and there, but millions of God's people across the world. While some are still debating the significance of all this, many others are living out their lives in a dynamic walk in the Spirit that seems right at home within the pages of the New Testament.

Let us note three basic characteristics of the Early Church that show the authority of God at work within their lives.

Purity. Firstly it was a church of purity. Not just that people were free from sin and living in holiness, but also that it had no man-made traditions and laws to spoil it. It is true that some tried to introduce legalism, but such was the authority of the apostles that in the main these snares were avoided.

Jesus had spoken to the Pharisees about the corruption their traditions had brought to the law of God[1]. Paul, especially when writing to the Galatians, refused to give an inch of ground to those who sought to impose rules and regulations[2]. Are we saying that we want no rules at all but just a spiritual "free-for-all"? Never! That was a major problem in the Corinthian church, and Paul's answer was to stress decency and order[3]. What we are saying is that the authority is with God and not with man, the problems only begin when man seeks to keep things "in order" by applying his own sanctions. It is time to trust the Lord and believe that He still speaks by His Spirit – we often call Him "Lord" but refuse His authority. God will have His Church pure in these days, free from sin and free from the legalism of man[4].

Power. The Early Church was also full of power. There are no records of specially planned Evangelistic Crusades or divine Healing meetings – they were the *norm*. Many signs and wonders were done by the apostles[5]. Stephen and Philip, men chosen to do administrative jobs, did great wonders and miracles among the people[6]. Ordinary people like Ananias has visions and God spoke directly to them[7]. Prophets like Agabus actually spoke of events before they took place[8]. Everywhere the gifts of the Spirit were in full operation. Is so different today. Christians read and talk of past revivals, and countless books are available telling us how to have a revival today – though the success rate is not very high!

The sick are being healed today and evil spirits are being cast out. God is moving in His Church and where people are prepared to launch out and trust the Lord, things are happening. God's authority must be expressed. It will come in part through the demonstration of the Holy Spirit's power in the lives of God's people.

Fellowship. Thirdly, it was a church of fellowship. They were continually meeting together, in their homes, in the market place, in the synagogues and even in the temple[9]. They seemed to have enjoyed each others company and they expressed their praise to the Lord together. They were full of joy and had great unity of purpose, yet they were not the objects of ridicule but they had great favour with all the people[10]. Another mark of their fellowship was in the sharing of possessions[11]. They did not regard things as "theirs" but as "His", and thus they had all things common.

We have tended to believe that God wants "this" from us and "that" from us, whereas in truth He wants *all of us and all we have.* We are not our own anymore, we have been purchased by the Lord and we have become His property[12] The end result of such a depth of true fellowship was that the Lord added to the Church every day. So often today fellowship has become a mere handshake at the door or a short conversation after a meeting. As a friend said recently, "We have lots of meetings, but we still don't really know each other".

God wants us to come under His rule and reign, then we will discover how far He desires our fellowship to go. If all that we have in the way of possessions, talents and time are given to the Lord then He will have us to use them for the upbuilding of each other.

So much in the Church activity in

these days is centered around man and things when it should be the Lord who is pre-eminent[13]. Our reasons for doing anything, should be because He is Lord and because He says that we should do it. It is time to take stock of what we are doing and ask ourselves why we are doing it. It is time to repent of all self-management and submit ourselves afresh to the rule and reign of God. We often apply Paul's words: *"At the name of Jesus every knee shall bow . . . and every tongue confess that Jesus Christ is Lord*[14] *"*. We usually apply it to non-Christians, but God also requires it of us – not on the day of judgment but *now*.

Let us allow the Lord to rule and reign in our lives, our homes, our jobs and our churches – this is the way into experiencing the reality of the life that Jesus gives.

1. (Matthew 15:1-9)
2. (Galatians 2:4,5 *Phillips*)
3. (1 Corinthians 14:40)
4. (Ephesians 5:27)
5. (Acts 2:43)
6. (Acts 6:5-8; 8:26-40)
7. (Acts 9:10)
8. (Acts 11:27-30; 21:10-11)
9. (Acts 2:46)
10. (Acts 2:47)
11. (Acts 2:44-45)
12. (1 Corinthians 6:20; Ephesians 1:14)
13. (Colossians 1:18)
14. (Philippians 2:9-11)

ITINERARIES

The President (John H. MacInnes):
November 20, Hayes; 21, Ealing.
George Canty:
November 16-25, Epping; 27–December 9, Oxford; 12-19, Newquay.
Frieda Grossen:
November 20, Middleton; 21, Sale; 22, Charlton; 23, Salford; 24, Stockport; 25, Glossop.
London Crusader Choir, with Douglas B. Gray:
November 21, Broadmoor; 27, Tollgate; December 4, Ilford; 11, Croydon; 12, Wormwood Scrubs; Wood Green (Salvation Army) p.m; 19, Pentonville prison.
Olive Jarvis:
November 21, Caterham.
Catherine Picken:
November 21, Rayleigh; 23, Leigh-on-Sea; 24, Ashingdon; 25, Westcliff; 26, Southend; 28, Clacton-on-Sea; 30, Colchester.
David and Margaret Mills:
November 21, Aylesbury (p.m.); 23, Ealing; 24, Lane End; Mrs. Mills, Luton (a.m.); 25, High Wycombe; 26, Watford; 27, Letchworth; 28, Hayes (p.m.); 30, Kensington Temple. December 1, Stevenage; 2, Luton; 3, Finchley (Youth).

Elim Church News

DAGENHAM

Pastor: J. McBurney

WE have been honoured again by the visit of the Hannovarian Choir from Germany, thanks to Pastor Norman Barnes, minister of the Chadwell Christian Mission and a former Crusader member at Dagenham. The services, which were well attended, were convened by our Pastor. The language difficulty could not mar the fellowship and the presence of the Holy Spirit was very much in evidence. Our hearts rejoiced as the choir sang in their own language – with an occasional verse in English – as many of the tunes were well known to us.

On Saturday there were testimonies from many of the choir members, very ably translated by Pastor Edward Franz, leader of the group. Pastor Franz testified of how God miraculously delivered him as a young boy, his parents and other members of his family, from what appeared to be certain death during the Russian occupation of Poland, and of his subsequent conversion and call to the ministry.

On Sunday, members of the Church were hosts in their homes to the choir. In the Sunday evening service there were testimonies from members of the choir, reminding us that the same Lord is rich in mercy to us all, and that he is saving the whosoever in every nation in the same good old way.

J.E. MANN

ROCHESTER

Pastor: S.C. Squire

THE Rochester Church have been very busy with scrubbing brushes, sand paper, pots of paint and paint brushes, the object being to give the inside of the building a new look. While this has been in progress, Friday night prayer meetings and Sunday services have been held in the Junior Church at the rear of the main building. On the week-end when at last the transformation was complete, we welcomed the Rufaro Trio, a group from South Africa who are studying at Elim Bible College. Their ministry in word and music was much appreciated. One soul was won for the Lord.

E.G. SHEPHERD

HADLEIGH

Pastor: Stephen Potter

AN almost full church gathered to welcome Pastor Potter for his induction service. Refreshments were arranged before the meeting for a party of forty-five friends and relatives from the Portsmouth assembly, the home church of our new Pastor and his wife. Also in the party were Pastors Archie Biddle, our guest speaker, and Len Magee, our singer for the evening, but it was not to be, as their coach broke down and every attempt to obtain alternative transport failed. Great was our disappointment, especially for Pastor Potter and his wife and their friends and family who were unable to be with us for this special occasion.

Pastor Ron Stripp receives a farewell gift from the church

We were most grateful to Pastor J.J.B. Hounsome for convening the meeting at short notice and to Pastor W.R. West who delivered a most forthright message. Pastor D.E. Edmonds welcomed our Pastor on behalf of the Eastern Presbytery. A musical item from our pianist, Michael Boltz, accompanied by Tony Hylton on the organ, soon dispersed the earlier disappointment as voices joined them in singing "How great Thou art".

Pastor Stephen Potter and his wife were present with a hamper of groceries and flowers and warmly welcomed by the whole assembly. Having just completed two years at the Elim Bible College, his keenness for the Lord's work is so very apparent and our prayer is that God's blessing and guidance will be with them both in their new sphere of service.

RUSS REID

THE ENCHANTING WORLD OF GEORGE MACDONALD

THE Public Library in fashionable Tunbridge Wells will forever remain sentimental in the landscape of my memory. It was on a warm August afternoon in the summer of 1967 whilst casually thumbing my way through the pages of a book entitled *Phantastes* that I first wandered into the enchanting world of George MacDonald. I have since discovered that George MacDonald although having slipped into the kingdom 71 years ago continues to have an odd habit of confronting people in odd places.

Leatherhead railway station is not the sort of place you would imagine to make an impact on Christian history, yet, it was here that C.S. Lewis purchased a copy of *Phantastes* from the station bookstall, read it and was never quite the same again.

George MacDonald was born in the quiet town of Huntly in Aberdeenshire on December 10th, 1824. The original name of Huntly was "The Raws of Strathbogie". One has only to pronounce the word slowly to realise that there could have been no more suitable birthplace for the creator of some of the most beautiful and haunting fairy tales in the English language.

Although losing his mother at the age of eight, a deep, loving relationship with his father resulted in an immensely happy home which was probably the root of much of the wisdom that flowed from his pen. MacDonald always insisted that from his own father he first learned that fatherhood must be at the heart of the universe.

In 1840 he entered Kings College in Aberdeen, and two years later he spent some months in the far flung north of Scotland cataloguing the library of a large country house, which even to this day has remained unidentified. I make mention of this because it seemed to make a life long impression on MacDonald (see his book *Lilith).*

Accusation. In 1850 he received the call to become the minister of a Dissenting Chapel in Arundel, Sussex. Two years later he was in trouble with the deacons, accused of heresy. The accusations being that he had voiced belief in a future state of probation for the heathen. George found it difficult to reconcile an inflexible hyper-Calvinism with a Heavenly Father whom he knew to be even more loving than his own precious earthly father.

G.M's concept of God's mercy never compromised God's justice as liberal theology does. The doctrine that God purposely appoints some people to heaven and damns others in hell in order to illustrate His mercy and holiness was acutely offensive to him. In *Weighed and Wanting*, one of his later novels, he says: "I well remember feeling as a child that I did not care for God to love me if He did not love everybody: the kind of love that I needed was the love that all men needed".

Starvation. They tried starving the young preacher out of his pastorate by reducing his salary, but he pressed doggedly on proclaiming his unshakeable belief. Eventually the situation became intolerable, and in 1853 he resigned, and he launched into the career of lecturing, tutoring, occasional preaching and his main calling of writing.

By this time he was 29 and his young wife was expecting their second child. He loved children and revelled in the magic of childhood. The MacDonalds eventually had eleven children of their own as well as adopting two more. Yet, like many Victorians, he had to gaze helplessly as those dearest to him died with the dreaded disease of tuberculosis.

> *"Whoever does not receive the kingdom of God like a child shall not enter it"* (Luke 18:17).

For George MacDonald, childhood was not an age to grow out of but a condition which we must aspire to. Many of his sermons and stories point to the truth that in human childhood, however vague, there is an image of the eternal childhood of Christ. I sense his insistence in the need to grow down as well as grow up.

Understandably, MacDonald had the reputation of being a sunny, playful man, deeply in love with the really beautiful and delicious things of life, the things money cannot buy, and no less deeply content without them. He never enjoyed good health, his lungs were diseased and at times his poverty was very great. Literal starvation was sometimes averted only by those last minute deliverances claimed by men and women who abide in Jesus. George MacDonald died on September 18th, 1905 whilst residing in Italy for health reasons.

"God is deeper in us than our own life" he wrote, "Yes, God's life is the very centre and creative cause of that

life which we call *ours;* therefore is the life in us stronger than the death, in as much as the Creating Good is stronger than the created Evil".

Output. Undoubtedly George MacDonald will long be remembered as a writer rather than a preacher, a creative ministry to which he gave himself with incredible industry and perseverance. That many of his excellent books passed into a vast number of editions both here and in America is positive proof to the profound popularity of his writing. In fact, he wrote over fifty books, and what an impressive variety they are: novels, fantasies, children's fairy stories, essays in literary criticism, sermons as well as poetry.

It seems a crime to me that no Christian publisher has ventured into reprinting his inspiring sermons in these days when they appear to be hard up for material with a difference. MacDonald's *Unspoken Sermons* have long been out of print and are well nigh unobtainable second hand.

I was able to purchase a newly published paper-back edition of twelve MacDonald sermons whilst in America this year (*Life Essential,* Harold Shaw, Wheaton, Illinois) but unfortunately the editor has chosen to condense these.

C.S. Lewis insisted that he had a debt "almost as great as one man can owe to another"; to these sermons, in fact many of Lewis's ideas can be traced to George MacDonald's thinking, and he hardly wrote a book without quoting some MacDonald gem.

C.S. Lewis never regarded George MacDonald as a profound writer. It was his gifted story presentation and ability through words to paint pictures of the holiness, wisdom and breathtaking beauty of the mind of God. His presentation of divine truth through fantasy showed excellent literary art as well as incredible spiritual perception.

Jesus is never mentioned in the poetic flow of the Song of Solomon, yet I happily see His grandeur and glory cascading everywhere. So it is in the fairy fantasy of some of MacDonald's novels.

Stories. *Phantastes,* (subtitled at its publication as *A Faerie Romance for Men and Women)* is a spiritual pilgrimage out of this world of decaying possessions into the fairy kingdom of heaven. Grace and irony mingle together causing the open-minded reader to feel "divine magic" in the very air that he breathes. The light of the Lord probes the deep inward parts, causing one to feel how useless it would be to ask what the story really means. Truth is sometimes unexplainable anyway – it is received and accepted by an inward witness.

Lilith, written forty years later portrays evil and its final conquest in the symbolism of the Shadow. Lilith, fallen angel, first wife of Adam has become slave and prisoner to the Shadow. The theme of the book relates the quest for her redemption; the mystery of love which eventually triumphs over the Shadow to win back Lilith to her Creator.

The Princess and the Goblin and *The Princess and the Curdie* more for the young in heart than the young in age, present exhiliarating allegories that only the Christian can really sight – tantalizing aspects of the fragrant nature of the Godhead that sob out for recognition.

Like many others, MacDonald was permitted an intimate peep into the heart of God and the only language that he could find to illustrate what he saw was one of the oldest languages in the world, the language of the fairy tale.

One need never shy away from the term *Faerie.* Christianity is the basis of every good fairy story and one explanation of the vast appeal of J.R.R. Tolkien (*Lord of the Rings*), like George MacDonald, is that their writings have religious appeal. Buried deep in everyone is that need to have faith in a meaningful world that's not always available to the rightful mind.

Battle. The fairy story is always based upon a battle between good and evil, and the inevitable quest or journey (with all its hazards) into the unknown. It describes the recovery of man to spiritual health in depicting a happy ending, the victory of good over evil, of our Christian theology.

Tolkien regarded the relegation of the fairy story to the nursery as merely an accident in our domestic history, and an excuse for poor writers to push off on the helpless child a mountain of second rate material. Only adults can fully appreciate the fairy story, for its appeal is to the good, the childlike and the pure that has most likely been lost over the march of the years.

In spite of man's inherent sinful nature, the yearning exists within all men to embarce that "something better and higher". As C.S. Lewis so perceptively remarked in his book *An Experiment in Criticism:* "We want to see with other eyes, to imagine with other imaginations, to feel with other hearts as well as our own".

Master. I find George MacDonald to be that other heart. Within the story there is the sermon – in the novel, the moral – in the fantasy, the gateway to reality. "People", MacDonald once remarked, "find this great fault with me – that I turn my stories into sermons. They forget that I have a Master to serve first before I can wait upon the public".

I feel I owe so much to George MacDonald. In my study hangs the following quotation epitomising the enchantment of his world and the gentle spiritual wisdom that has helped to sculpture my Christian thought and experience. "God began to talk to us ages before we were born: I will not say before we began to be, for, in a sense, that very moment God thought of us we began to exist, for what God thinks of IS. We have been living for ages in His heart without knowing it. But now we have begun to know it. We are here with a great beginning, and before us an end so great, there is no end to it".

Young Folk

by **Peter Sanderson**

THE front door bell rang at an unearthly hour of the morning. Gloomily I staggered down the stairs to discover it was the postman.

"Sorry to wake you up" he smiled, noting with obvious amusement my dishevelled state.

"It's this letter you see. There is no stamp on it so I'm afraid it will cost you 14p".

With considerable effort, I managed to focus my eyes on a grubby brown envelope. It bore the title, "Uncle Sandy" printed in pencil by someone who had yet to master the art of writing. My dulled mind began to work.

Oh, it's another competition entry", I said, "Hang on, and I'll find some change".

I'm glad that most of the letters I receive *do* have stamps on them! But even so, when some young person, probably without any encouragement from their parents, has made the effort to send in a competition entry I reckon it is worth the occasional 14p – don't you? It is incidents like this that cause me from time to time to stop and reconsider what the *Young Folk* magazine is all about. Is it just another way of giving the gospel to children? It may be a surprise to some but that is not the prime aim of *Young Folk* – or at least that's how the editor sees it! It is meant to be an *aid* to the various childrens activities in the churches. The magazine is not designed to be a separate entity, but rather to create extra interest in Sunday school, Junior Crusaders, Bible Club or whatever. Many are already using it with some success and in this special Sunday School Year I am sure that *Young Folk* could help many more churches.

It's not the cheapest magazine (2p a month), but it is good value for money, and as someone has said, it's the only pentecostal magazine for children in the country. But enough of the trumpet blowing – I'd like you to have a free copy so that you can see for yourself. Write to: **Eldin Corsie, E.Y.M., Kensington Temple, Kensington Park Road, London W11 3BY.**

Now some of our readers want to say something.

"I enjoy the paper very much and love to do the competitions", Sarah.

"I read *Young Folk* every month and like the jokes", Raymond.

"I got saved because of my brother bringing home *Young Folk* from Sunday school", Karen.

"The new version of *Young Folk* is great!" Gardulp.

"We love your magazine", Russell and Diana.

"*Young Folk* has helped me to read the Bible and I've become a Christian", Lynne.

Wavelength

United Kingdom
Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.
Radio Bristol 194 medium wave or 95.5 VHF Tuesday, December 21st, at 7.30 p.m. Carol Evening featuring the B.B.C. Staff and The New Creation Singers with Ron Jones. This will be a live recording.
Radio Leeds 271 medium wave 92.4 VHF. Produced by Leeds Evangelical Council Radio Committee (Chairman: Pastor J.E. Moore). "CORNERSTONE". Sundays at 2.30 p.m. Wednesday, 4.02 p.m. Continuing to the end of April, 1977;
B.B.C. Radio 2. "COME ALIVE" series with Cardiff City Temple Choir. Every Sunday to December 26th at 8.02 a.m.

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. Every Tuesday at 8.45 p.m. vernacular broadcast.

Guyana
Guyana Broadcasting Service every Saturday at 9 a.m.

India. Maranatha Radio Broadcast. Every Monday at 6.45 a.m. Every Saturday at 6.30 p.m.

CHRISTMAS SYMPHONY OF PRAISE

In the PARISH CHURCH, Church Street, CROYDON

on SATURDAY, DECEMBER 11th, 1976, at 7.30 p.m.

presented by the: LONDON CRUSADER CHOIR
and their guests including:
Musicians from the BBC Symphony Orchestra:
Muriel Daniels *(Cello),* **Peter Poole** *(Violin),* **John Lindsay** *(Piano)*

Westcliff Gospel Male Choir *(Ted Gauden)*

Croydon Christian Choir *(Maurice Yarham)*

United Choirs

Accompanists: **Geoffrey Brough and Alan Amoss**

Compere: **W.M.E. Plowright**

Programme devised and directed by Douglas B. Gray (Founder/Director of the London Crusader Choir (1929-1976)

Donation programmes **30p** *(admission) from the Parish Church or the* Music Director, 15 Rodenhurst Road, London, SW4 8AE. (674 4084). Senior Citizens and children half price.

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News

Bible school

STOCKHOLM, **Sweden.** The Filadelfia Church in Stockholm has started a one-year Bible school for the training of Pentecostal pastors. Up until now, it had only four-week courses of study and Swedish Pentecostals trained their young ministers by apprenticing them to older pastors. Pastor Carlo Johannsson is co-ordinator of the full-year school and several Pentecostal pastors serve as teachers.

Angola — Bible House re-opens

BIBLE HOUSE in Luanda, Angola, has been re-opened. Stock which has been locked up for many months is being delivered to many parts of the country and more than 60,000 Bibles and 20,000 New Testaments are being shipped from London and Stuttgart to meet demands.

Additionally, reprints are being put into the production programme of United Bible Societies and a new manuscript of the Old Testament in the Umbundu language — which has been in cold storage for almost a year — will now be examined prior to being printed and despatched to Angola.

The Word of God is bound

DEREK OWEN is binding manager of the British and Foreign Bible Society, and he has just completed 21 years with the Society. He began on the stock floor of the warehouse. A year later, he became assistant to the binding manager until the manager retired in 1969.

He could probably also tell you all there is to know about binding books in cloth and plastic as well as the hides of buffalo, calf, goat, kangaroo, pig, seal and sheep. But for Derek there is only one book that requires his expertise.

During his 21 years with the Bible Society he has assisted in administering the production of over 38 million Bibles, 16 million New Testaments, and more than 37 million parts of the Bible. This production output has been spread over 200 languages, involving 21 binderies and a dozen subsidiary firms manufacturing binding and packaging material, the total cost being well over £30,000,000.

Derek is organist at the Bexleyheath Assemblies of God.

Christian writers

A NEW Christian writing association based in the North is to be formed as a result of a day conference entitled "Of the people, for the people" held in Manchester on Saturday, October 16.

The conference drew nearly fifty of "those who can write and those who wish they knew how", mainly from the North, to meet each other and hear Mrs. Joyce Chaplin and two Manchester *Evening News* journalists, Norman Brooks and Robert Beale. It was held under the auspices of Bethel Publications, of King Street, Droylsden, Manchester, and the Evangelical Council for The Manchester Area. Chairman was Philip Powell.

The new association, which intends to be complementary to the Writers' section of the Fellowship of Christians in the Arts, Media and Entertainment, based in London, will have a special emphasis on encouraging the production of Christian writing, cartooning, etc. for the large majority of people in Britain today who are untouched by most Christian publishing, helping Christian writers to find appropriate outlets for their work, developing a sense of fellowship among them, and offering a caringly critical manuscript review service.

Those interested are invited to write to Bethel Publications, King Street, Droylsden, Manchester, giving brief details of their interests or involvement in Christian communication work.

Pentecostal broadcaster meets President

WASHINGTON, D.C. President Ford met with Evangelical Christian broadcasters and assured the group that he has a personal commitment to the Christian faith and that he intends to set an example for moral and spiritual integrity in government.

The group of 34 broadcasters, which included Lee Shultz of Springfield, was invited to the White House after they asked both presidential candidates for opportunity to question them about moral and spiritual values, and their positions on various domestic and foreign issues. The Jimmy Carter office has not yet responded, according to Mr. Shultz.

The broadcasters, all members of the National Religious Broadcasters association, formed an ad hoc committee to meet the President. Mr. Shultz is director of the communications division of the American Assemblies of God, overseeing the denomination's radio and television outreaches.

Ford told the broadcasters that public officials have a special responsibility to set a good example and that "the American people, particularly the young people, cannot be expected to take pride or even to participate in a system of government that is defiled and dishonoured, whether in the White House or in the halls of Congress". He said, "Personal integrity is not too much to ask. . . We should accept nothing less".

Members of the group questioned the President about abuses by the FBI and CIA, the threat of Communism to world freedom, and reform in the American judicial system, as well as, about his personal faith and views on issues such as public school prayer and Bible reading, abortion performed at government expense and other issues. Ford reiterated his previous stands on the questions.

Mr. Shultz said the President came through in person as a very strong personality and that he believes Ford is personally committed to high moral and spiritual concepts.

Other broadcasters at the meeting included Jerry Falwell of the Old Fashioned Gospel Hour, Dr W.A. Criswell, pastor of the world's largest Southern Baptist church, First Baptist in Dallas, Texas and former president of the Southern Baptist Convention, Paul Stevens, of the Southern Baptist Radio TV Commission, Rudy Berterman of Far East Broadcasting Company, Cecil Todd of the Revival Fires broadcast from Joplin, Dr Ben Armstrong, executive director of NRB, and others.

May Osman's Page

WOMAN

WHAT is woman's place in God's plan? God saw it was not good for man to dwell alone so He created woman to be a help-meet for him. I think that the majority of women have stronger characters than men and can endure more.

When the Children of Israel were in bondage, two women spurned Pharoh's command. Moses' father made no effort to save his infant son, but his mother hid him for a while, then she made a basket of rushes to lay him in, leaving his sister to watch over him at the riverside. Think of the countless number of women who have been widowed and have had to work from dawn to dusk to earn enough to bring up their children, and how many of them have held fast to their faith in God. It is their great capacity for love which enables many women to overcome adverse circumstances. Women were "last at the cross and first at the tomb".

Many great men owe their success to a woman; a woman's love can help a man through any difficulty. Thank God for Christian women; a whole street will turn to such a one in time of need. One of our greatest responsibilities as Christians is our motherhood, and the example we set our children is all important. We need to be as wise as serpents and as harmless as doves and as patient as Job. Children will never forget the prayers, hymns and choruses taught them by their mother. I've heard many a testimony of young men who have gone into sin, but who have been arrested in their downward career by the prayers or words of his mother. Many of our great preachers owe a lot to the Christian influence of their mothers.

Dr Channing owed his fineness of character to his mother's moulding. "She was true in thought, word and deed". One day his father took him to hear a famous preacher who clearly defined man's sin, and the hearers were exhorted to flee to Christ. The boy listened in awe, "Is it true this wondrous story?", he asked. Then he thought it couldn't be because his father was so unconcerned by it all.

Philip Henry, father of Matthew Henry who wrote the famous Bible Commentary, had a wonderful Christian mother. His father was an Orchard keeper at Whitehall Palace and they were brought into contact with the Court life of Charles I. The temptations and pleasures of the Court held no attraction for Mrs. Henry, her whole heart and life were divided between God and her home. She sowed the seeds of the gospel, daily, in her children's minds. Her good influence on her son Philip reached out to her grandson Matthew, and we can thank her love and care for the commentary. Matthew's mother was also a good Christian and they prayed together, morning and night. Every one of her children became true Christians, what a great joy and reward for that great mother heart.

Isaac Watts, composer of many beautiful hymns, owed much to his mother. She early discovered his genius (we all think our children are wonderful) and she fostered his gift and helped him all she could and soundly educated him in the scriptures.

Susannah Wesley, wife of the Rector of Epworth, had 19 children, of whom 10 lived. She said that God had committed the souls of her children into her care and none but a mother could discharge that trust faithfully. She lived to see all her sons become useful servants in Christ's Kingdom, amongst them Charles and John.

We as mothers, must watch every part of our lives. Do our children see us reading the Bible, or hear us pray?

In ancient Rome the matrons made it their duty to educate their sons themselves so that they should gain pure knowledge. I think it is a grand thing to see a young mother getting saved, because I know what a great change can come into her home. Our husbands and children are precious to us, but their souls are dearer to our Saviour and our first duty as wives and mothers is to see to their soul's welfare. Have you been praying for an unsaved husband or unsaved child for a long time? Don't be discouraged, pray on, God *will* answer in His good time. But meanwhile, let your light so shine before your family that they may see your good works and glorify your Father which is in Heaven.

The Family Altar

Scripture Union Portions

Notes by D.W. Cartwright

Monday, November 22nd

2 PETER 1:12-21

"We have not followed . . . fables" (v.16)

WHEN times are hard and the opposition fierce, men do not want to be entertained by fables; they need reality and truth. This was no time for looking around for new and novel ideas; they would find security and stability in the promises of the Word of God. Peter remembered the experience on the Mount of Transfiguration; but that was but a pictorial representation of the future glories of the coming kingdom. This is now confirmed by the prophetic word.

Tuesday, November 23rd

2 PETER 2:1-11

"The Lord knoweth how to deliver the godly out of temptations" (v.9).

IN the two historical incidents that are referred to here (the case of Noah and Lot) there was deliverance for the righteous. The world of Noah's day had become corrupt; the majority doing what was right in their own eyes; Noah believed the Word of God and he was delivered from the judgment that came upon the wicked world. Lot may have been unwise in going to live in Sodom, but it is important to remember that his soul was vexed by the goings on in that place, and he was delivered before the cities of the plain were destroyed.

Wednesday, November 24th

2 PETER 2:12-22

"These . . . speak evil of the things they understand not" (v.12)

WHAT a terrible catalogue of evil is spoken of in this chapter; we might almost think of this as the opposite to the chapter on faith in Hebrews 11. There are fruits of the Spirit and lusts of the flesh; there are some who profit by the Word of God and build up their souls thereby, while others speak evil of sacred and holy things; these go deliberately from the light into darkness.

Thursday, November 25th

2 PETER 3:1-10

"There shall come scoffers" (v.3)

GOD'S delays are not due to any failure or forgetfulness on His part. When the disciples wanted to know if the Risen Lord was going to restore the kingdom to Israel at that time they were told: *"It is not for you to know times or seasons which the Father has fixed by his own authority"* (Acts 1:7 RSV).

Jesus said, *"I will come again"* (John 14:28); both Angels and Apostles confirmed that promise. Let us not give heed to the doubters and scoffers; that promise will be fulfilled, but in God's time, not man's.

Friday, November 26th

2 PETER 3:11-18

"What manner of persons ought ye to be" (v.11)

THOSE who have set their hope on the return of Christ are both cheerful and holy. In the time of waiting, they do not just sit around waiting for things to improve. They themselves are to work for the Lord.

Belief in the Second Advent has a purifying effect: *"Every man that hath this hope in him purifieth himself, even as he is pure"* (1 John 3:3).

Saturday, November 27th

TITUS 1:1-16

"God, that cannot lie, promised" (v.2)

GOD made the world; that world had been ruined by sin, but God had promised that men would be redeemed. The first promise had been given in Adam's time (Genesis 3:15); that promise was renewed and its details elaborated to successive generations. It was *"When the fullness of time was come, God sent forth his Son"* (Galatians 4:4).

Eternal life is not to be thought of as a future hope; it can be a present possession (John 10:28; 1 John 5:13).

Sunday, November 28th

TITUS 2:1-15

"Looking for the blessed hope" (v.13)

WE should notice here that practical and doctrinal subjects are not separated. Every member of the Church is to live their life in obedience to Apostolic doctrine. Young and old, servants and masters are all to live according to this standard.

If we live according to God's way, men will see our good works and glorify our Heavenly Father (Matthew 5:16); if we do not live in the way God has commanded, men may take God's name in vain (v.5).

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.

CLASSIFIED ADVERTISING

HOLIDAY APARTMENTS, BOARD RESIDENCE, ETC.

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ADVERTISING PENCILS, ball pens, etc. Gold stamped church name, raise funds quickly, easily. Details: Northern Novelties, Bradford BD1 3HE. C.5000

LOW FARES FOR CHRISTIANS travelling to worldwide destinations, individual and group travel available. Write or phone: Missionair, 17 Meadow Road, Southall, UB1 2JE. Tel: (01) 571 3355. C.5019

BIRTHS

BLAKE. On October 22nd, to Pastor and Mrs. David J. Blake of Covenant Hall, Stafford, God's gift of a daughter, Finola Jayne.

THOMPSON. On October 21st, to David and Pat Thompson, God's gift of a daughter, a sister for Rosalyn and Elizabeth.

WILLARD. On October 7th, to Lisa and Mike Willard of Bexhill-on-Sea, God's gift of a son, Nathan James, a brother for Joanna.

DEDICATION

SHAW. On October 24th, at Dundee Elim Pentecostal Church, Jennifer Louise, baby daughter of John and Isobel Shaw was dedicated to the Lord. Officiating minister: M.C. Epton.

WITH CHRIST

EDGLEY. On October 18th, Edmund Edgley, faithful worker at our Southport Church, was suddenly called home. Officiating ministers at funeral: Alex Tee and John Cave.

HOLDER. On October 11th, John Holder, father of Mr and Mrs. R. Belcher, faithful members of City Temple, Oxford. "For ever with the Lord". Officiating ministers at funeral: John Hyde and M.O. Seacombe.

COMING EVENTS

ABERDARE. December 4-5. Elim Pentecostal Church, Monk Street. Saturday at 7.15, and Sunday at 6. Preacher: Geoffrey Harpin.

BELFAST. November 20-25. Elim Pentecostal Church, Alexandra Park Avenue. Lectures on Christian Doctrine and Bible Prophecy. Preacher: R.D. Bradley.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Bible studies on the Tabernacle in the Wilderness, conducted by Stanley Beresford. Thursday at 7.30.

CHIPPENHAM. November 20-22. Elim Pentecostal Church, C. of E. Social Centre, Wood Lane. Ninth Anniversary services. Saturday at 4. Tea. Thanksgiving service at 6.30. Musical items by "Nic Nak" and church members. Preacher: Stephen Hepden, Bristol. Convener: Carl Kinghan. Sunday at 10.30, Family Service, and 6.0. Items by members. Preacher: J.T. Bradley. Convener: C. Kinghan. Monday at 7.30. Teens and Twenties "Celebrate with us". A warm welcome to all. November 28 at 6.0. Visit of the Evangel Male Voice Choir.

DAGENHAM. November 27-28. Elim Pentecostal Church, Green Lane, Becontree Heath. Special visit of Pastor and Mrs. J. Smyth. Saturday at 7.30. Musical ministry: Carol and David Tattersnall (Instrumental and vocal). Sunday at 11 and 6.30. Convener: James McBurney.

EASTBOURNE. November 27. Elim Pentecostal Church, Hartfield Road (3 mins. from railway station). South Eastern Presbytery Youth Rally at 7.30. Preacher: Ray Hughes. Convener: Ron MacKenzie (Youth Commissioner). Musical items from local churches.

MOUNTAIN ASH. November 20. Elim Pentecostal Church, Knight Street at 7.30. Visit of Swansea Male Voice Choir uniting with members of Cardiff Male Voice Choir. Songs, testimonies and ministry.

OXFORD. November 27—December 9. Elim Pentecostal Church, City Temple, Botley Road. Crusade. Preacher: George Canty with musical ministry by supporting choirs and groups. Weeknights (except Friday) at 7.30. Sunday at 6.30.

SILVERDALE. November 20-21. Elim Pentecostal Church, Albert Street. Special Youth weekend. Music by "New Dawn" and "Forever". Saturday at 7. Sunday at 6.30. Preacher: B.C. Richardson.

STIRCHLEY, Birmingham. November 21. Elim Pentecostal Church, Hazelwell Street and Pershore Road. "Trinity Sound" at 6.30. Preacher: Barry Hatfield. Convener: John Coleman, November 24 at 7.45. Nicky Cruz in the film: "Jesus is the Answer". Info: 021 472 6813 or 459-7311.

WALLASEY. Continuing. The Town Hall. Pioneer Crusade. Weeknights at 7.30 (except Thursdays). Sunday at 8. Preacher: Alex Tee and team. Divine Healing in every service.

WEST BROMWICH. November 27-29. Elim Pentecostal Church, Victoria Street. 40th Anniversary Services. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: F.A. Hodge, former minister. Musical ministry by Tamworth Choir (Saturday) and Selly Oak Singers (Monday).

WHITLEY BAY. Elim Pentecostal Church, Oxford Street. Post-pioneer crusade meetings continue. Tuesday and Thursday at 7.30. Wednesday at 3. Sunday at 11 and 6.30. Preacher: Brian Stephenson. Please continue to pray for us.

The Choir of the:
CHELMSFORD ELIM CHURCH
present their
CHRISTMAS MUSICAL FESTIVAL
on Thursday and Friday, December 9th and 10th at 7.30 p.m. and Saturday, December 11th at 7 p.m.
at the Elim Church, Mildmay Road
Special guests:
Lelle and Reka Molmar (Bradford)
B. Richardson (Barking)
P. Rose (Clacton)

Free tickets: *Mrs. J. Newson, 29 Rossendale, Chelmsford, Essex. Tel: 0245-69030.*

D.5279

EASTBOURNE
Elim Pentecostal Church,
Hartfield Road
(3 mins. from railway station)
SOUTH EASTERN PRESBYTERY YOUTH RALLY
on November 27th
at 7.30 p.m.
Preacher: **Ray Hughes**
Convener: **Ron MacKenzie**
Musical items from local churches.
D.5285

OXFORD CRUSADE

CITY TEMPLE, BOTLEY ROAD

commencing:

Saturday, November 27th to December 9th

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BEAUTY FOR ASHES

God's Man in Long Kesh Prison

One of a series of testimonies to come out of the troubles in Ulster to show that God is moving, in spite of the problems and even in the midst of them.

Editor's note. *The name of the author of this article is withheld for security reasons.*

MOST of my life I was an atheist, and thought I did not really believe in God, deep down I knew God was there. When Christians would talk to me about the Lord, I would say it was rubbish, but inwardly I knew that it was right and that I should be saved. But I always put the subject out of my mind.

My life was much the same as most other fellows without Christ. I started to smoke and drink, believing I could stop it at will. But that was not the case. All of these things got a real grip on me, and things went from bad to worse. Every time that I got into trouble I would call on the God id did not believe in to get me out of the mess that I had got myself into. He always did, but when I was clear of the trouble I did not want God any more. Looking back I can see the Lord called to me many times but I was too stupid to accept Him in any way.

When the troubles started in Ulster and things looked bad, I became mixed up in them. I thought I was doing the right thing for my country and family but then I was caught in possession of arms and charged by the police. I was remanded for a week in Long Kesh, or as it is now known, the Maze prison. As usual I asked God to get me out of this and He did. We were released on bail and I was free once again to put God on one side. But God did not put me to one side. There was trouble in our area and I was afraid I would get caught up in it while still on bail. All these things were building up around me like a great wall and I could see no way out. God really showed me how helpless I was.

I was working at Short and Hartlands Engineering Works while out on bail, a fellow there had been talking to me about the Lord. I told him he was mad, but I was beginning to realise that Christ was my only way out.

On Wednesday, February 14th, 1973, I went to a quiet place on my own in the works, put everything else aside, and took Christ as my own personal Saviour. From that day my life changed. I did not change it, but Jesus Christ did. I cast all my worries upon Him and just believed He would see me through. There have been some terrible and frightening things since, but Christ has never failed me.

I waited sixteen months for my case to come up. The Lord kept me from all the troubles and violence around me and that is a miracle at these times; once you are involved it is very difficult to get out again. My wife came out of hospital with our new baby and God has been so good to us. One year after I became a Christian she gave her life to Christ too. One month after she had given her life to Christ my case came up and I was sentenced to three years imprisonment on arms charges and was sent back to Long Kesh to serve my sentence. I did wonder if I would be able to stand there, but instead of me backsliding, I was able to be a witness there, and through my period in Long Kesh nine other prisoners found Christ as Saviour. I have now served my time and been released, but God is still working and those who have believed are still winning others inside the prison compound.

God kept me through my time in prison. I had been of a violent temperament, and it would have been so easy for me to have been involved in the riots and troubles inside the prison. Now, when I prayed, I found I did not need to resort to violence because God had control of all things. One night the prison was set on fire by the prisoners, yet the Lord protected our Christian group through it all. If you had experienced this, you would really know how much of a miracle God wrought for us that night.

While on pre-release parole, my wife and I were baptised in water at the Ulster Temple. It is now six months since I was released. In that time, I have been baptised in the Spirit at the Ulster Temple Summer Camp.

My wife and I have been married for eleven years, and we have been very happy. Yet I must say that the last three years have been the most wonderful of all, in spite of having to spend so much time apart; we now have a Christian home and many wonderful friends. But best of all we have a Saviour who we have proved to be a real friend in every situation. When a person takes Christ as Saviour they are not promised an easy road. Christ did not promise us an easy path, but He did promise to stay with us. The blessings that God gives to us are worth all the stick that the Devil can give. I urge all of you who read this to take Christ as Saviour. He is the answer to every need.

JIM

Elim Evangel

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OF THE ELIM PENTECOSTAL CHURCH

NOVEMBER 27th, 1976 / PRICE TEN PENCE

Elim Evangel

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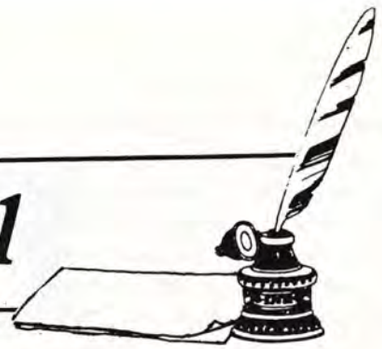
Editorial



THE recent demonstration of exorcism on television (done no doubt in great sincerity) raises a number of important questions.

To what extent are certain aspects of the Christian message open for public examination?

We need to be frank and honest about what we believe; we do not have anything to hide; we have no secret rites, as Mormons or Freemasons do. It was certain fringe groups in the Early Church, who are lumped together under the name of Gnostics, a name derived from the Greek *gnōsis,* which stressed that salvation was reserved for the privileged few, who possessed this special knowledge. Paul's letter to the Colossians deals with a group who had been contaminated with this dangerous error; John's Epistles also speak of a similar group.

There are some aspects of "the whole counsel of God" that deal with matters that could be easily misunderstood by the outsider. Some aspects of Christian experience are clearly more dramatic and spectacular, and these consequently receive more attention. We must be careful that in presenting these subjects, that we do not give a lopsided view of the gospel. Exorcism is part of the gospel — *"they shall cast out devils"* (Mark 16:17), but thankful it only forms a small part — thankfully only a limited number are possessed.

Speaking in tongues is a remarkable phenomenon, and this is sometimes witnessed by unbelievers, but it may well cause an adverse reaction: *"Will they not say that ye are mad?"* (1 Corinthians 14:23).

One of the most widely misunderstood passages of scripture, at least among pentecostals, is 1 Corinthians 14:22. ". . . tongues are for a sign, not to them that believe, but to them that believe not".

Now, the adverb, wherefore, which stands at the beginning of the verse is highly important, for it connects the verse with the previous verses. God had spoken to His ancient people, and He had told them that He would speak to them through a heathen nation, but this "sign" would be to their condemnation.

Tongues, at least for the recipient, may be regarded as a sign that they have been filled with the Spirit. We should remember however, that as far as the New Testament is concerned, it gives greater evidence to those who heard them thus speak. *". . . for they heard them speak with tongues"* (Acts 10:46).

God forbid that speaking in tongues should ever become a status symbol (it is a gift from God). It must never be allowed to become the object of idle curiosity. We have nothing to hide, but we do have something to protect.

L. P. Cowdery, Westward T.V., November 27th Faith for Life.

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FRONT COVER PHOTO: Brian Garrard

NATIONAL YOUTH RALLY

by **Alan Seeman**

Report of the Evening Meeting of National Youth Rally, Colston Hall, October 23rd.

HAVING been the pastor of a church in Belfast for the past seven years I had not attended the National Youth Rally for a number of years, and it was with mixed feelings that I walked up the steps of the Colston Hall, Bristol. What friends would I meet again? What changes would there be in the meeting itself?

Within moments of entering the auditorium my first question was answered as my search for a seat was interrupted by a shout, a wave, a hurried "Hello" and a handshake. The family spirit was still abounding. Twenty minutes before the service was due to start and the only seats available were behind the platform in the choir stalls, and so I quickly made my way to one of these seats. At least I had a good view of the congregation. Pastor Ron Jones led the New Creation Singers in the chorus "He hath done great things" and "Set my spirit free", which was the prayer in our hearts. Our National Youth Director, Eldin Corsie led us in the first hymn "Glory, glory be to Jesus", and the Colston Hall, now packed to capacity, was filled with the sound of praises. Quieter moments in prayer, and then we listened to the New Creation Singers as they sang about the Lord, His work and His Majesty, and then the whole congregation rose to sing with them in worship "Jesus how lovely you are".

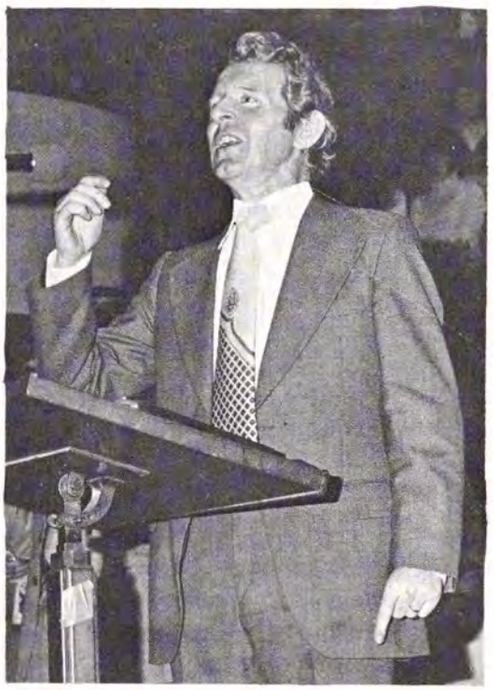
It was then announced that last year's project (or is it still this year?) to build a church in Guyana had raised £3,000 from our Youth Departments, and a church was being built in Success. Pastor David Woodfield then introduced the next project, the aim of which is to support a pioneer work in the homeland. With the help of four volunteers and large letters we moved from ECAP to PACE, the correct order of the slogan which will become familiar to us all. **Plant A Church Enterprise**. May more than one church be planted in the coming year. To show its response the congregation joined in signing, "Bind us together" and gave an offering, with the promise that any surplus after expenses were met would start the PACE fund.

Once again the Holy Spirit anointed the singing of the New Creation Singers as they presented us with a meditation in word and song centred around the cross of Christ, and a very moving piece entitled "Who Killed Jesus", which brought us to the place where we were ready to receive the Word of God.

Pastor Wynne Lewis took us back to the scene of Pilate's judgment hall and we were given a searching analysis of Pilate's personal dilemma. His battle with his conscience, the pull of the crowd, the character of Christ, the private and public attitude of Pilate, and finally the wrong decision he made. All these were related to our own need to recognise the challenge of Christ and give the correct response. The challenge rang out: "Are we willing to let Christ invade every part of our lives". "Conscience has eyes and a voice but no hands". With these phrases we were challenged, and we rejoiced to see so many respond to the challenge for commitment and surrender to the claims of Christ.

The time had passed so quickly and we were led in prayer by Pastor T.W. Walker. Finally we sang again that lovely chorus "Jesus how lovely you are".

Outside again we said goodbye to friends as we rushed to the coaches and cars. Had it been different? Certainly there was a change in the content of the rally, the freedom of worship was more apparent but I missed that personal testimony spot, but it certainly had been "In Praise of Jesus".



Eldin Corsie – National Youth Director convenes the evening service.

Wynne Lewis – Evangelistic Secretary preacher for the evening.

News

On the air

LOS ANGELES, **California.** Rolf K. McPherson, president of the International Church of the Foursquare Gospel with headquarters here, says the church has added a second FM radio station. It is station K-HIS in Bakersfield, California. Already in operation was KFSG-FM broadcasting daily from Los Angeles. Both stations offer professional quality programming of Christian music, news, and gospel witness. Dr McPherson says the denomination added 31,965 persons to its worldwide membership during 1975. It has missionaries in 30 countries.

Elim stand at Malton Show

A RECORD number of over 10,000 people attended Malton Show. How pleased we were to have booked a site for a stand and what a great opportunity we had to present the gospel to those attending. People walking by the tent were encouraged to stop and look by the music on "Bread too!", the Elim Youth Movement's tape. As many remarked, it was very pleasant to come in and listen to.

Besides a book and record stall there was a display of Elim's World Vision and a photographic display on local church activity. There was a great deal of interest shown in the displays and a large number of books and children's items sold.

The young people of the church gave away hundreds of invitations and pieces of gospel literature. Many people stopped to talk about spiritual matters and some expressed surprise that we should be at the show. As one man said, "I always felt that the church should come out and meet the people".

The stall was staffed by our Pastor and Brother Baines, and many other members helped, some staying for the whole day.

Since the show, a number of adults and young people have visited the church. These were contacted at the show and we know of some who are talking of coming and showing a great deal more interest in the things of God.

Youth Camp at Ferndown

OVER fifty young people and adult helpers arrived for a weeks' camp at Ferndown near Ringwood. The tentage (supplied by Pastor C. Kinghan) had been erected the day before by an advance party.

The "getting-to-know-you" rally on Saturday night was led by the London-based Gospel group, Ahisha (Hebrew for "my brother sings") whose ministry in song and arranging of activities proved invaluable throughout the camp. On Sunday, our small convoy of mini-buses and minis left the site to attend the Elim Assembly at Bournemouth where we were warmly received. A large fire had started near the dual carriageway into Bournemouth, and the road had been closed to all traffic. Our three mini-buses were offered by Pastor T. McGuicken to transport old folk from a nearby geriatric hospital to a school further down the road away from the fire hazard. Meanwhile the young people praised the Lord and prayed that the fire would be put out. A radio flash gave the story on these lines: "The fire raged and was spread quickly by a 40 m.p.h. wind. A geriatric hospital and many camp sites were evacuated, then suddenly the wind changed direction". The report neglected to mention the fact that fifty young people prayed for such a miracle!

The fire miracle was not over; Pastor Kinghan returned to Ringwood to find the road blocked due to the fire. He explained the need to return to the camp site to a policeman, but was told that it was useless. The pastor and his wife returned to Ringwood praying for a way through. There they rang the emergency number and were told that the site had been evacuated at 2.00 that afternoon and that the fire had gone through the site but the damage was minimal. The young people had been taken to Ferndown Primary School he was told.

The pastor returned to his car where he and his wife prayed and then they set off to try to find another way through the road blockades. Every road was blocked and cars were being pulled off the road. Somehow Pastor Kinghan found a small road which was not blocked. Despite the smell of burning and the clouds of ash, there was no Police patrol. The road came out on the dual carriageway leading to the camp site. Cars which had got through the blockades had been halted by other policemen, but pastor was not even noticed. He arrived at the camp site to find the lights out and the young people in bed asleep.

The Group organized a series of team events which proved very popular. The evening seminars took the theme of "Your helpful Friend" (an I.C.I. course) and were led by Pastor McGuicken and the Group.

On Friday, we had a farewell rally and were delighted to have about twenty visitors from the surrounding tents. The largest group came from Muller House in Bristol. They surprised us all by teaching us a new chorus. The evening ended with a party and more individual Christian fellowship.

MARK PHILLIPS

Pentecost in Italy

PENTECOSTALS now lead all the Protestant denominations in Italy in the number of churches. The number has grown rapidly since World War Two. Prior to the war, Pentecostal churches were outlawed in Italy by the Fascist government and some of the ministers were thrown in prison; but even under police pressure, the churches continued to operate secretly, and when the war ended, it was found their number had grown.

The Assemblies of God, largest of the denominations, had only 173 churches in Italy in 1940. By 1960 it had 447, and today there are 782. Taking advantage of the new climate of freedom, they are publishing their own literature, operating a ministerial training school, and enrolling thousands in correspondence courses of Bible study. In Rome, a Pentecostal minister is heard preaching on the radio every day.

by **F. Lavender**

WITNESSING.

Questions

1. Why do you think every Christian should be a witness?
2. How can you love people who you do not like?

A WITNESS is one who tells what he *knows*, one who describes what he himself has seen. He cannot be a witness if he has only heard what someone else has seen; he might be a gossip, but not a witness. Therefore, for a person to be a witness for the Lord Jesus Christ, he must himself have a personal experience of Jesus as Saviour.

The woman who met Christ at the well in Sychar was a personal witness to her neighbours, for she was able to say: *"Come, and see a man, which told me all things that ever I did"* (John 4:28-29).

A person must know that his own sins have been cleansed by the Lord Jesus, that he himself is a Christian; then, having become a Christian, he is *expected* to commit himself as a witness to others.

Questions

1. What is meant by witnessing?
2. When should a person become a witness for Christ?

The Reasons

We have to recognise that most of us do not find it easy to speak to people about religious matters; we feel rather shy and embarrassed. Folk may sneer at us, or laugh at us behind our backs; they may say we have religious mania; it may even cause difficulties for us in our homes or at work. We may, therefore, be tempted to say nothing about our conversion in order to avoid these problems. Yet there are some powerful reasons why we should witness for the Lord Jesus.

Command. First, because He commands us to tell others; He tells His disciples to *"Go . . . preach the gospel* (Mark 16:15), and *"Ye shall be witnesses unto me"* (Acts 1:8).

This alone is a sufficient reason for us to speak of Christ to men and women. We cannot be real Christians without making Jesus first in our lives (Matthew 10:37-39); by His death and resurrection He has become our Lord (Romans 14:9). If, then, He who is our Lord commands us to witness for Him, it should be a joy and privilege to obey Him and to testify of Him.

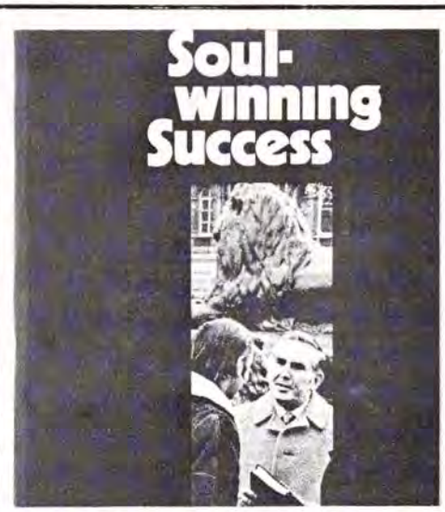
Love. A second reason for our telling others of Him is our love for Him. The apostle Paul spoke concerning his life of service for Christ in these words: *"The love of Christ constraineth us"* (2 Corinthians 5:14). Love is a far more satisfying reason for witnessing than is obedience, for if we love someone we do not find it difficult to talk about them. If, in addition, the one we love has saved our lives, the desire to talk about them is intensified. The Lord Jesus has shown how much He loves us by dying to save us from eternal ruin and to give to us everlasting life; it is because of His love to us that we have learned to love Him (1 John 4:19). As a consequence of our love for Him, we will want to talk about Him to others.

Others. The third reason why we are to speak of the Lord Jesus is because of our love for other folk. James wrote *"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well"* (James 2:8).

Let me put it this way. We were once in the same condition as many folk around us, we did not know the Lord; the Bible says that we were without hope and without God in the world (Ephesians 2:12). However, someone cared about us sufficiently to tell us about Jesus and when we put our trust in Him, our lives were revolutionised. The folk around us are as we once were, they are like blind people wandering near the edge of a cliff. When we were blind to God, someone warned us of our danger; we are now to warn others, we are to love them for Jesus' sake and to point them to Him. You may ask: *"How* can I love those whom I don't even like?" The apostle Paul says: *"The love of God is shed abroad in our hearts by the Holy Ghost"* (Romans 5:5). The love of God in our hearts will enable us to love other people.

Growth. A fourth reason for our bearing testimony to the Lord Jesus is in order to increase the local church, to build up what is the local representation of the universal Body of Christ. The Bible shows that from the beginning Christians have met together in fellowship (Acts 2:41-47), to join in worship, praise and prayer (Acts 4:24; 12:12), to listen to the teaching of the Word of God, and to learn of apostles doctrine (Acts 2: 41-42). They received mutual encouragement to walk with the Lord (Romans 1:11-12), and they sought to be the very best for God in order that the world might see the beauty of the Lord Jesus Christ in their love for each other (John 13:34-35). It has been through the testimony of believers down the years that the fellowship of the Church has been maintained, and it is by our witness that the local church will both continue and grow.

to be continued



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Elim Church News

SPARKBROOK, Birmingham

Pastor: D. Lambelle

THE Golden Wedding Anniversary of Pastor and Mrs. Robert Tweed was held at Sparkbrook Elim Church. Many friends, past and present members, ministers of the Birmingham Presbytery and ministers from the Bible Pattern Church Fellowship met together for the after-

noon tea, provided by the ladies of the church. It was a time for renewing fellowship and we rejoiced in knowing that so many of our former members are serving the Lord in various places. We remembered the time when Pastor and Mrs. Tweed were in charge of Sparkbrook Church over forty years ago, and a fervent "Amen" from the congregation was heard when Gerald Chamberlain referred to the loving discipline of Mrs. Tweed on the young people. The theme of the weekend was the text on the cake, "Great is thy Faithfulness", and as so many people paid loving tribute to the happy couple, all acknowledged that it was the goodness and mercy of God that has brought us through. Maynard Tweed, only son of Pastor and Mrs. Tweed, expressed his appreciation to his parents, and then, at his mother's request delighted everyone with a beautiful piano solo "Jesu, joy of man's desiring". Mrs. Tweed was heard to remark that it was like the resurrection morning, meeting so many friends after such a long time. An interesting feature was a display of photographs spanning the years from the beginning of Elim, the great early Campaigns, mass Baptismal services and many dearly loved faces, some now in the Glory. The guest preacher for the weekend services was Pastor Charles Kingston; his rich ministry was a blessing and inspiration to the large number who gathered on Saturday evening and in the Sunday services.

We thank God for His faithful servants, who through their long years of ministry have been such a help and blessing, and pray that God will continue to bless them as in their retirement. As we looked back on this lovely occasion, we also thank God for His blessing at Sparkbrook through the ministry of Pastor and Mrs. Lambelle and we look forward to great things in the days to come.

BATH

Pastor: D.O. Ward

WITH permission from the Bath City Council, an open air witness was held for six Sunday afternoons, in Victoria Park. Led by Pastor Douglas O. Ward, with good support from the Bath assembly, this witness attracted many. Hundreds of church service invitations and tracts were distributed and many personal contacts were made. Other evangelical believers joined in the witness. On two occasions the local Salvation Army band helped with the singing of hymns and choruses.

FREDERICK C. SMITH

CLYDEBANK

Pastor: Graeme D. Parkins

THE induction service for our new pastor, Graeme D. Parkins was held on October 9th. There was an excellent attendance as the occasion was well supported by most of the ministers of the Scottish Presbytery. The meeting was ably conducted by Pastor Eric Garner, our District Superintendent, and Pastor John Seaman gave a stirring address on discipleship. The ministry was of great blessing to our new pastor and the congregation.

The Deacons of the church and the visiting ministers laid hands on the new pastor and his wife, committing them to the Lord. Later refreshments were served. We look forward to times of great blessing under the ministry of our new pastor.

H. TAIT

HASTINGS

Pastor: G.I. Potts

WE recently celebrated our pastor's first anniversary. After a bountiful tea, enjoyed by members and friends, visiting pastors brought their greetings. The church secretary then expressed the appreciation of the assembly for all that the minister and his wife had sought to do over the past months.

The Lord has graciously granted His blessing, souls have been saved, believers baptized in water, and in the Holy Ghost. The Sunday school continues to flourish, and the pastor's ministry is greatly appreciated.

As a token of our love a gift was made to Pastor Potts and a plant to Mrs. Potts.

The special speaker,Pastor W.M.E. Plowright gave a timely word and his ministry in song was enjoyed by all.

L. CRIPPS

HUDDERSFIELD

Pastor: E.J. Thomas

OUR Bradford Church was filled for the baptismal service at which seventeen were baptised. Fourteen candidates were from our Huddersfield Church and three from Bradford.

The Huddersfield people greatly appreciated the kindness of the minister, deacon's and members of the Bradford Church in permitting the use of their beautiful premises for this occasion.

Pastor Ian Hall and Pastor E.J. Thomas shared the service and a very challenging message was delivered by Mr. Thomas. There was a very wonderful evidence of the moving of the Holy Spirit in many hearts and lives in response to the preaching of the Word of God.

Prior to going into the water the candidates testified to the way in which God had moved in their lives.

B. WHITWAM

Thank you brethren

MR JOHN HURST, on behalf of the 11th World Pentecostal Standing Committee, would like to express appreciation to the many stewards and helpers who assisted with the work of the Conference.

World Pentecostal Conference final photograp

1. *Bibles sold like hot cakes.*
2. *Revival Time Choir, leader Headley Palmer*
3. *Overseas visitors arrive by coach*
4. *Crowds outside the Royal Albert Hall*
5. *Tuned in to their own language*
6. *New Advisory Committee are introduced.*

SCHLIENZ

COASTAL CONFERENCE

COMING TO TERMS WITH LIFE

by **Gordon Wright**

WHAT is the mental picture you have of Paul as you watch him dictating these words to Epaphroditus: *". . . I have learned, in whatsoever state I am, therewith to be content"?* Do you see an old man, joyous, calm, serene, his countenance glowing with the light of Heaven, challenging you to discover for yourself that the way of the cross is the way of peace, of joy, of fulfilment, of purpose – therefore of contentment? You would be quite right.

But why not fill in the background? Why not tell us of the diversity of perils that had put wrinkles on that saintly brow? Why not tell us that at the time of the dictation he was in a Roman prison, that he was chained to a soldier, that everything he did and said came under the surveillance of the Roman guard, that he had no privacy day or night? Why not tell us of the darkening skies: that the virtuous Burrus, who was disposed to treat the prisoners mildly, had died and had been succeeded by the notoriously wicked Tigellinus; that Nero had married his adulterous and infamous mistress, who having become a proselyte to Judaism, would have no scruples in demanding Paul's death?

Serenity. The shadows of the background contrast so sharply with the serenity of the aged apostle. His victory over such demanding and debasing circumstances fills us with shame at our discontent in our comparatively easy situations.

Paul had come to terms with life. But let us guard against misunderstanding what he wrote. It was far from his intention to crush ambition by this remark. He had no desire to halt the march of progress. Christianity purifies all human qualities and encourages us to use them within the scope of the will of God for us. Nor was it his desire to encourage unwarranted acceptance of hardship. He saw no virtue in suffering when he could find relief (1 Timothy 5:23). Nor could he see any virtue in lying down under irritating and crushing circumstances that he himself could change (Acts 18:3; 1 Corinthians 4:12; 1 Thessalonians 2:9).

But there is much in life we cannot alter. There is so much inequality and unfairness in the world. So we must come to terms with the things we cannot change and with situations that take time to improve. That is what Paul did. He accepted his situation with peace and joy for it was in this very context that he wrote: *"Rejoice in the Lord alway; and again I say, Rejoice"* (Philippians 4:4). That emphasis is surely significant. The measure of our contentment is the measure of our peace and joy.

Limitations. We must come to terms, too, with the limitations of our abilities, the limitations of our opportunities, influence and usefulness, the limitations of daily strength, even of life itself. So often talents desired are not given, opportunities sought are not found, pleasures desired are not granted.

The artist never fully captures all the beauty that drives him to the canvas; the writer never conveys to his own satisfaction all he feels and sees; the craftsman, however skilled, never produces an article without minor defects; the politician falls short of implementing his ideals; and the poet never fully captures his inspiration for posterity. The perfectionist suffers agony coming to terms with this. And the greater his knowledge and imagination the greater his despair.

Nothing satisfies us for ever. The house we fell in love with has defects that we did not notice at the time; the job we coveted has its frustrations and times of monotony; the car we praised up to everybody needs modifications.

You wanted to remain as a deacon but the church dropped you: you wanted to go out as a missionary but home responsibilities stood in your way; you like your present pastorate but there are whisperings that disturb you; you were in line for promotion but a less capable person was given the post.

Life is full of irritating and frustrating circumstances. We could go on and on, mentioning tragedy, infirmity, pain, unhappy associations, losses, anxieties, dilemmas, impasses . . . And in our darkest moments we despair of ever being able to cope with them.

We must also come to terms with the society in which we live. That is the

". . . an i

Saviour's way. Ponder the Sermon on the Mount and see how Jesus encouraged the people to come to terms with the society of that day. As we, too, react to life's problems in the ways advocated by Him, we shall find contentment even in the midst of provocative circumstances, unfair decisions and all the rest of the faults of society; for His ways counteract so many of the causes of discontent such as selfishness, resentment and revenge.

I rather like the rendering of Paul's statement in the Twentieth Century New Testament as it helps us to gain a clearer understanding of what he wished to convey: *"For I, however I am placed, have learnt to be independent of circumstances".* His inner poise was neither increased by prosperity nor destroyed by poverty. He had learnt how to cope with both situations.

Most of us would have been extremely annoyed on hearing that during a time of great need our friends had been so concerned for us that they had contributed provisions far in excess of our needs yet had nobody to deliver them. But from Paul it drew forth this deeply moving testimony.

Prosperity. No doubt the majority of us think we could be content in pros-

perity if we had it to a sufficient degree. But could we? A whole tribe of temptations follow closely on the heels of prosperity. Having received much, we want more, and this can become an insatiable craving. Having been caught up in the rat race, we must get out in front. Our time becomes eaten up with new and widening interests so that we secretly long for the peace and leisure, though not the hardship, of less prosperous times.

Paul writes to his friends quite artlessly without any boast of self-reliance of the lesson God had taught him. *"I can bear either abasement or abundance"* (Conybeare and Howson), he wrote. Or as Bishop Moule translates it with the figure of a river in mind: *"I know how to run low, and how to run over".*

Such a testimony could easily be misunderstood. Paul was sensitive to this. The last thing he wanted was for them to think that he was pouring cold water on their kindness; far from it, it gave him a deep inward joy that was like the bursting forth of all the beauty of nature. But he did want to tell such kind and spiritual friends of the enriching lesson God had taught him that contentment flows from inner resources rather than from outward circumstances.

We must not miss the importance of that little word "in" – "I have learned, *in* whatsoever state I am . . ." Grace enabled him to be content *during* the trial. Some ooze with tranquility as they talk light-heartedly of their difficulties when they are past, but what were they like during the storm?

How did Paul come by this rich and enviable experience? By nature he was determined, resolute, assertive, dominant – essential qualities for getting things done, but hardly the qualities we associate with contentment. How did he cope with the frustration, disappointment and annoyance caused by people and situations that foiled his purposes? "I have learned . . ." he said.

Examination. There is at least a hint in that word "learned" that contentment requires serious attention. And most of us know by experience that it most certainly does. How often we have been disappointed and discouraged by repeated failure. It requires much humbling of ourselves in the presence of God, much heart-searching, sifting of motives, examination of desires, to rid ourselves of our excessive self-importance. It requires constant application of the teaching of the Word of God.

We must learn to view our trials from God's standpoint. Never think of them as useless accidents. They have been allowed for a useful purpose. God will see that good comes out of them (Romans 8:28), and that we are suitably compensated. Paul had no doubt about this. *"For our light affliction", he wrote, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"* (2 Corinthians 4:17). He conjures up a most formiddable company of antagonists and with one stroke of his pen dismisses them as vanquished foes: ". . . *in all these things we are more than conquerors through Him that loved us".* (Romans 8:35-39).

Promise. We must also learn to cultivate a hopeful attitude to life. Every contingency is covered by the promises of God, even those experiences that tempt us to think that God is letting us down by withholding the fulfilment of a promise we desperately need: *"Can a woman forget her sucking child . . . ? yea, they may forget, yet will I not forget thee"* (Isaiah 49:15). What a God! He has thought of everything!

There is a remarkable interweaving of the graces of the Gospel and the trails of life to redeem and beautify our lives. Read Romans 5:1-5 and note how justification by faith, peace with God, patience, experience – and tribulations, all stimulate hope. And the purpose of this stimulation is to give us an over-plus of hope (Romans 15:13), not just enough to enable us to clear the style but to jump over the moon! *"Then shall the lame man leap as an hart, and the tongue of the dumb sing"* (Isaiah 35:6). So we must adjust our thinking so as to revel in the hope of the Gospel.

Yet it is not easy to be content, otherwise there would be more contented people around, but Paul has reminded us of the resources available to the Christian: *"I can do all things through Christ which strengtheneth me"* (Philippians 4:13). The list of what Paul so willingly endured for the Saviour (2 Corinthians 11:23-28) leaves us astounded and filled with admiration for the great apostle. So when he tells us, by stressing the "I" in this passage, a point we could miss so easily in our translation, that God had so disciplined his spirit in these experiences that he had learned to be content in such a wide range of troubles and sorrows, we stand amazed at the resources available to the Christian.

Secret. If there is any secret about contentment, it is simply that it can be found in Christ. Paul was a strong and forceful character, a man of resolute will and vigorous mind, but he could not will himself to be content. All self-effort ended in failure, but he discovered that Christ was ready and willing to initiate him into the secret of contentment. He uses the initiation into the "mysteries" – the beliefs and practices of ancient religions, which were not for common knowledge but only for the committed – as an illustration of what Christ does for us. Farrar's rendering gives us a clearer picture: *"In everything and in all things I have been initiated how both to be satisfied and to be hungry, both to abound and to be in need".* The help that Jesus gives is not for all and sundry but for those who are fully committed to Him.

What an impact faith in the Saviour had made upon Paul! What a union he had with Christ! His tribute to the Saviour's enabling fills us with praise and wonder, but he never intended the tribute to be an end in itself. There was nothing singular about his experience. He was not the favourite of the Almighty. He was telling his friends that this could be their experience too, that their peace and joy could remain constant however changeful and turbulent their experiences, that they could have an inner poise that was independent of circumstances.

That is what he was telling them – I hope you were eaves-dropping!

poise . . . independent of circumstances"

Thoughts from the Gospel of Matthew

by Frank Lavender

46. God's Requirements
Matthew 22:37

HOW often have we heard folk say to us, when presented with the Gospel of Christ: "I am as good as anyone who goes to church". In this way they try to avoid God's command to repent of their sins and turn to Christ. Their reasoning is false, and maybe our presentation of the Gospel is weak. The Word tells us that: *"The law was our school master to bring us unto Christ"* (Galatians 3:24). When we realised how far we had come short of God's requirements then we saw how impossible it was for us to save ourselves; this in turn made us see our desperate need of Christ, who alone could save us (Romans 7:7). We should therefore use the demands of the law to make people understand their lost condition.

The Pharisees prided themselves upon their strict moral uprightness (Acts 26:5). Our Lord's words in Luke 18:11-12 certainly describe the Pharisaic spirit. They carefully kept the lesser, though still important, points of the law of Moses; but they certainly did not love the Lord God with all their heart, soul and mind; nor did they love their neighbour as themselves. This realisation should have caused them to see the futility of their vain attempts at saving themselves, and it should have made them open their hearts to the Saviour, the Lord Jesus. Some, like Saul of Tarsus, did in fact realise the truth and turn to Christ (Romans 7:22-25).

It is pointless for a person to say, as the Pharisee did; "I am as good as – or better than others". To measure oneself by the standard of another failing human being is futile. It is necessary for us to set before men and women the requirements of God and to ask them: "Do you love the Lord God with all your heart, with all your soul, with all your mind and with all your strength? Do you love your neighbour as yourself?" Most people, if they are being honest, will have to admit that they do not. They have, therefore, missed God's standard: they have come short of His glory, they have sinned. The only One who has power to save them from sin, and to restore them to God, is the Son of God the Lord Jesus Christ. In this way, if they are made aware of their evident failure, they may be led to trust Christ who alone can save them.

Thought of the week

by **Alistair Forrest**

that film...

SUPPOSE for one moment that Jens Jorgen Thorsen was allowed to make his pornographic film about Christ, and it was shown at the local cinema. Who would go to see it?

Certainly, the publicity it has received would ensure a fair turnout. Some would be just plain curious. Many would be people who do not care for Jesus Christ, only using his Name to colour their language from time to time. A few would be teenagers – under the age, but looking old enough – whose minds would be corrupted that little bit more.

Most of those who would go would be sickened. Sickened because there is something within them that tells them that this person Jesus is special for some reason, that he could not possibly have behaved the way the film would make him out to behave. Jesus is the Son of God, and as such should be the subject of our worship not our ridicule and insult.

At the end of the day many Christians and decent citizens would have been insulted. But more than that, God Himself would be insulted: even the very idea constitutes blasphemy. That is why thousands of true Christians would, if the film was made, picket every cinema where it was shown and tell the truth about Jesus, who came to take away the sins of the world.

Footnote: Alistair Forrest wrote to the Prime Minister on behalf of the Witney Elim Church to ask him to step in to stop the film being made. News of this was featured prominently in the local press.

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May Osman's Page

N.B. At the time this article was written, the issue was still undecided . . .

DEDICATION

THE great fight is now going on in America to try to win the votes of the population for the Presidency. Mrs. Rosalynn Carter, wife of Jimmy Carter who is just a nose ahead in the popularity polls, has said, according to William Lowther of the *Daily Mail* "Despite all my fears, I want the job." That is of being America's First Lady. Why is she seeking this destiny with such single minded ambition? Jackie Kennedy saw her husband shot down before her eyes. Lady Bird Johnson watched her husband go down hill as the demands of the White House ruined him physically and mentally. Pat Nixon was broken hearted as the world tore her husband's life apart. Betty Ford has to struggle through ill health to try to back up her husband. Yet Rosalynn Carter still wants the job!

Early start. Her day often starts at 4 a.m. and she stands in front of factory gates shaking hands with the early shift workers, begging them to vote for Jimmy. "She is a woman with natural driving ambition for herself – as much as for her husband. It is an ambition that has earned her the title 'The steel Magnolia'".

She was a hairdresser in the tiny town of Plains, Georgia (population 683) before she married Jimmy Carter. She had a parochial education and is not really sophisticated. She was born into a Methodist family but became a Baptist on her marriage. The Protestant work ethic runs deep in her makeup. Although she thrives on hard work she realises the importance of the family unit. She says "I have seen the way politics have wrecked families because the husband was engaged in great things while the wife stayed at home. So I've been part of everything Jimmy did, and we always made sure the family did not get left behind". They have three grown up sons in their twenties and Amy a nine year old daughter. "For two years now all our family has been working on this election and having to leave Amy has been hard". Her eyes are firmly fixed on victory; of life in the White House and its pressures she says: "I have learned that I can cope with any situation, it only needs work", and of course she is prepared to work hard.

Well, by the time this article is in print we will know whether she has become Lady of the White House or not. I'd rather it be her than I: she's welcome to that sort of life, but I do admire her dedication to the job she has chosen.

As Christians we should show the virtues of dedication in our lives too. Jesus dedicated Himself to the job the Father had given Him to do. *"Wist ye not that I must be about my Father's business?"* (Luke 2:49), and He went about for three years doing good and restoring men and women to fellowship with God; seeking to get them to turn from their sins and repent. But Jesus knew that His ministry on earth was not enough in itself; He had to take a further step in His dedication to His Father's will; He had to surrender His pure body to those hard Roman hands that nailed Him to a cross and it was there His work was finished and He was able, in the midst of His agony, to shout with a loud voice *Tetelestai* FINISHED!

One day we shall all have to give an account of ourselves. We have a job to do for God that no-one else can do; so if we are doing anything at all for God, then let us do it with all our might and all our enthusiasm. Remember that the Lord has said that He dislikes anyone who is lukewarm or half-hearted. We may only have a small job to do for the Lord, but if we carry it out faithfully then the Lord will lead us on to higher heights. We will not get to a position in the White House but we will one day occupy the place that Jesus is preparing for us. The dedicated ones will hear the words, *"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord"* (Matthew 25:21).

The Family Altar

Scripture Union Portions

Notes by Lionel Currie

Monday, November 29th

TITUS 3:1-15

"Be ready to every good work" (v.1). "Be careful to maintain good works" (v.8)

PRACTICAL Christianity. This means living as a Christian in a secular world as opposed to only on Sundays and meeting nights. There is much need to transpose the profession of our mouths into action with our lives. The love we proclaim is not just to be "in word, neither in tongue; but in deed and in truth". We need not fear living out a gospel of good works; having first ensured that our salvation is by faith, and that our good works are being done "for Christ's sake" and "as unto the Lord".

Tuesday, November 30th

COLOSSIANS 1:1-8

"The word of the truth of the gospel . . . bringeth forth fruit . . . in you, since the day ye heard of it" (vv.5,6)

CAN it also be said of us? The fruit is two-fold. The transforming of the Christian himself – that changing "from glory to glory". And that in turn reaches out to others. Excessive development of the one to the detriment of the other is not scriptural. The two together produce a healthy balance. Such knowledge as he speaks of here – "knew the grace . . ." – is that which is more than a mental grasp. It has been absorbed inwardly – hence its transforming power resulting in fruitfulness. A true understanding of the message of the gospel will inevitably cause a desire to bring others into a similar experience.

Wednesday, December 1st

COLOSSIANS 1:9-14

"Strengthened . . . unto all patience and longsuffering with joyfulness" (v.11)

THE power is inherent in God Himself and therefore it cannot fail. The result is "patience". The steady persistence of the athlete (cf. Hebrews 12:1). An unrelenting persevering in the face of every difficulty. "And longsuffering". That virtue singular to the peacemakers and those who are persecuted for righteousness' sake. Christ Himself prayed for those who crucified Him. "With joyfulness". Not accepting these things as debits of the Christian experience, but seeing them as glorious confirmations of whom we are in Christ. "Rejoice, and be exceeding glad . . .". "His glorious power" becomes in us, *dunamis*, and that energy causes these results.

Thursday, December 2nd

COLOSSIANS 1:15-20

"He is the head of the body, the church" (v.18)

THANK God for the Divine Man. His relationship to His Church is organic. The Church shares His very life. It is that which makes the Church live; she can only function effectively when under His control. Only when there is absolute submission to the Head will the true value of the Church's presence in this world be realised. The projection of man-made systems is robbing Christ of His position. His Headship is not denoted by lip service. It is evidenced by our loving and keeping of His commandments.

Friday, December 3rd

COLOSSIANS 1:21-29

"To present you . . . if ye continue . . ." (vv.22,23)

GOD has ordained the end, but He has also ordained the means to that end. Here is surely the balance for those who would go to extremes. We have a declaration of God's final purpose, but with it there is an assumption that there must be a continuation of faithfulness on our part. Neither expression contradicts the other; both are essential. The sure grounding is that which gives the ability to remain settled. Again there is emphasis given to the work of foundation and a grasping of essentials. Here is the point of failure for many. They want to go on before the foundation has been made sure. There must be first an establishing of "the principles of the doctrine of Christ".

Saturday, December 4th

COLOSSIANS 2:1-7

"And this I say, lest any man should beguile you with enticing words" (v.4)

A TIMELY warning. The "grievous wolves have entered in" – "of our own selves men have arisen . . . drawing away disciples after them". The contrast is between the truth of God and speculation. The wisdom of God and faulty human reasoning. The knowledge of God and persuasive arguments. The truth and the appearance of that which seems to be truth. We are not to look for "enticing words of man's wisdom" but for the "demonstration of the Spirit and of power". This warning needs to be constantly sounded out. It is part of God's counsel, and should therefore be ours to others.

Sunday, December 5th

COLOSSIANS 2:8-15

"Having spoiled principalities and powers, he . . . triumphed over them in it" (v.15)

THE CROSS must be seen as more than the place where the cancellation of debt was made (v.14). It was the place where the powers of evil were conquered. God, in Christ, stripped them of their possessions, they lost their hold over the lives of men. Boldly and with confidence, He exhibited His vanquished foes as a declaration of their sure and certain defeat. The cross was the victory dais.

Wondrous His love for me,
At Calvary.
Glorious His victory,
At Calvary.
Vanquished are death and hell,
Oh, let His praises swell,
Ever my tongue shall tell,
Of Calvary.

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MARRIAGES

MCDOWELL–HENNING. On October 13th, at Elim Pentecostal Church, Rathfriland, Henry McDowell, to Mary Agnes Elizabeth Henning. Officiating minister: W.H. Holohan.

COULL–GOLDINGAY. On October 30th, at Elim Pentecostal Church, Erdington, Frederick Brown Paton Coull (former member of the Elim Pentecostal Church, Dundee) to Patricia Anne Goldingay, daughter of Mr and Mrs. G.H. Goldingay (Church Secretary). Officiating minister: Ken Smith.

WITH CHRIST

MAJOR. On October 19th, Ethel Major, aged 87. Faithful member and worker of Scarborough Church, passed peacefully into His presence. Officiating ministers at funeral: S. Penny and J.H.P. Upton.

COMING EVENTS

ABERDARE. December 4-5. Elim Pentecostal Church, Monk Street. Saturday at 7.15, and Sunday at 6. Preacher: Geoffrey Harpin.

BLACKPOOL, Marton. Elim Pentecostal Church, Fredora Avenue. Bible studies on the Tabernacle in the Wilderness, conducted by Stanley Beresford. Thursday at 7.30.

CHELMSFORD. December 9-11. Elim Pentecostal Church, Mildmay Road. Choir's Annual Christmas Musical Festival. Thursday and Friday at 7.30. Saturday at 7. Special Guests: Lelle and Reka Molnar (Bradford). Preachers: B. Richardson and P.K.G. Rose. Free tickets: Mrs. J. Newson, 29 Rossendale, Chelmsford, Essex. Tel: 0245 69030.

CHIPPENHAM. November 28. Elim Pentecostal Church, C. of E. Social Centre, Wood Lane. Visit of the Evangel Male Voice Choir at 6.

DAGENHAM. November 27-28. Elim Pentecostal Church, Green Lane, Becontree Heath. Special visit of Pastor and Mrs. J. Smyth. Saturday at 7.30. Musical ministry: Carol and David Tattershall (Instrumental and vocal). Sunday at 11 and 6.30. Convener: James McBurney.

EASTBOURNE. November 27. Elim Pentecostal Church, Hartfield Road (3 mins. from railway station). South Eastern Presbytery Youth Rally at 7.30. Preacher: Ray Hughes. Convener: Ron MacKenzie (Youth Commissioner). Musical items from local churches.

EVESHAM. December 11. Elim Pentecostal Church, Masonic Buildings, Swan Lane. Rally. Saturday at 7. Preacher: R.C. Stacey.

OXFORD. November 27—December 9. Elim Pentecostal Church, City Temple, Botley Road. Crusade. Preacher: George Canty with musical ministry by supporting choirs and groups. Weeknights (except Friday) at 7.30. Sunday at 6.30. December 11-12. After-crusade weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Trevor Partington. Singers: Hereford Trio.

RAYLEIGH. November 27-28. Elim Pentecostal Church, Castle Road. Anniversary of church opening. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: I.W. Lewis. Singing by Chelmsford Quartet.

ROMSEY. December 11. Elim Pentecostal Church, Middlebridge Street. Christmas Festival of Praise with "The Gospel Four", and "The Foursquares".

WALLASEY. Continuing. The Town Hall. Pioneer Crusade. Weeknights at 7.30 (except Thursdays). Sunday at 8. Preacher: Alex Tee and team. Divine Healing in every service.

WEST BROMWICH. November 27-29. Elim Pentecostal Church, Victoria Street. 40th Anniversary Services. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: F.A. Hodge, former minister. Musical ministry by Tamworth Choir (Saturday) and Selly Oak Singers (Monday).

WHITLEY BAY. Elim Pentecostal Church, Oxford Street. Post-pioneer crusade meetings continue. Tuesday and Thursday at 7.30. Wednesday at 3. Sunday at 11 and 6.30. Preacher: Brian Stephenson. Please continue to pray for us.

Wavelength

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

Radio Bristol 194 medium wave or 95.5 VHF Tuesday, December 21st, at 7.30 p.m. Carol Evening featuring the B.B.C. Staff and The New Creation Singers with Ron Jones. This will be a live broadcast

Radio Leeds 271 medium wave , 92.4 VHF. Produced by Leeds Evangelical Council Radio Committee (Chairman: Pastor J.E. Moore). "CORNERSTONE". Sundays at 2.30 p.m. Wednesday, 4.02 p.m. Continuing to the end of April, 1977;

B.B.C. Radio 2. "COME ALIVE" series with Cardiff City Temple Choir. Every Sunday to December 26th at 8.02 a.m.

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. Every Tuesday at 8.45 p.m. vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

India. Maranatha Radio Broadcast. Every Monday at 6.45 a.m. Every Saturday at 6.30 p.m.

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NOVEMBER 30th, at 2.30 p.m.

Conducted by: **F.H. COLEMAN**

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D.5291

ITINERARIES

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November 27, Harrogate; 28, York; 29, York; 30, Scarborough; December 1, Malton; 2, Driffield; 3, Scunthorpe; 4, Hull (Bourne Street); 5, Hull City Temple a.m; Grimsby p.m; 6, Whitley Bay; 7, Darlington; 8, Stockton (and

Grangetown); 9, Bishop Auckland.

George Canty:
November 16-25, Epping; 27—December 9, Oxford; 12-19, Newquay.

London Crusader Choir, with Douglas B. Gray:
November 27, Tollgate; December 4, Ilford; 11, Croydon; 12, Wormwood Scrubs a.m; Wood Green (Salvation Army) p.m; 19, Pentonville prison.

Catherine Picken:
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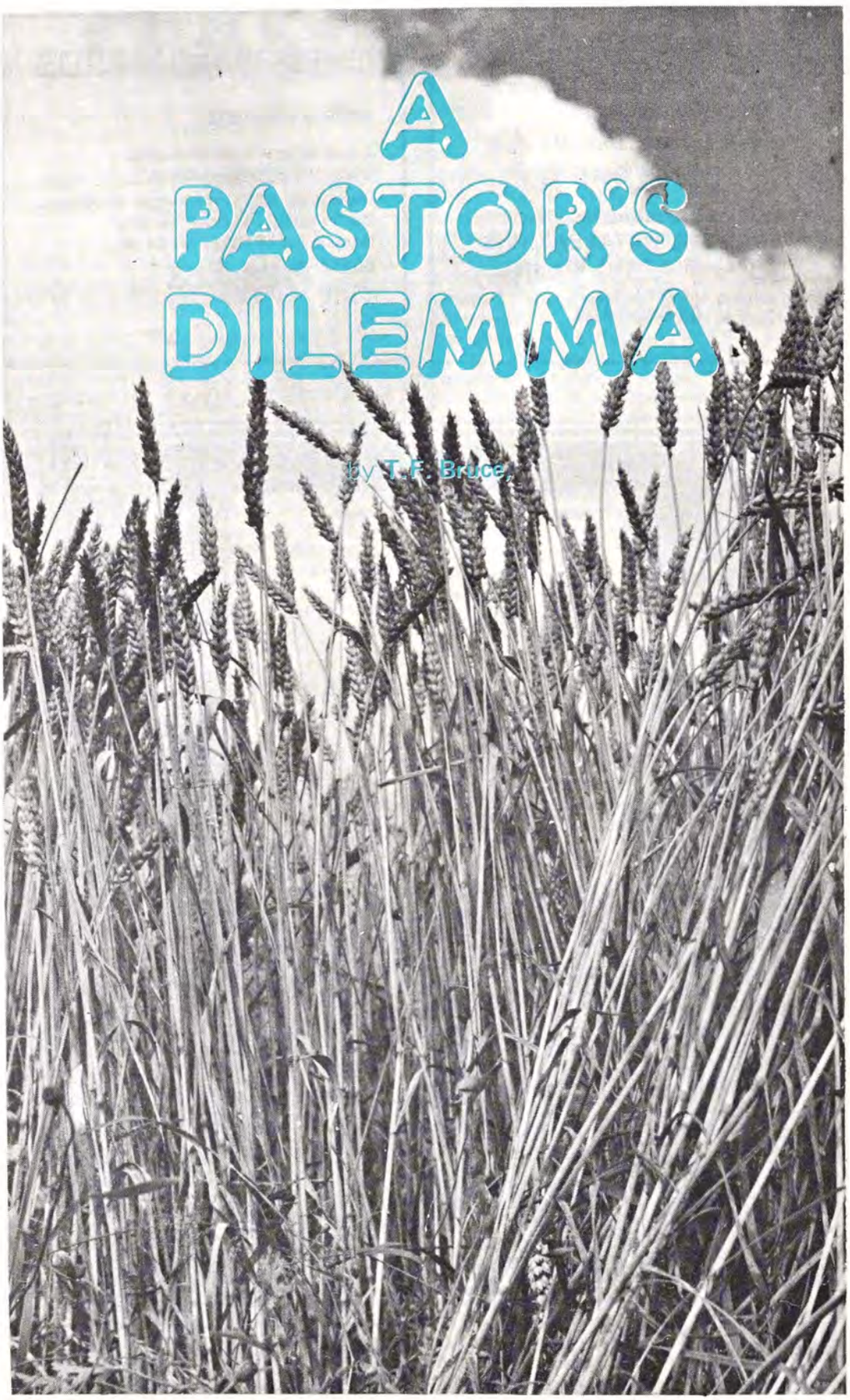

A PASTOR'S DILEMMA

by T.F. Bruce

I WALKED into my garden one day, admiring my plants, and I noticed that they looked strong and green. Here and there buds were appearing. These plants would soon give beautiful flowers. I stooped to look closely and discovered that here and there were strong weeds thriving as only weeds do. The sun and rain fell on both the plants and the weeds, and both flourished. I decided I would remove the weeds; this I did – at first, a little ruthlessly and angrily, perhaps, because they were "spoiling the look of things". Then I became more careful and, after a few tries, decided to leave those that remained. My plants were sturdy and would outgrow (and outbloom) the weeds.

As I stood there, I noticed that where I had pulled the weeds (angrily or carefully) I had also loosened the soil around the plants and had possibly disturbed their future growth. Later, I discovered that some of them had become weak and fell over. It took a lot of extra care to get them strong again, and they bloomed less than they could have and were late in doing so. "They should have been weeded EARLIER", you say. Perhaps so, but *earlier* I could *not have been sure* which were plants or which were weeds!

A pastor walked into his church one day. He looked around, pleased with what he saw. "A field of wheat", he murmered. "The seed fell on good soil". But as he *stooped lower*, and dropped to his knees, he saw that there were tares (weeds) in his wheatfield. The same songs, sermons, and prayers; the same ministering to needs had been given; but there were TARES in HIS wheatfield. Stunned at first, then angry, he decided, "I must *remove* those tares once and for all". Then a gentle voice whispered, *"But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn"* (Matthew 13:29, 30); and *he could not pull up the weeds!*

A church member walked into his pastor's study and said, "Did you not know *this* sin is in the Church? Were you not aware of that incident?" and on and on. "Can't you *do* something about it?" The pastor smiled, as if remembering something; then he said, "My good brother, I KNOW. But the harvest is not reaped yet. And as a parting word, read Matthew 13:20-30 and 36:43". What would *you* have done?

Were you that church member, wondering why the tares are there? Take care of the good seed, and let me ask you this question. *"What would you have done?"*

Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH
DECEMBER 4th, 1976 / PRICE TEN PENCE

one of the foure beastes, saying, Come and see.

2 And I saw, and behold, a white horse, and he that sate on him had a bowe, and a crowne was giuen vnto him, and he went forth conquering, and to conquere.

3 And when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was giuen to him that sate thereon to take peace from the earth, and that they should kill one another: and there was giuen vnto him a great sword.

Elim Evangel

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Editorial

THE English speaking countries have been particularly well blessed with a wide variety of translations of Scripture since the work of William Tyndale first saw the light in 1525. Since that time, English translations, whether from these shores or across the seas, have played a very important part in the history of the Church throughout the world.

The Geneva New Testament of 1557 and the complete Bible of 1560, were to play a very important part in the history of the English church.

During the short reign of Edward VI (January 1547 to July 1553) some forty editions of the Bible or New Testament in English were published. The only English translations issued between 1553 and 1561 was the Geneva translation and this was not printed in England; no Bibles were printed in England during this period.

When the Pilgrim Fathers sailed for the New World in 1620, landing at Plymouth Massachusetts, 11th November 1620, they took with them a "proper Bible", which was the Geneva version. This was the most popular version in many an English home for more than eighty years.

On the other side of the Atlantic, the first book to be printed was the *Bay Psalm Book* of 1640. There were about 1,700 copies, and less than a dozen now survive, which makes this a very desirable acquisition for any collector.

The first editions of most of the early English Bibles cost any collector a considerable amount of money. A Geneva Bible of 1560 would cost around £600; an Authorised Version of 1611 might cost £1,600; a Coverdale Bible of 1535 might cost as much as £17,000, if one came on the market.

The value of the Bible is not to be judged by the price that is fixed by the saleroom or the bookseller – a whole Bible can still be purchased for a little over a £1 even in these inflated times. The true value of the Bible lies in the fact that it is the Word of God.

Men and women have given time and energy to its translation and preservation; some have even given their lives rather than renounce their faith in its teaching.

The launching of any new translation is an exciting event. The favourable reception of the *Good News Bible,* published in October, is very encouraging, for it will mean that the Word of God will be brought home to many people to whom the old language and phraseology of an Elizabethan age are almost a foreign language.

Whether in the 16th century or in the twentieth; *"The word of the Lord endureth for ever"* (1 Peter 1:25).

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FRONT COVER ILLUSTRATION: Page from Authorised Version 1611 and the Good News Bible symbol 1976.

ORDINATION SERVICE '76

reporting from The Westminster Chapel, London, **Ron Jones,** City Temple, Bristol.

IT was with a tinge of sadness that I enquired the way to the Westminster Chapel, for up to this year I had made my way to Clapham, for this important occasion had been held in one of our own churches for the past few years.

The moment I entered this Chapel, renowned for its famous preachers, I felt a sense of joy; half an hour before commencing time there were already as many people in the building as would have filled the Elim Church in Clapham almost twice over, and there were more to come.

Once the service got under way it was not long, as you might expect, before the illustrious names of Campbell Morgan and Martyn Lloyd Jones were mentioned, almost as if they were challenging, yet encouraging witnesses to the ordinands vows. Of course, there were many hundreds of other witnesses there, including members of our Executive Council, yet one felt that these were not so much witnesses but rather that they were part of the family, rejoicing in what the Lord is doing for, and through, some of its young sons.

Our President, John H. MacInnes, has an approach to things that I like, and although he was not the preacher, he could not resist dropping in a few gems of sound advice to these young men. He urged them to preach with "Simplicity, truth and power". He went on to underline the tremendous possibilities that were present in these seventeen men; "Perhaps there is a future Billy Graham or a D.L. Moody or a David Livingstone here", he said.

"Saviour thy dying love
Thou gavest me,
Nor should I aught withold,
My Lord, from Thee".

That is a good hymn at any time, but in such a setting we could not have had a better opening hymn, and with Geoff Cooper at the organ it reached, in its final lines, both the depth and height of full commitment to the Master.

"All that I am and have –
O Lord, for Thee".

Your reporter had the privilege and responsibility of bringing the congregation into touch with God through prayer. I can only report that there was a deep sense of His presence, and when all is said and done it is just that which makes all the difference.

I gathered from Pastor John Sainsbury's Bible reading that he was going to preach on John the Baptist, and he did, and what a masterly job he made of it.

You will have read his message in a previous edition of the EVANGEL but you must forgive me for mentioning just a few of the many things in that message that gripped my thinking, and thrilled my soul.

"Movement ordination must be preceded by divine ordination".

"John the Baptist swam in a sea of religious mediocrity but he was fresh

Laying on of hands . . .

ORDINATION SERVICE '76

(continued from overleaf)

because he was in tune with the Infinite".

"We can only demand all from our people when we have given all".

"John the Baptist not only stood in the waters of Jordan he bathed in the great ocean of God's grace and power".

"This great preacher's only appointment was to the wilderness".

By the way, talking about witnesses John Sainsbury reminded us of some advice given to him by Elim's saintly Joseph Smith, "My boy, lower your sights and hit them from the front row back". In basic English he simply meant that the message must reach the people and meet their need.

Seventeen testimonies in the one meeting could be heavy going, but there was a freshness about each one because of the different approach and personality of each ordinand. Through the twenty minutes of witness that followed there was that underlying sincerity that is the all important thing in the work of the ministry.

We heard our Field Superintendent, Tom Walker call out the names of men and places where they are working. He started with J.A. Austin at Knottingley and ended with John Whitehead at Rugby. In between there was Lyndon Bowring (Kensington Temple), Billy Dunn (Belfast), Michael Epton (Dundee), John Flowers (Lincoln), Joe Grisdale (Wrenthorpe), who incidentally was baptised in water by our President many years ago. There was Raymond Jones (Shrewsbury), Barry Killick (Derby), Ken Legg (Caldicot), Eric McComb (Belfast), Tommy McGuicken (Wells), Michael Moore (Eastleigh), Peter Upton (Scarborough), John Reeve-Baker (Mosborough), Michael Reynolds (Cannock) and Julian Ward (Director of Studies, Elim Bible College).

I have listed them all, and the districts in which they are now serving the Lord, for I felt that, as part of the Elim family, you would want to be able to pray individually for these brethren at this time.

They were certainly moving moments as these seventeen men knelt before the congregation in the presence of God. The Executive brethren laid hands on them, not just setting them aside for the ministry, but fervently praying that God's grace, wisdom and power should be their portion throughout all the days of service that God spared them to do.

As we prayed with this group of fine men, my mind went back over thirty years to the moment of my own ordination, and I could not help but praise God for His great goodness to me, and from my heart I renewed my vows to the Master.

Before the typewriter goes back into its case, I must mention the really wonderful contribution made to the service by the Elim Bible College choir directed by Evangeline Raper; their singing was not only first class, it was annointed.

As I left Westminster Chapel and made my way to Victoria Underground Station, some words that the choir had sung came back to me.

"What I have seen with the eyes of my soul
Makes it clear, He is living".

And that's just how it was.

John MacInnes reads the charge.

Thoughts from the Gospel of Matthew

by Frank Lavender

47. What we Say and What we do (Matthew 23:3)

IN Ezra 7:10 we are told three things concerning Ezra the scribe. First, that he had prepared his heart to *seek* the law of the Lord; second, that in addition he truly sought to *do* what the law required; third, as a result, that he *taught* Israel the commands of the law with authority. This shows why Ezra exerted such a powerful influence upon the Israelites who had returned from exile and, indeed, upon the generations which followed. He not only *knew* and *taught* what the law said, he also *did* the will of God. Ezra was, therefore, the father of all that was best and noblest in Phariseeism. The word "Pharisee" means: "God's loyal one"; "holy men"; "separated one"; and Ezra perfectly portrayed these thoughts to Israel.

The Lord Jesus said of the Pharisees of His day: "they say, and do not"; and, in saying this, He exposed the fatal flaw in their teaching. Jesus said that they "sat in Moses' seat" – they could trace their spiritual ancestry even beyond Ezra to the lawgiver Himself. It was the duty of the Pharisees to interpret the law which God gave to Moses. In many ways their teaching was correct, they taught the truth. The trouble was that they did not themselves keep the law whose precepts they taught; they lived contrary to the commandments which they declared to others. The effect of their ministry, therefore, was to bring the law into contempt. This is why the Lord Jesus told His disciples to observe the Pharisees teaching, but not to do their works.

James tells us that we are to be those who not only listen to the Word of God, but who also do what it says (James 1:22). We are not only to know what God requires of us, we are also to obey Him. In fact, our calling is similar to that of the original Pharisees; we are God's loyal ones, His holy men and women, those who are separated unto Him from the world (1 Peter 2:9).

How, then does the way in which we live tally with what we believe? It is clearly important for us to *know* the truth as it is in Jesus; but it is also of vital importance that we should live our lives in the light of that truth. Our influence upon others will depend upon our knowing, doing and speaking the truth of God.

Back Row: W.W. Dunn, L. Bowring, T.J. McGuicken, J.W. Whitehead, J. Flowers, E. McComb, J.H.P. Upton, M.J. Reynolds.
Second Row: B.J. Killick, M.T. Moore, R. Jones, K.A. Legg, J. Grisdale, M.C. Epton, J.A. Austin, J.M. Reeve-Baker. J.W. Ward.
Front Row: E.R. Corsie, J. Lancaster, T.W. Walker, P.S. Brewster, J.H. MacInnes, W.R. Jones, J.S. Sainsbury, A.A. Biddle.

STEPHEN JEFFREYS

1876 - 1976

by **Leon C. Quest**

ONE HUNDRED YEARS, during which great and terrific things have happened in national life and in church life, like the Welsh Revival, the wonderful outpouring the Holy Spirit, and the formation of the Pentecostal Movement. One could mention the names of many pioneers, such as T.B. Barratt of the Methodist Movement from Norway, Alexander A. Boddy of Sunderland, Vicar of All Saints' Parish Church, and many others, who had contact with the Welsh Revival of 1904 and the mighty outpouring of the Holy Spirit.

One of the greatest was Stephen Jeffreys, one of eight children who was born on September 2nd, 1876, one hundred years ago, in the village of Maesteg in Wales. I first met this man of God in 1924 at the Stonehouse Town Hall, where I helped to carry the sick up the many stairs. We saw great miracles, including my wife's sister-in-law, Mrs. Cloke, delivered from tuberculosis. Our problem was, what could we do with the bath-chairs? There were so many that we sent them all to London.

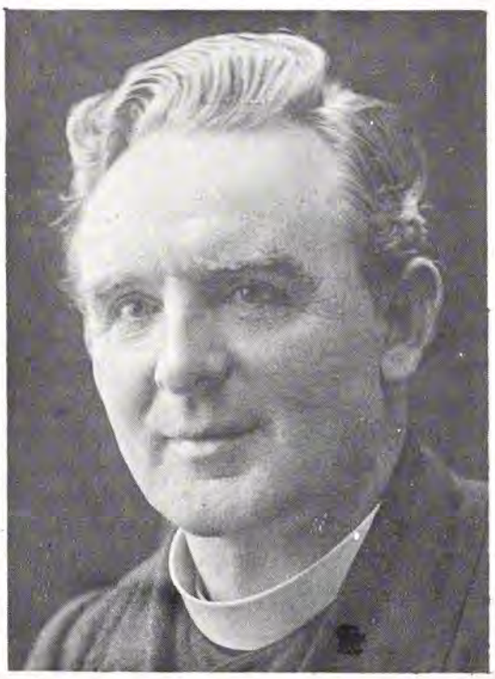
We called him "The Glory Man". This miner, like Billy Bray of Cornwall, was raised of God to become a pioneer. Miracles that happened under his ministry never caught the headlines. He did not seek to publish them or to use them as gimmicks. "To God be the glory!" was one of his favourite quotations.

One of the greatest confirmations of his calling and ministry was the Holy Ghost revival in Llanelli in July, 1914, just before the first world war. Unknown to him, as he preached, the vision of a lamb's face on the wall behind him was seen by many. That vision was transformed into the face of our Lord. It was of singular beauty, sorrowful in expression and yet radiant with glory. Much was written of that vision in the local papers and in many articles.

There were five outstanding facts about this "Glory Man".

His outstanding personality is very difficult to explain. The rugged miner had a personality that God used to express His glory, a personality that was dedicated to the service of his Lord.

The glory and power of God were upon his ministry. I saw and felt these, strange things as they were to a Methodist (a "Ranter"), when I helped to carry the sick to him. He had no time for reading newspapers; he prayed and meditated upon his messages.



He bore no grudge against anyone. If anyone who had wronged him, came to him, he would put his arms around them and say, "I have nothing against you".

He loved people. As Jesus Christ his Master was moved with compassion, so to was Stephen Jeffreys. He would walk miles to pray for the sick, adults and children. He would touch and bless children, I saw people touch him and they were healed. Love and glory seemed to come from his body. Many a time we would forget to make any announcement to take up the offering. I well remember when his brother, George Jeffreys, called at a service during one of Stephen's campaign and sat at the back of the hall, He said to me, "Will you please ask Pastor Jeffreys to announce the *Elim Evangel* and take up the offering?". Stephen's remark was, "O glory, I have forgotten the offering".

There was no criticism whatsoever in him. "Leave it all at Calvary's cross!", he would say. His favourite chorus was "Rolled away, and the burden of my heart rolled away".

After a tour in Africa he returned somewhat worn out after labouring for God, not bothering about his own health and strength. He preached his last sermon on 27th October, 1943 in the Elim Pentecostal Church, Pontardulais. His text was taken from John 1:14, "We beheld His glory". What a text and what a sermon came from the heart and lips of a man who knew something about the glory of God. He passed into the presence of God on 17th November, 1943, aged sixty-seven. The funeral took place in Maesteg. After the singing of the Welsh hymn that he so much loved, "Guide me, O Thou Great Jehovah", he was laid to rest with his wife who had died two years before.

The wonderful, unique glory and service of this pioneer were enjoyed by thousands all over the world. I thank God for this servant of God, through whom my wife and I came into the Pentecostal blessing.

"To God be the glory, great things He hath done!".

There were some extraordinary happenings on Sunday at Southend, where divine healing services were conducted by Pastor Stephen Jeffreys, who was billed as "the world's renowned evangelist." The gatherings were held in the tent adjoining Seaview-rd., where a revival mission has been in progress since Whitsun. A representative who was present on Sunday writes:—

Intense fervour marked the meetings. In the afternoon I noticed among the congregation three people in bath chairs, a blind man, and several men, women, and boys who were cripples. Hymns were sung as the Peculiar People sing them, verses and refrains being repeated many times. A harmonium and a flute provided the accompaniments.

Pastor Jeffreys on several occasions emphasised that he does not heal. "I have never said anywhere that I can heal the sick," he stated. "Those who say they can, depend upon it, are a lot of boasters. All I say is that Jesus can do it." The theme of the Pastor's address was "Jesus only," and he predicted that Christ is coming again very soon; indeed, he said he expected the Lord would come back at any minute. The signs of the times proved that He was about to return.

CURES FROM BARKING.

After fifteen "surrenders" from among the congregation, two ladies and a gentleman went on to the platform and gave their testimony. Both the ladies stated that they came from Barking. One of them said she had cancer in the stomach, and an operation only relieved her for a few months; the pain returned worse than ever. She was told that another operation would probably be of no use. Eighteen months ago last January she went to a meeting at Barking Baths. A voice said to her, "O ye of little faith, wherefore dost thou doubt?" The Pastor laid hands on her, and she felt a fire in the side of the stomach. Then the pain went away. She walked three miles to her home that night, and had been well ever since.

The second lady related that after an operation for appendicitis and gall stones she had dropsy. She went to Elim Hall at Barking and was healed. "In an hour I was seven inches smaller," she stated.

The man who went on the platform was described as having been deaf and dumb for fifty-two years. He was certainly dumb no longer, for he narrated how at one of the Pastor's gatherings he was able to speak. "I have a wife and five children," he said, "and until fifteen months ago they had never heard me speak." His voice is by no means strong, but he was able to make himself heard by all in the congregation.

STREAM OF AFFLICTED.

Following these testimonies there was a stream of afflicted persons to the platform. Two young Welshmen (Messrs. John and Gwilym Gunter), who are conducting the revival mission, led the congregation in hymn-singing while the Pastor laid hands on and prayed for those who came to be healed.

Apparently only a few of the afflicted could mount the platform without assistance. One by one they sat in a chair. It was impossible to hear, from among the congregation, what the Pastor said, by reason of the singing. The attitude of the afflicted was, in each case, to sit with the head well back over the chair, and the hair removed their hats. The Pastor placed one hand on the head and the other on the neck. In some cases he appeared to shake the "patients."

The first case was that of a young woman. When she got up from the chair she stated, in reply to the Pastor's question, that she had tuberculosis of the kidneys. "I believe I am better," she answered in reply to another question.

The next case was that of a woman who obviously when she took her seat in the chair was unable to raise her arms. When she got up she immediately put her arms above her head and moved them up and down freely. This is the first time I have been able to put my arms up for seven years," she stated; and the congregation sang a hymn with the refrain, "This is like Heaven to me." I ascertained later that this lady is Mrs. Chalkley, of Prospect, Southway, Southend, who had been a great sufferer from rheumatoid arthritis for many years. For eighteen months she attended London Hospital, and she had also been a patient at Southend Victoria Hospital. "Finally," she informed me, "the doctors said my case was hopeless."

AMAZING RESULTS.

There were equally amazing results in the case of a lady who was wheeled right up to the platform in a bath chair, and up to the platform in a bath chair, and so she had to be practically lifted on to the platform. When she rose from the chair she needed no assistance to walk. To show that she was healed she jumped, then walked several times round the platform, descended the steps unaided, and finally walked up and down the main gangway in the tent. The lady is Mrs. Miles, of South-av., and I was informed that, except for just tottering across the room, she had been unable to walk since two months before Christmas. However, she walked home on Sunday afternoon, pushing her bath chair; and she walked to the meeting in the evening and home again.

Two boys, each wearing leg-irons before they went on to the platform, walked off minus the irons. One boy gaily waved his irons; his mother was in tears—apparently tears of joy. "It is Jesus—no man can do this," said the Pastor; and the congregation sang "There is power, power, wonder-working power, in the precious blood of the Lamb."

Another boy, who had been lame jumped and walked freely while the Welsh evangelists led the people in singing:—

We are a happy lot of people, yes we are,
Our sins are all forgiven,
And we're on our way to heaven,
We are a happy lot of people, yes we are.

The blind man was led on to the platform, and the pastor placed his hand over the sightless eyes, and prayed. I asked the "patient" afterwards if he could see. "No," he replied, "but I think I shall. I have faith."

After dealing with about a dozen cases, the pastor said he was sorry he had not time to deal with all the sick then; he would deal with the remainder in the evening. He added that on the following day he was commencing a great campaign at Bedford, but he expected to be back in Southend in a fortnight for a summer campaign.

THE DEAF AND A STAMMERING TONGUE.

[illegible] of the most remarkable cases in the hall was that of Mr. Sebire, of Camp-

DIVINE CURE CLAIMS BY MINER-PASTOR

Pastor Stephen Jeffreys, formerly a miner, conducting one of his faith-healing services at Hackney. Several women declare their ailments have been cured.

Pastor Jeffreys with two of his "cures"—note the crutches on the ground. Pastor Jeffreys quotes astonishing cases of men and women being healed following the laying on of hands.

AMAZING SCENES AT REVIVALIST MEETINGS.

Welsh Pastor Claimed to Cure Halt and the Lame in Hackney.

By "The People's" Special Commissioner.

EVERY day an invalid's basket chair stands in the porch, mute evidence of some poor cripple's unwavering hope.

The doors stand wide open, and from inside comes the sound of singing.

The street is empty; it is a little side street in Hackney. Except for the singing, there is no sign of life, until the baize-covered door in the porch swings open with a faint creak and an elderly woman walks out, carrying a crutch, her face lit up with happiness.

But the building isn't a hospital. It's a church—the Hampden Chapel, in Lauriston Road, Hackney, where a faith-healing mission is being conducted by Pastor Stephen Jeffreys, the famous Welsh evangelist.

And if the street contains but little evidence of life, the church has plenty. It is packed every day, and with people from every part of London. Handsome cars stand outside sometimes, and the congregation usually contains a number of women whose dress and appearance bespeaks West End residence.

Genuineness of Healing.

Wonderful things have been happening here, by all accounts. Things which appear incredible. Sceptics say they are impossible, but that the missioners themselves believe in the genuineness of healings that have been performed can be proved by visiting the church.

And there, before one's eyes, apparently wonderful things happen. But apart from the claims of the faith-healers, their simple sincerity is like a tonic.

It is quite a big church, very plain in its furnishings, and with no grand organ to make its walls quiver. There is just a piano and a small organ, although the latter is not played at these services. It is not required, for the singing has all the effect of a monster instrument.

There are rows and rows of grave-faced, happy, quietly observant people, men, women, girls and boys all with their eyes fixed on the pastor talking plainly to them in plain language about the Bible.

Here you can see a couple of Salvation Army lassies, demure, spectacled, pretty, very young and very interested. There a clergyman is observing all that happens. In another row sit the elderly ladies, in furs, and very well dressed. A man behind seems to be wishing that one of them would not persist in standing up for a better view.

He, too, is well-dressed, looking like the proprietor of a small but comparatively flourishing business—perhaps a tobacconist—and he moves, finally, walking gravely to the platform where the "laying on of hands" is performed by the pastor and two assistants.

Inspiring Tune.

Everybody, or nearly everybody, is singing—singing at the top of their voices—a chorus which runs something like this:

When my cup runneth over with joy;
When my cup runneth over with joy:
It is easy to pray,
Sing all the day,
When my cup runneth over with joy.

There doesn't appear to be much in the words, but, sung by three or four hundred men and women, the hymn, with its catchy, martial tune is inspiring.

And at prayer, a girl still in her teens makes a plea that the mission will be successful.

Other girls and boys, men and women, do that at the services, and in several pews some of the congregation can be seen praying quietly all the time Pastor Jeffreys is laying on his hands.

He puts his hands on the patient's head or shoulders and seems to sway for a moment or two; then the head reclines slowly as though the patient were in a trance. There is a start and then an extremely pretty girl rises from the chair sobbing.

PASTOR JEFFREYS.

At the invitation of the pastor she says that she can hear perfectly, although deaf from birth in one ear and handicapped by poor hearing in the other.

And still sobbing as she walks off with friends showering congratulations on her, she is seen pulling her ear-trumpet in her coat pocket.

Whether the "cure" will last I am unable to say. I am merely recounting what happened.

During last week many "cures" were reported. No one could give any estimate of the number of people stated to have been cured since the mission commenced.

They are said to include cases of deafness, blindness, ulcers, haemorrhage, dropsy and spinal ailments.

GIVEN 24 HOURS TO LIVE.

Watford Woman's Wonderfu Faith Cure at Southend.

Great progress is being made in connection with Pastor Jeffreys' work in Southend, and over one thousand people attended the evening Gospel meeting on Sunday.

Preparations are being made to erect a building on the ground adjoining the marquee. In the meantime, Pastor Jeffreys will, of course, continue his meetings, which he hopes will bring about a great revival.

"The Divine Healing" services still continue to draw great numbers, and many have given testimony to their complete healing.

Remarkable Cure.

One recent case was that of a fully trained nurse, a Mrs. Conner, from Watford, suffering from a severe internal complaint, her doctor having given her 24 hours to live.

She was brought to the tent, propped up in a taxi by pillows, and was carried in.

After she had acknowledged her faith and Pastor Jeffreys had prayed for her, she walked from the tent cured.

On Monday next (August 2) a big convention will take place.

"HEALING HANDS."

PASTOR JEFFREYS

LONDON PILGRIMAGE.

GIRL'S FIRST WALK.

FROM every corner of the East End of London people are flocking to a drab little chapel in Lauriston-road, Hackney, where Pastor Stephen Jeffreys, the Welsh evangelist, is daily performing what he claims to be miraculous cures.

They will tell you, those people, extraordinary stories of Londoners who have been healed almost in a moment, how a mysterious power, passing through the pastor's hands laid on their heads, has made the blind see, given the deaf hearing and caused the lame to walk.

PASTOR JEFFREYS.
(International Illustrations.)

Pastor Jeffreys, who was once a Maesteg miner, has come to Hackney to hold a month-long Mission for Divine Healing.

In the little streets around the chapel yesterday they were talking of little 14-year-old Emily Wilson, who is now walking a few steps for the first time since she was a baby.

"EMILY GOT UP . . ."

A Press representative saw Emily and her mother in their home at Poole-road. The girl—a pathetic cripple with double curvature of the spine and paralysis—listened with a happy smile while her mother said: "I wheeled my little girl in her bath chair to the chapel, and carried her on to the platform. The pastor knelt beside her and prayed that she might be cured. Emily prayed too. Then he laid his hands on her head.

"Emily got up and walked from the platform. It was the first time she had really walked for 12 years. I could hardly believe my eyes.

"Since then she has gone to the service every day. She continues to walk a little, and is happier than I have ever known her. Of course, she is not fully cured—she is so terribly crippled that it is hardly possible—but she is far, far stronger.

"Two years ago the doctors gave her up in despair. They said she had not much longer to live, and that they could do no more for her. Now I am full of hope."

Emily herself said confidently, "I'm going to get well."

THE BLIND WOMAN.

The Pressman talked with many women who attended the services. One of them—Mrs Bickley, of Lauriston-road, who has given tea to a dozen of the healed men and women—said: "There is a strange power which passes through Pastor Jeffreys' hands, and makes the people he touches tremble.

"I saw a blind woman led on to the platform by her daughter. He prayed with her while the congregation sang hymns. Then he said to her, 'Can you see?'

"The woman looked about her.

"Then she cried, 'Yes, dimly!' He asked, 'Can you see me?' She answered, 'Yes; but I can see hardly anything else. She was led away weeping with happiness.

"There was an elderly man who for years had never been able to raise his arms above his shoulders. After the pastor had prayed with him he suddenly shouted, 'See! I can put my hands up!' He lifted them high in the air.

TICK OF THE CLOCK.

"Before one service I gave tea to a deaf woman, who could not hear anything. After the service she could hear. She said to me in this very room, "Hark, I can hear the clock ticking!"

Mr J. Carne, of Terrace-road, said: "I saw three people brought into the chapel a day or two ago, all in bath chairs. They were cripples. An hour later I saw them walk out again, quite unsupported.

"I went to the service with an open mind. I was not prejudiced one way or the other. The evidence of my own eyes convinced me that the pastor's claims were genuine."

The mission has been running a fortnight. Pastor Jeffreys does not claim that the power of curing rests on himself. "I am the instrument," he says. "The power simply passes through me."

HOW WE GOT OUR BIBLE

by **Charles J.E. Kingston**

IMAGINE the world without a Bible. Yet this was its condition for 2,500 years. Until the time of Moses, there was no written revelation from God.

This was not so serious then as it would be now. Man lived longer. It only needed three generations between Adam, who talked with God in Paradise, and Abraham, who was called the friend of God. Adam lived for 56 years after Methuselah was born and could have told him about the events which led up to his banishment from the Garden of Eden. Methuselah lived for 600 years after the birth of Noah, dying only just prior to the Flood, which wiped out the whole of mankind with the exception of Noah and his family. Noah, in turn, lived 58 years after Abram was born.

There was thus ample opportunity for the original truths about God and His laws to have been passed down orally to the time of Abram.

1. Biblical Authors

About 40 different authors were inspired by God to write the 66 books of the Bible. Yet in the variety of authorship there is a wonderful unity.

The original manuscripts, as they came from these authors, have in course of time, been lost, destroyed, or more likely reverently buried when they became worn from use. Copies, however, were made by careful scribes, written by hand, for printing had not been invented. They wrote mostly on parchment, made from the dressed skins of animals. Ink was made from charred bones, mixed with gum. In the British Museum can be seen an ink tray, with dried ink still in it and the bruised reed brush used as a pen, all found in an Egyptian tomb of the time of Moses.

2. How the Scriptures were given

We must allow the Bible to speak for itself. *"Prophecy came not in old time by the will of man: but holy men spoke as they were moved by the Holy Ghost"* (2 Peter 1:21). *"His word was in my heart as a burning fire shut up in my bones"* (Jeremiah 20:9). *"All Scripture is given by inspiration of God"* (2 Timothy 3:16).

J.B. Phillips wrote in *Ring of Truth:* "The New Testament, given an hearing, does not need me or anyone else to defend it. It has the proper ring, for anyone who has not lost his ear for truth . . . I found again and again that the material under my hands was strangely alive . . . Several years of translation produced an effect of 'inspiration' which I have never experienced even in the remotest degree, in any other work".

God, who created the universe and man, could be expected to communicate with His creatures. The Bible claims to be God's Word, ministered through human channels. Each could be expected to stamp something of his own personality on the end result. Thus we have the ruggedness of an Amos, the smooth diction of an Isaiah, yet each equally inspired by the Holy Spirit. An analogy can be drawn between the Living Word, Jesus Christ, and the written word, the Bible. When God would bring His Son into the world, the Holy Spirit overshadowed Mary, so that her child, Jesus, was God manifest in human flesh. Jesus was both human (no doubt bearing some facial likeness to Mary, His mother) and divine, manifesting the marks of deity. So with the written word. Inspired by the Holy Spirit, the writers of the Scriptures became the channel for the birth of the written word of God, which inevitably bore some characteristics of the channel through whom they flowed, as the rain, falling on a garden, becomes white in the lily, red in the rose, violet in the pansy.

3. The Bible has been transmitted to us

The original language of the Old Testament Hebrew (except for a portion of Daniel and Ezra). The New Testament is written in Greek. We would strongly maintain the inerrancy of the original manuscripts, as inspired by the Holy Spirit. In course of time through multiplied copies of the originals, some copyists' errors have crept into the text. None of these are of any major importance, and with the large numbers of copies now available, over 1,500 manuscripts, (some only of parts of the Bible), it is possible for scholars to arrive at what was the original text.

Ancient Jewish scribes held the sacred writings in great reverance. If, in copying, the scribe made a mistake, the spoiled copy would be rejected. The writer had to pronounce aloud each word before copying it. He reverently wiped his pen before writing the name of God. When a new copy was made, its accuracy was tested. Then the old, worn, manuscript was destroyed or buried in consecrated ground. "This is a living book, it should look new. God's Word can never grow old", they said.

An interesting proof of the care of the scribes in copying the manuscripts re-

cently came to light when the Dead Sea Scrolls were found. Among them was an almost complete copy of Isaiah, written during the second century B.C., prior to this discovery. Before 1947, the earliest manuscript we had of Isaiah was a 10th century one. Comparison of this manuscript with our present text of Isaiah showed its accuracy.

4. The Bible in English

One of the earliest translations of the Bible into the language of the people was the Old Latin, which was revised by Jerome in A.D. 385. Called the Vulgate, this was the accepted Bible for about 1,100 years, and was the parent of every version of Scripture in Europe for many years.

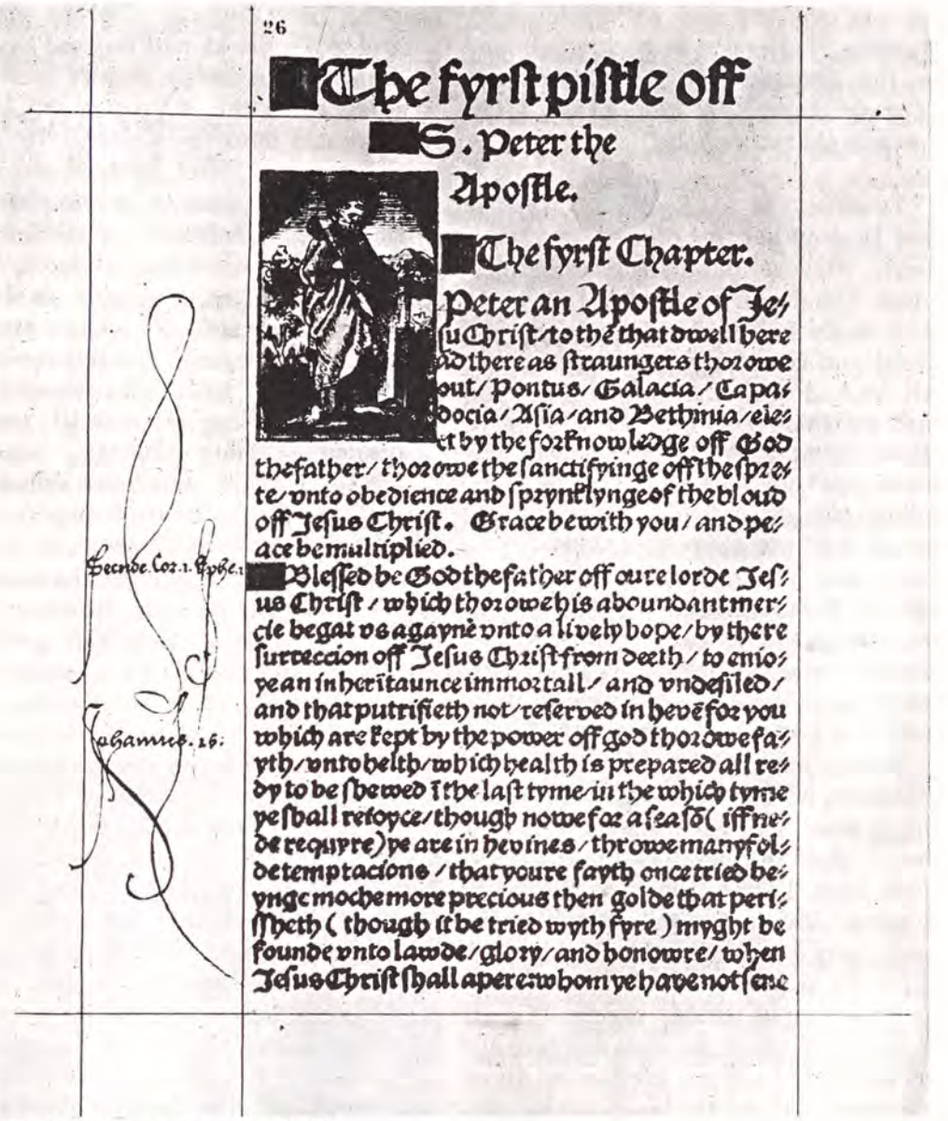
In A.D. 735, the Venerable Bede finished his translation of the Gospel of John as he lay dying in his cell. It was a race between the speed of the young scribe and the death of his master. "It is finished, Master!" he said. "Aye, it is finished!", echoed the dying man. "And now, lift me up, place me at the window, where I have so often prayed to God. And now, Glory be to the Father, and to the Son, and to the Holy Ghost!", and with that he died.

King Alfred translated the Ten Commandments, the Lord's Prayer, and was engaged on a translation of the Psalms when he died. We might well echo King Alfred's wish "that all the free-born youth of his kingdom should employ themselves on nothing till they could first read well the English Scriptures".

Time. We have to wait 600 years to A.D. 1383 for John Wycliffe's version of the New Testament in the English of his day. He organised his band of "poor priests" to spread the teaching of the Gospel throughout the land.

"The apostle", he said, "had no college degrees". Being hand-written, they were costly in time, taking ten months to write. Yet they had a wide circulation in spite of the penalty attached to being found in possession of a copy. Readers of the Book were burnt, with their copy tied round their necks!

Here are a few examples of Wycliffe's translation: *"Living water"* of John 4:10 becomes *"quyk watir"*. *"Rise, take up thy bed and walk"* is rendered: *"Rise*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The fyrst pistle off

S. Peter the

Apostle.

The fyrst Chapter.

Peter an Apostle of Je/su Christ/to the that dwell here ad there as straungers thorowe out/Pontus/Galacia/Capa/docia/Asia/and Bethinia/ele/ct by the forknowledge off God the father/thorowe the sanctifyinge off the spre/te/vnto obedience and sprynklynge of the blod off Jesus Christ. Grace be with you/and pe/ace be multiplied.

Secnde Cor. 1. Ephe. 1

Blessed be God the father off oure lorde Jes/us Christ/which thorowe his aboundant mer/cie begat vs agayne vnto a lively hope/by there surrection off Jesus Christ from deeth/to enio/yean inheritaunce immortall/and vndefiled/and that putrifieth not/reserved in heve for you which are kept by the power off god thorowe fa/yth/vnto helth/which health is prepared all re/dy to be shewed i the last tyme/in the which tyme ye shall reioyce/though nowe for a sea so(iff ne/de require)ye are in hevines/thorowe manyfol/de temptacions/that youre fayth once tried be/ynge moche more precious then golde that perl/isheth(though it be tried wyth fyre)myght be founde vnto lawde/glory/and honowre/when Jesus Christ shall apere:whom ye have not sene

Johannes. 16.

Tyndale's New Testament, 1525

The first boke of Mo- Fo. i.

ses, called Genesis.

The fyrst Chapter.

In the begynnynge God created heaven and earth. And the earth was voyde and emptie, and darcknes was vpon the depe: & the spirite of God moved vpon the water.

And God sayde: let there be light: & there was light. And God sawe the light that it was good. Then God devyded the light from the darcknes and called the light Daye and the darcknes Nyght. Thus of the evenynge and mornynge was made the fyrst daye.

And God sayde: let there be a firmament betwene the waters, and let it devyde the waters a sunder. Then God made the firmament, and parted the waters vnder the firmament from the waters above the firmament. And so it came to passe. And God called the firmament, Heaven. Then of the evenynge and mornynge was made the seconde daye.

And God sayde: let the waters vnder heaven be gathered vnto one place, & let the drye lande appeare. And so it came to passe. And God called the drye lande, Earth: and the gatheringe together of the waters called he, Seas. And God sawe that it was good.

And God sayde: let the earth bringe forth grasse, herbe, that bereth seed: & fruytfull trees, that maye bringe forth fruyte after their kynde, whose seed may be in them selves vpon the earth. And so it came to passe. And the earth brought forth grasse, herbe, that bereth seed after their kynde, & trees bearinge fruyte,

Coverdale's Bible, 1535

Morning prayer. The Psalmes of Dauid. II.

¶ The argument of the first psalme.

Blessed is the man that walketh not in the counsell of the vngodly: nor standeth in the way of sinners, nor sitteth in the seate of the scornefull.

But his delight is in the lawe of the Lord: and in his lawe doth he exercise himselfe day and night.

And he shalbe like a tree planted by the wateres side, that bringeth forth her fruite in due season: whose leafe shall not wither: and what soeuer he doeth it shall prosper.

The vngodly are not so: but are like the chaffe which the winde driueth away.

Therefore the vngodly shall not be able to stande in the iudgement: neither the sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: and the way of the vngodly shall perishe.

¶ The argument of the ij. psalme.

Why do the heathen so furiously rage together: and why do the people imagine a vayne thing:

The kynges of the earth stande vp: and the rulers take counsell together against god, and against his annointed.

Let vs breake their bondes a sunder: and cast away their cordes from vs.

He that dwelleth in heauen shall laugh them to scorne: the Lorde shall haue them in derision.

Then shall he speake vnto them in his wrath: and he shall vexe them in his sore displeasure.

Yet am I set a kynge vpon my holy hyll of Sion.

I shall declare the decree, God sayde

The "Bishops' Bible"

up take thi bed and go" (John 5:8). Matthew 27:27 takes us back at a bound to the England of the middle ages: *"Thanne knygtis of the iustise token ihesus in the moote halle".*

Tyndale. In 1525, William Tyndale gave England her first printed New Testament. While at Oxford, he read Erasmus' Greek Testament (first printed in 1516) as a study book. It spoke to him of Christ and completely subdued him. He felt he had such a revelation from God that he could not keep it to himself. He endeavoured to find out what the Bible said and then to say it in plain, vigorous, English. It is estimated that 90 per cent of the Authorised Version New Testament is Tyndale's. "If God spare my life I will cause a boy that driveth the plough shall know more of the Scripture than thou dost", he said to a priest who was arguing with him.

Bishop buys Bibles. Fleeing to the continent, he finished his translation and the printed Testaments were smuggled into England in bales of cloth, or sacks of flour from 1526. The then Bishop of London, Bishop Tunstall, determined to burn every copy he could obtain, so he asked the shipmaster, Packington, to buy as many as he could, saying, "Gentle Master Packington, do your diligence and get them and I will pay for them whatever they cost you, for the books are naughty and I intend surely to burn them all at Paul's Cross".

Packington told Tyndale, who agreed as he was in financial straits. "So Tunstall had the Bibles, Tyndale had the money and Packington had the thanks". It cost the Bishop £990 to obtain them and he burned 3,000 at Paul's Cross.

Shortly after, a prisoner called Constantine was being charged with heresy. The Judge said if he would tell him where Tyndale got the money from, he would treat him leniently.

"My Lord", said Constantine, "I will tell you truly – it is the Bishop of London . . . he hath bestowed among us a great deal of money upon the New Testaments to burn them".

In fifteen years, 250,000 Tyndale New Testaments were printed. Day by day English public opinion became too strong to be resisted and the path to an open Bible was clear at last. Tyndale did not live to see it. He was captured, strangled and his body burned. His last prayer: "Lord, open the king of England's eyes".

Some of his happy phrases were not reproduced in the A.V. such as: "The serpent said unto the woman: 'Tush, ye shall not die' ", "and the Lord was with Joseph and he was a *luckie* fellow". "When ye pray, *babble* not much".

The first whole Bible, printed in English, was by Myles Coverdale, in 1535. A friend of Tyndale, he had an instinct for beautiful language and left his mark on the English Bible. He enjoyed the patronage of King Henry VIII and he dedicated his Bible to the king.

This version is sometimes called the Treacle Bible from its rendering *"Is there no triacle in Gilead?"* (Jeremiah 8:22).

Four years later, in 1539, the so-called Great Bible was printed. It was a large folio edition. When Henry VIII saw it, he said: "Let it go forth amongst my people", and thus it became the first authorised version of the Bible. An injunction required every parish church to have a copy and to set it in some convenient place within the church so that it might be read. It was also called the Chained Bible, because, to guard against theft, it was chained to the lectern. The Reformation spirit was so strong that crowds resorted to the church premises to read or hear the Bible being read. Often, too, the preacher would be interrupted by a tumult of voices, shouting out verses and sometimes adding improvised exhortations!

The fourth edition was overseen by Bishop Cuthbert Tunstall, who had burnt Tyndale's New Testament. Thus God made the wrath of man to praise Him!

Reformers. When Queen Mary came to the throne, many of the reformers fled to Geneva, where they employed their time in a new translation of the Bible into English. This became known as the Geneva Bible, or the Breeches Bible on account of its rendering of Genesis 3:7, where Adam and Eve "sewed fig-tree leaves together and made themselves breeches". This was a most popular Bible, and for more than sixty years, it held its own, even contesting the ground with our present Authorised Version. It was the first Bible to lay aside the old black letter type for the clearer Roman type which introduced for the first time. It was the first Bible to divide the chapters into verses and to employ italics to mark words not in the original text. It was first published in 1560.

Our present Authorised Version was first published in 1611. King James I had called a conference at Hampton Court Palace in 1604 to discuss certain objections to the Book of Common Prayer and out of this came the decision for a version of the Bible which would be acceptable to all shades of religious opinion. The king suggested that the work should be entrusted to the Universities, and he insisted that it should not be encumbered with notes as was the Geneva Bible. "This simple rule did probably more than anything else to make our Authorised Version the Bible of all classes in England, binding us together as a Christian nation . . .".

Space does not permit the mention of many other versions of the Bible in English. It is estimated there are 200 different versions in the English language. Some tribes still have no Bible in their own tongue. The Wycliffe Bible Translators report a Canadian Indian saying: "I bin try all my life. I know I not gonna make heaven. I don't think God knows us Indians. He can't hear us. We talk different"!

When these tribes receive some part of the Bible in their own language, they are overjoyed to discover that after all God "speaks their language".

Proof. Some years ago, a young man wrote to Billy Graham: "One thing that has been bothering me very much is proof as to the authenticity of the Bible . . .". Dr Graham replied: "As a young man, like you, I began to question the authenticity of the Scriptures. As I did, I found my faith weakening . . . One day I finally settled it once and for all by saying, 'God, I accept your Holy Word by faith, and from this moment on, I will proclaim it with authority'. From that time on, my life took a new turn and for the better".

The proof of the pudding is in the eating! One cannot enjoy the meal, without eating it. The reading of the Bible will prove its truth, its inspiration, its value in every detail of our lives. After reading the Bible through more than 100 times, George Müller stated: "In my inmost soul I belive that all the books of the Old and the New Testaments are written by inspiration".

Elim Church News

UNITED PENTECOSTAL RALLIES

THE annual rallies of the Pentecostal Fellowship (Eastern Counties) are always times of great spiritual refreshing. This year was no exception, though numbers were down somewhat because of the intense heat.

On the Friday evening, Douglas S. Quy (A.o.G.) addressed about 80 Ministers and church workers on the subject, "Is there any word from the Lord?". His message was a word from the Lord indeed. On the Saturday D.S. Quy ministered along with H.W. Greenway. Both brethren spoke on various aspects of Pentecost, although this was not previously arranged. It was indeed a great Pentecostal week end.

The united choir, under the leadership of Raymond Tween, stirred our hearts as they sang various pieces in both the Saturday meetings.

A. GREAVES

COLWYN BAY

Pastor: Z.D. Khan

THE induction of Pastor David Khan was an occasion of great rejoicing. Friends and well-wishers from many churches in the Lancashire Presbytery were present. A large contingent of friends from the Birmingham area swelled the record congregation.

Pastor T.W. Jacobs, the District Superintendent, led the company in joyful praise and thanksgiving. Ministers and friends from the Assemblies of God, Prestatyn, and the Apostolic Church, Rhyl, were present, in addition to friends from local churches. Pastor Ian Macpherson invoked the Lord's blessing on the meeting, praying expressly for the young minister and his wife. Pastor David C. Lewis, the retiring minister, introduced the new shepherd of the flock, warmly welcoming Pastor Khan and his family to Colwyn Bay. Following the laying on of hands and the acceptance of the responsibility to take the oversight of the church, Pastor Khan warmly thanked the members of the church for the welcome received and for the many evidences of the love that had been extended to him and his family.

Pastor T.S. Miles ministered the word of exhortation to pastor and flock alike. Pastors Ian Jennings and F.G. Evans closed in prayer.

NEWTOWNARDS

Pastor: W.H. Holohan

THE tenth anniversary of our pastor's induction as minister coincided with a pre-arranged church outing, a mystery tour by special coach. Following a delightful supper enjoyed by a representative gathering of members and friends, Mr. Thomas McDowell, church treasurer, paid a glowing tribute to the work of Pastor and Mrs. Holohan. Tangible tokens of loving appreciation were then presented. Mr. Holohan received a monetary gift and Mrs. Holohan was presented with a beautiful floral bouquet by Miss Alison Truman.

The following Sunday evening five candidates were baptized in water in the local church.

Presentations to Pastor and Mrs. W. Holohan, Newtownards, on the occasion of their 10th Anniversary. Group includes: Mr. T. McDowell (Church Treasurer) and Miss Alison Trueman.

ARMAGH

Pastor: Ken Phillips

Irish Summer Camp

WE praise God for a time of real blessing at our summer camp at Grangee, (Elim's own youth hostel) situated near Millisle, County Down, on the lovely Ards Peninsula. This one-time school building (where, incidently, our Irish Superintendent was once a pupil) provides excellent facilities for camps or conferences, for both young and old.

This was a joint venture between Armagh and Markethill Churches. The camp was geared to the 10-14 age group. What a thrill that during the week, three young folk gave their hearts to the Lord. This plus the wonderful fellowship, fun and food made all the planning, preparing and praying worthwhile.

K.W. PHILLIPS

SWINDON

Pastor: A.F. Seeman

THE Lord has answered the prayers of our assembly for we had the joy of witnessing the baptism in water of two of our senior members, a young man and his wife and eight crusaders and Sunday school scholars, twelve in all. Much prayer and sacrifice by our Sunday school superintendent and Teachers, Crusader and Bible-class leader has been rendered unto God. Pastor W.R. McKibbin gave an outstanding, forceful sermon on Water Baptism.

F.W. HAWKINS

GOVAN

Pastor: J.C.D. Keith

ELIM members from many districts gathered at Govan for the Induction of Pastor John Keith. The visiting pastors who came to the Induction Service were, Pastors E. Garner, S. Hilliard, I.G. Clarke, K. Legg, G. Girvan and Turley (Glasgow City Temple). Pastor Garner, the chairman, gave Pastor Keith a warm welcome on behalf of Govan and district. Mr. J. Stewart, Deacon at Govan, welcomed Pastor Keith on behalf of the congregation.

The congregation sang, "Come, ye that love the Lord", followed by prayer by Pastor Girvan, the retiring pastor at Govan. Two sisters from Paisley then sang a lovely duet. Pastor Hilliard warmly welcomed our new pastor on behalf of the Scottish Presbytery. In reply, Pastor Keith dedicated his life to God and the work in Govan. It was a very moving moment when all the pastors present laid hands on Pastor Keith and prayed God's blessing on him for the work that lay ahead.

Pastor Clarke then preached a wonderful, stirring message. Pastor Turley closed by asking God's blessing on Govan and its new pastor.

W. GIBSON

May Osman's Page

GOLDEN JUBILEE

IN SEPTEMBER 1926, Pastor George Jeffreys pitched his Elim Canvas Tabernacle at Boscombe, Bournemouth and God mightily blessed and the Elim Church, Springbourne was born. Our pastor and deacons appointed a committee to look into ways and means of celebrating our Jubilee in a very special way and we believe that God has been blessing us in our plans, and this month has been a great month of working and rejoicing.

We have produced a very good brochure giving the past history of the church and also current events and plans. We have, as a church, cut our first record called *Colour it Love* and it is being enjoyed by many hundreds of people who have bought a copy. We are well blessed in Springbourne with a variety of musical talent and it all shines out on this record, price £2.40 inc. post and packing.

We have a deep longing to reach the lost, so a Campaign was planned as part of our Jubilee celebrations and Pastor Wynne Lewis was booked as the Campaigner. We spent a week in intensive prayer prior to the campaign, with prayer meetings every night. These were led by a different deacon each night, and we also had two days of prayer and fasting that week (even though we had already been praying for months). In the week immediately preceeding the Campaign we had eight teams of ten people on door-to-door work delivering over 8,000 hand bills.

Our crusade is now over and we have been mightily blessed. There were decisions every night and people readily came forward to the counselling room, where our workers were at the ready. Many people testified to having been healed by God, and many of our church members have got to know one another better through working together on this effect to extend the kingdom of God.

On the last Saturday of the Campaign, we held a celebration dinner in an outside hall, and approximately 250 people sat down to a lovely turkey dinner; the whole point of this dinner was that half the people present were unsaved or backsliders, for each member was asked to pay for, and bring along an unsaved neighbour or friend. The dinner was graced by the presence of the Deputy Mayor, and Mayoress, Alderman and Mrs. George Masters, both of whom are evangelical Baptists. He congratulated the pastor and members on the good work our church is doing in the Springbourne area.

After dinner, we all went up to the ballroom where displays of work by the E.W.M.A., Sunday school, Adventure Club and Crusaders were tastefully arranged. We then sat and listened to a varied programme of Christian music, and the proceedings ended with an epilogue by Pastor Wynne Lewis. We truly had a tremendous time of Jubilee, and we are so glad that our rejoicing took the form of reaching out to the lost. Many of these people would not have responded to an invitation to come to church, but they were willing to come to a secular hall and we are expecting to win many more of them in the days that lie ahead. We have made the initial contact and we know that many of them were stirred and challenged.

We have had three very busy weeks, and many of our people have been out every evening, though we are tired in body, we are rejoicing that souls have been saved and bodies healed at our time of Jubilee. We are now starting on our follow-up programme. It is good to be actively engaged in the Lord's work.

Are you looking for a way to gather the unsaved in? Why not arrange a dinner and invite them to come as your guests; Jesus told us to go out into the highways and the byways; we have found that this has worked well for us here.

Please order from Pastor J. Osman, 30 Chatsworth Road, Bournemouth, BH8 8SW.

The Family Altar

Scripture Union Portions

Notes by Lionel Currie

Monday, December 6th

COLOSSIANS 2:16 – 3:4

"All the body . . . increaseth with the increase of God" (v.19)

IT IS important to note where the emphasis lies. The unity of the body is centred in Christ. The growth of the body is centred in God. There is no place for cleverly devised schemes. We are not to force our plans on God. His plans must become ours.

Tuesday, December 7th

COLOSSIANS 3:5-17

"Teaching and admonishing one another in psalms and hymns and spiritual songs, singing . . . to the Lord" (v.16)

THE value of music in our worship is beyond question, but the same cannot be said of all its quality. To be "taught and admonished" requires that our singing be rooted in the Word. Vague expressions of illusory experiences do not fulfil the purpose, hymnody based on doctrine does. And note to whom we sing – "to the Lord". Exhibitionism, finds no place here. The ministry of music must be no less God-ward than any other ministry. It is only as it is God-ward that its work of edification will be accomplished.

Wednesday, December 8th

COLOSSIANS 3:18 – 4:1

"Ye serve the Lord Christ" (v.24)

THIS covers the whole gamut of relationships – wives, husbands, children, fathers, servants and masters. All we do and how we do it is to be governed by this fact. "As to the Lord" because primarily He is the one we serve. This is the reminder that we live not for the present, but for the future – not for time, but for eternity.

Thursday, December 9th

COLOSSIANS 4:2-9

"Watch in the same" (v.2)

THE injunction in Matthew 26:24, "Could ye not watch with Me one hour?" signifies a danger. Watchfulness is the only answer. The danger is the neglect of prayer – not praying. But even more subtle – the distraction of our thoughts whilst we are in prayer. The wandering mind – the desire for sleep. Watchfulness means discipline – the setting aside, the giving of oneself to, the practice of prayer. Watchfulness means devotion – the whole of one's being in undivided attention. It is more than the habit of prayer that is called for – it is that "watching" which alone ensures that that habit is not "vain repetition" but that which "availeth much".

Friday, December 10th

COLOSSIANS 4:10-18

"Remember my bonds" (v.18)

THE bonds are two-fold. Bonds of a hostile and anti-Christian Roman government, and bonds of love of Christ under whose Lordship Paul lived. Writing to Timothy, he said, *"All that will live godly in Christ Jesus shall suffer persecution"* (2 Timothy 3:12). The remembrance of his bonds is to serve the purpose of reaffirming the cost of discipleship and the privilege of being under Christ's authority. There is no shame or stigma attached to them – rather the confirmation of having been chosen (cf. John 15:19).

Saturday, December 11th

PSALM 13:1-6

"I have trusted in thy mercy" (v.5)

SURELY here is the answer to any plight, however desolate we may feel, whatever the circumstances may be. We are in a covenant relationship with God and it is to Him that we are to look. We must not close our eyes to things around us, but we must look beyond to what will be. Placing our trust in God's mercy was sufficient for our salvation and, *"shall He not with Him also freely give us all things?"*. That which brought us through the greatest trial of life is more than sufficient for all else.

Sunday, December 12th

PSALM 14:1-7

"The fool hath said in his heart, There is no God" (v.1)

SUCH a person is not to be thought of as being merely unenlightened or misguided in his reasoning. This is open defiance against God and His demands upon our lives. "The fool" (cf. 1 Sam. 25:25) knows the truth bur rejects it. *"They did not like to retain God in their know-*knows the truth but rejects it. *"They did not like to retain God in their knowledge"* (Romans 1:28), hence their adoption of atheism. Our task is not to prove the existence of God to such people, our task is to reveal by word and life the salvation of God whom we know and trust.

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MARRIAGES

JAGO–DAVENPORT. On September 4th, at the Elim Pentecostal Church, Southend-on-Sea, Christopher Jago to Hazel Barbara Davenport. Officiating minister: A. Nicolson.

WITH CHRIST

BARTER. On October 20th, Doris Barter, aged 80, long serving and faithful member of our Halifax Church. Officiating minister at funeral: T.J. Stevens.

COMING EVENTS

ABERDARE. December 4-5. Elim Pentecostal Church, Monk Street. Saturday at 7.15, and Sunday at 6. Preacher: Geoffrey Harpin.

BIRMINGHAM, Erdington. December 18-19. Elim Pentecostal Church, South Road. Annual Carol Services. Saturday at 7. Convention Sunday at 11 and 6.30. Items by the Women's Fellowship and Sunday schools. Preacher: T.W. Walker.

CHELMSFORD. December 9-11. Elim Pentecostal Church, Mildmay Road. Choir's Annual Christmas Musical Festival. Thursday and Friday at 7.30. Saturday at 7. Special Guests: Lelle and Reka Molnar (Bradford). Preachers: B. Richardson and P.K.G. Rose. Free tickets: Mrs. J. Newson, 29 Rossendale, Chelmsford, Essex. Tel: 0245 69030.

CROYDON. December 11. The Parish Church, Church Street, Croydon. 7.30. Christmas Symphony of Praise. Admission by Donation Programme. 30p. Senior Citizens and children, half price. London Crusader Choir, Westcliff Gospel Male Chorus, Instrumental Trio from B.B.C. Symphony Orchestra, Croydon Christian Choir. Compere: W.M.E. Plowright. Programme devised and directed by Douglas B. Gray (800 seats).

DAGENHAM. December 5. Elim Pentecostal Church, Green Lane. Sunday at 11 and 6.30. Preacher: A. Greaves.

EVESHAM. December 11. Elim Pentecostal Church, Masonic Buildings, Swan Lane. Rally. Saturday at 7. Preacher: R.C. Stacey.

OXFORD. November 27-December 9. Elim Pentecostal Church, City Temple, Botley Road. Crusade. Preacher: George Canty with musical ministry by supporting choirs and groups. Weeknights (except Friday) at 7.30. Sunday at 6.30. December 11-12. After-crusade weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Trevor Partington. Singers: Hereford Trio.

ROMSEY. December 11. Elim Pentecostal Church, Middlebridge Street. Christmas Festival of Praise with "The Gospel Four", and "The Foursquares"

WALLASEY. Continuing. The Town Hall. Pioneer Crusade. Weeknights at 7.30 (except Thursdays). Sunday at 8. Preacher: Alex Tee and team. Divine Healing in every service.

WHITLEY BAY. Elim Pentecostal Church, Oxford Street. Post-pioneer crusade meetings continue. Tuesday and Thursday at 7.30. Wednesday at 3. Sunday at 11 and 6.30. Preacher: Brian Stephenson. Please continue to pray for us.

Wavelength

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

Radio Bristol 194 medium wave or 95.5 VHF Tuesday, December 21st, at 7.30 p.m. Carol Evening featuring the B.B.C. Staff and The New Creation Singers with Ron Jones. This will be a live broadcast

Radio Leeds 271 medium wave, 92.4 VHF. Produced by Leeds Evangelical Council Radio Committee (Chairman: Pastor J.E. Moore). "CORNERSTONE". Sundays at 2.30 p.m. Wednesday, 4.02 p.m. Continuing to the end of April, 1977;

B.B.C. Radio 2. "COME ALIVE" series with Cardiff City Temple Choir. Every Sunday to December 26th at 8.02 a.m.

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. Every Tuesday at 8.45 p.m. vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

India. Maranatha Radio Broadcast. Every Monday at 6.45 a.m. Every Saturday at 6.30 p.m.

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ITINERARIES

The President (John H. MacInnes):
December 4, Hull (Bourne Street); 5, Hull City Temple a.m; Grimsby p.m; 6, Whitley Bay; 7, Darlington; 8, Stockton (and Grangetown); 9, Bishop Auckland; 10, Darlington; 11, South Shields; 12, Newcastle a.m; Jarrow, p.m; 13, Sunderland.

George Canty:
Continuing to December 9, Oxford; 12-19, Newquay.

London Crusader Choir, with Douglas B. Gray:
December 4, Ilford; 11, Croydon; 12, Wormwood Scrubs a.m; Wood Green (Salvation Army) p.m; 19, Pentonville prison.

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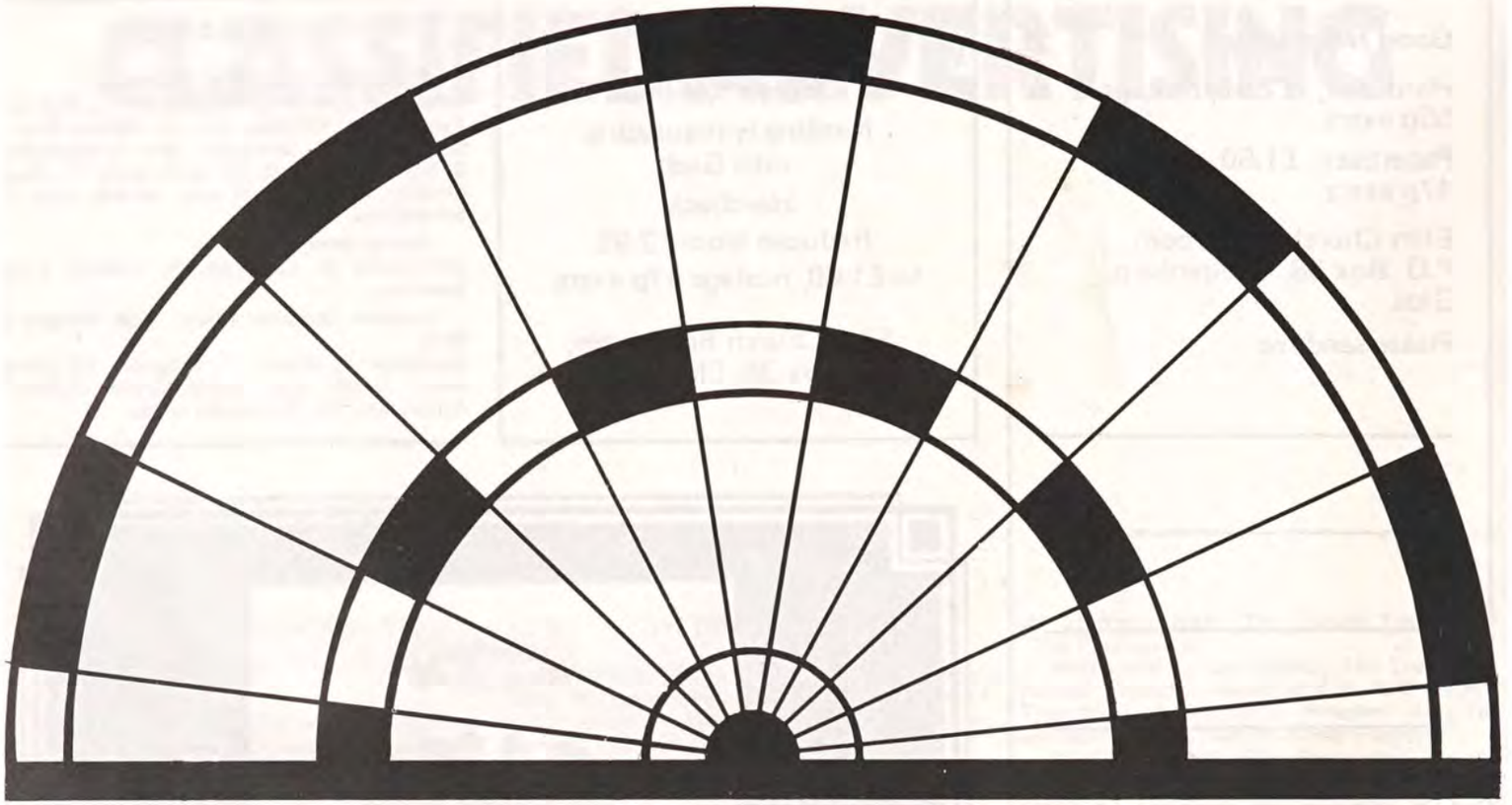


DOUBLE TOP

Shudder and Stick — Romans 12:9

TO abhor means to shudder in disgust. A holy hatred of things contrary to God's goodness. A sensitivity of soul sufficient to be affected by outrageous and overt transgressions. Too often we are not offended at indecency or grieved by licentious actions. It seems as if the delicate inner spirit enriched by God is desensitised by oft repeated observations.

Noise. It is evident that many of our modern young people have poor hearing which has been caused by the high noise level in discotheques. The volume on the decibel range is such that the fine hairs of the ear are permanently damaged, causing partial deafness; how sad to miss nature's soothing wisper through the bedlam of pleasure!

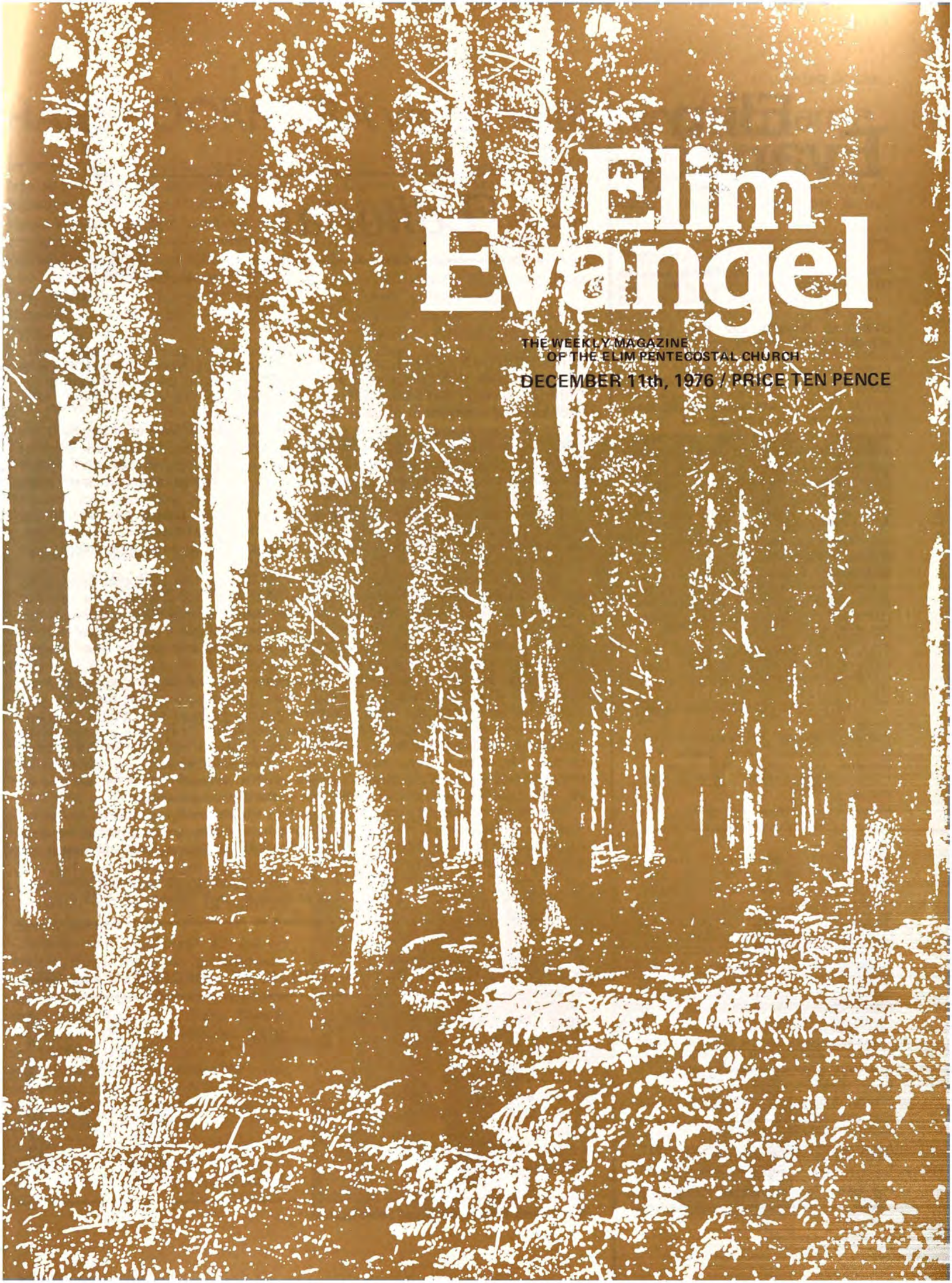
Could not our spiritual senses be similarly affected, not by the pop scene, but by the raucous jar of sin. The spirit of the world shouts at us so loudly, that unless we shut ourselves in with God we would miss His quiet voice. The silence of that splendid presence calms our jangled emotions and weakens our souls desires. As we dwell in the place of God's exposed heart we learn to shiver at life's transgressions.

Shame. We must never feel ashamed because we are ashamed of sin. It is better to be embarrassed than ensnared by evil. To recoil from the lewd and rude is a command of God, but it will only become an unconscious reaction as we *"Cleave to that which is good"*. The word cleave means to stick. To shudder and stick is New Testament language. Saved, yet sticking, should be our way of life and our deepest motive. We know that nothing can *"separate us from the love of God, which is in Christ Jesus our Lord"* (Romans 8:39), but there is something more than this to the Christian life. That is God's part based on Christ's prayer in John 17. The new birth brings us into salvation which is the growing union of two hearts. Our side of the covenant is to yield up our all.

Resolve. There is a need to grip tight, like Jacob's wrestling hand, the good things of God. Polybonded to purity, glued to grace with the adhesion of firm resolve. We need to set our minds on the attributes delineated in Philippians 4:8 *"whatsoever things are true . . . honest . . just . . . pure . . . lovely . . . of good report, if there be any virtue, if there be any praise, think on these things"*.

Let us disown the dirty, and cling to the clean. Like Ruth the Moabitess who clung to Naomi so must we reach out and up to those qualities that are admired by heaven.

by **Michael Carr, B.Sc.**



Elim Evangel

THE WEEKLY MAGAZINE
OF THE ELIM PENTECOSTAL CHURCH

DECEMBER 11th, 1976 / PRICE TEN PENCE

Elim Evangel

PROCLAIMING THE TRUTHS OF PENTECOST

OFFICIAL ORGAN OF THE ELIM FOURSQUARE GOSPEL ALLIANCE

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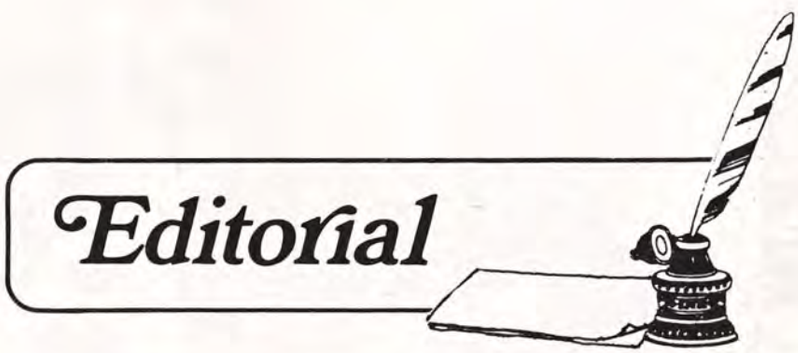

THE CHRISTIAN GOSPEL provides the answer to mans deepest need. There is no human problem that cannot meet a satisfactory answer in the proclamation of the Christian message. But having said that, let us be careful that we do not try to offer slick and easy solutions to complex and difficult problems.

To take one example. Here is a young fellow who has been on drugs; he is in a desperate condition; though contact with a Christian group, he hears the story of Christ and believes that there is forgiveness for his sin; he is also told that his habit can be broken. He believes the promise and he is saved. He is able to kick the habit — he is now free.

David Wilkerson in *The Cross and the Switchblade* (which sold 11,000,000 copies) gives a remarkable account of some of the dramatic cases in which fellows and girls were delivered from drugs. He is reported to have had a permanent cure rate of over 80 per cent.

Whether a person is on drugs or alcohol, or if they have any other dominating vice, Christ can set them free; however true that is, it may still involve a long and painful process of readjustment before those people can be fully integrated into society. There may be serious personality defects, so that a great deal of patient pastoral counsel may be needed, sometimes extending over several years, before the full work of repair is completed.

Some people want a "gospel" which provides snap and easy answers to all their questions. Certain authoritarian groups teach their disciples that the Bible lays down that we should not have blood transfusions (though such things were unknown many centuries after the Bible was complete); others take obscure verses from some Old Testament books and try to apply them to the minor details of 20th century life, often in a repressive manner. I sometimes wonder why some people can only find verses in the Bible which tell us what we must not do. We are glad to say that there is a much more positive side to the Christian message.

The kleptomaniac (the compulsive thief) is transformed, but now he has to be told that he must work, not only to provide for his own family (which is required of all man (2 Thessalonians 3:10; 1 Timothy 5:8) but also to have sufficient to be able to give those in need.

"Let the thief no longer steal, but rather let him labour, doing honest work with his hands, so that he may be able to give to those in need" (Ephesians 4:28 RSV).

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Front cover picture by David Davenport.

by **Brian Atkins**

HANS KOORNSTRA visits the Birmingham area.

HUNDREDS of Pentecostal people gathered at four different venues in the Birmingham area to hear the Dutch evangelist, Hans Koornstra. The meetings were arranged by the Steering Committee of Assemblies of God and Elim ministers who are organising the Hans Koornstra West Midlands Crusade to be held in Birmingham Town Hall April 16-23, 1977.

On the **Monday** evening, the venue was the Worcester Elim Pentecostal Church. Over 300 people were present in the service convened by the local minister, B.R.J. Garrard. Song items were provided by the Youth group from the church and the Worcester Evangel Choir. Following Hans Koornstra's ministry, five decisions were recorded; after the rally, four received the Baptism of the Holy Spirit.

Tuesday lunchtime saw fifty Pentecostal ministers and Church officers gathered at the Elim Pentecostal Church, Graham Street, Birmingham, for a meal and the opportunity to meet Hans Koornstra and discuss the forthcoming Crusade. This proved to be a tremendous time of fellowship, and it was concluded by a great time of praise and worship.

Tuesday evening saw Hans Koornstra ministering across at Dudley. Over 850 folk gathered in the Town Hall there, with Gerald Chamberlain, the Dudley Assemblies of God pastor, as convenor. Ministry in song was provided by the Brierley Hill Assemblies of God Youth Choir and trio, Jill Canning (Assemblies of God, Upper Gornal) and Paul Chamberlain. After the Gospel had been proclaimed, ten responded to the invitation to accept Christ.

Nearly 400 gathered at Calvary Temple, Balsall Heath for the **Wednesday** evening rally. As this was also the Assemblies of God District Evangelistic rally, John King of Calvary Church, Bromsgrove, the Home Missions Secretary, convened. The "Forever" singing group from Mow Cop provided the music, and after a great message on the theme of the resurrection by Hans Koornstra, five came forward to receive Christ.

The **Thursday** evening meeting was held in Carrs Lane Church in Birmingham City Centre. Nearly 600 gathered for this final rally, which was convened by Richard Lighton, the minister of Graham Street Elim Church.

Before the ministry from Hans Koornstra, "Revelation" Youth choir from Selly Oak Elim Church led the worship. Eighteen decisions for Christ were recorded at the end of this meeting.

Preparations are well in hand for the April Crusade. Retired Elim minister, R.J. Morrison, will be itinerating West Midlands Pentecostal Churches during the winter months, encouraging Assemblies to pray earnestly for the Crusade. Already, many Churches are arranging coaches from far and near, and many are seeking God for a great move in this great industrial area.

Meeting in Dudley Town Hall.

Members of the Crusade Steering Committee: Left to right: J. King (Bromsgrove), D.G. Woodfield (Selly Oak), R. Lighton (Crusade Chairman), B. Atkins (Bordesley Green), T. J.S. Harris (Warley), G. Chamberlain (Dudley), H. Wells (Graham Street, Birmingham), B.R.J. Garrard (Worcester). Seated: Hans Koornstra. Not present were: E.J. Emmett (Vice Chairman), J. Glass (West Bromwich), R.J. Morrison and F.C. Weaver (Balsall Heath).

WORSHIP IN THE SPIRIT

by **Peter Sanderson**

ONE of the most exciting things that is happening in the Church is the new sense of liberty as people meet together to worship the Lord. There is a freshness and spontaneity that witnesses to people being set free from their cold liturgy and dry traditionalism. We are to worship in the Spirit and have no confidence in the flesh (Philippians 3:3).

Sadly, the danger of worship that is not in the Spirit is still very real. Jesus challenged the religious leaders of the day, quoting the Old Testament scriptures they knew so well. He told them that although the right sounds came from their lips, He knew that their hearts were far from God. Jesus said that such worship was utterly futile because the traditions that men were teaching had nothing of God's Spirit in them. (Matthew 15: 8, 9 cf. Isaiah 29:13).

In the Old Testament, the prophets were equally straight talking as they brought God's Word to the people. *"I hate your show and pretence – your hypocrisy of 'honouring' me with your religious feasts and solemn assemblies. I will not accept your burnt offerings. I will not look at your offerings of peace. Away with your hymns of praise – they are mere noise to my ears. I will not listen to your music, no matter how lovely it is"* (Amos 5:21-23).

The right way. A favourite saying today is "praise the Lord anyway". Often this is just light humour but it is clear that the Lord desires our praise and worship to be *His* way! One of the real dangers in worship is to be singing the old hymns, or the new choruses, without any real conviction, with little or no correspondence to our present experience; without sparkle, without spontaneity, without any reality of praise. We are not necessarily worshipping the Lord just because we sing a grand old gospel hymn or a new scripture chorus twenty times over. In the final reckoning even the words are secondary to what is in our hearts. The Holy Spirit is giving us many wonderful new songs to help us worship the Lord. Some are so genle and beautiful; this bringing a real sense of God's presence to a meeting. Others are joyous and full of rhythm, and in them we find a growing freedom in expressing our praise to the Lord. The Spirit wants us to raise our hands to the Lord worship and clap our hands in praise (1 Timothy 2:8; Psalm 47:1). But let's keep things in perspective! Music and singing are vital to our worship (after all heaven is full of both. Revelation 5:8-14; 14:1-3; 15:1-5) but they should never become the centre of things. Jesus must always have the place of honour (Colossians 1:18).

Music is to *aid* our worship but never to substitute! We must never allow what or how we sing to become more important that the One of whom we are singing.

The answer. As always, Jesus has the answer. He taught that those who wanted to be true worshippers must be so in spirit and in truth (John 4:22-24).
Worship in this way will always be exciting. There is a reality and depth that builds us up body, soul and spirit. We are freed from the traditions and carnal restrictions of man; we can be ourselves in the way that we praise and worship. Such worship also deepens our relationships, both with the Lord and with those who worship with us. Prayer and intercession also become more meaningful, ceasing to be a duty, they are made alive by the Spirit as we make all our requests known unto God with praise in our hearts (Philippians 4:6).

Adventure. Then there is the adventure of being participants rather than observers, with the Holy Spirit using us as channels for the living God, who speaks, and works through us.

Let's look more closely at the two words "spirit" and "truth". God is spirit, (John 4:24). He possesses reality, and despite the assertion of some feeble minds that God's creative days are over, He still has creative freedom to do new things. As we worship in spirit we become partakers of His reality, His creativity and His power. Things become fresh, exciting and meaningful as God moves in the midst of His people (Zepheniah 3:17).

Liberty. Our worship is to be in liberty but not beyond licence. We should not seek unbiblical experiences or use unscriptural expressions, but we should be gladly bound by the revealed truth of God that is contained in the scriptures. It is God's will and should be our delight that we centre on Jesus. He is the Truth and as we abide in Him so this truth sets us free (John 8:31-32).

Being in spirit and in truth go hand in hand. The events on the day of Pentecost confirm this. The Holy Spirit brought a new release of worship and praise through speaking in tongues, yet the testimony of those around who understood was, *"We do hear them speak in our tongues the mighty works of God"* (Acts 2:11). There can be no doubt that the praise of those disciples was both in spirit and in truth.

Willingness. Let us then worship as the Lord intends. Being willing to move as the Spirit directs, with hearts full of liberty, yet being honest to ourselves as we respond to the Lord. We must beware of conforming to "new" ways of worship just for the sake of it – this can become more bondage and rob us of our freedom. At the same time being aware of the dangers of an unbending will that stubbornly refuses to do anything that is even a little different. This can lead to bitterness criticism and barrenness (2 Samuel 6:12-23). Our overwhelming desire should be to exult the name of Jesus and to edify one another. Let's do it!

News

Response

RON GULL reports from the Transvaal that during October, 1500 enquiry slips were received as a result of Tract Outreach, including one from as far off as Nigeria.

Question dropped

WASHINGTON, D.C. The U.S. Agriculture Department will no longer require employees to list their religion on passport forms.

The stipulation was an effect to identify Jewish employees who otherwise might might have been in line for assignment in Arab nations.

Barred by law and Presidential order, the religion identification was strongly protested by Jewish employees in the Department and by the Equal Employment Opportunity officers.

The agency using the form most often was the Foreign Agricultural Service, but other Department agencies also used the form (E.P.).

Music Publisher sues for "piracy"

CHICAGO. The composer-president of a liturgical and sacred music publishing firm, who had previously charged the Roman Catholic archbishop of Chicago and five parishes with widespread copyright violations, has filed an affadavit in federal court adding 92 parishes as defendants and upping the damages from $180,000 to S2 million.

Attorneys for Dennis J. Fitzpatrick, the head of Los Angeles-based F.E.L. (Friends of English Liturgy) Publishers Ltd., at the September 30th hearing in U.S. District Court, also won an agreement by Catholic Court authorities in Chicago to order and direct parishes in the archdiocese to discontinue the use of any "homemade copies" of copyrights of F.E.L. publishing.

The hearing held 10 days after the original copyright infringement suit was filed, was sought by F.E.L. to obtain a temporary restraining order and a preliminary injunction to keep the (five) defendant parishes from using or disseminating the unauthorized copies and from destroying or concealing them.

Camp in Devon

LENIN said, "Promises are like pie crust — meant to be broken", but the promises made in our EVANGEL advert were gloriously fulfilled. Over eighty enjoyed the "Delights of Devon" in glorious sunshine, sharing Christian fellowship, fun and God-sent blessing. There were caravans together with big and small tents whose occupants viewed the panorama of the countryside from the hilltop vantage point. A safe river meandering along the valley provided pleasant paddling for the many children with the one or two deeper pools providing waters to swim in for the adults.

Uncle Scissors, alias Pastor Ian Moore, and Ray Hughes catered on the spiritual side, while an excellently co-ordinated staff saw to the smooth running on the practical side. A work was done for God in all hearts. House guests at the farm, who once attended Peterborough church, joined us for the bonfire and intend to come next year. Bob Moore's contacts as a vet ensured excellent food and his organising ability caused us to praise the Lord!

Pentecostal daily paper

DAGEN, Sweden's Chistian daily newspaper, is now 30 years old. Recently, the Pentecostal churches of Sweden celebrated the 30th anniversary of the founding of the newspaper by the late Lewi Pethrus. Dagen is published 5 days a week (not on Sunday or Monday) and has 30,000 regular subscribers. Thousands of additional copies are sold in local distribution throughout the country. Olaf Djurfeldt is editor-in-chief and Sveree Larsson is managing director.

Kenya church grows

NAIROBI, **Kenya.** At the biennial conference of the Pentecostal Assemblies of God of Kenya held here recently, 97 African men were ordained to the Christian ministry. The delegates were told that 305 churches have been added to the fellowship, making a total of 1,534. Shem Irangi was elected general superintendent, Mark Kidula was re-elected general secretary, and Michael Nyakundi appointed to the office of general treasurer. This was the sixth general conference since the Movement in Kenya, started by missionaries of the Pentecostal Assemblies of Canada, became self-supporting and self-governing.

FANHOES, **Portugal.** A 30-acre campus with three buildings housing classrooms, dormitories, a cafeteria, a library, and administrative offices was dedicated here this year to serve the Portugal Bible College. Operated by the Assemblies of God, the institution on the outskirts of Lisbon has fifty students enrolled. In addition, the church serves thousands of students through correspondence courses of Bible study that are mailed out from the campus.

Help for Ethiopia

THANKS to the interest of a retired orthopaedic surgeon, and the support given by friends of The Leprosy Mission in his home area, a leprosy centre in Ethiopia is now better able to diagnose the exact nature of damage done to patients whose leprosy has not been treated, and who, as a result, have damaged and deformed limbs.

Mr. Guy Pulvertaft was Senior Consultant Orthopaedic Surgeon at Derby Royal Infirmary. While there he went to a Conference at Vellore, India, in 1960, where specialists in hand surgery discussed the new surgical techniques being used to restore movement to leprosy-damaged hands. He continued to take a special interest in leprosy, and when he retired he went for a period of further service at the All-Africa Leprosy Research and Training Centre (ALERT) in Addis Ababa.

There he saw the need for better X-ray equipment, and as a result of his encouragement and enthusiasm friends in the Derby area collected the £9,000 needed and made it possible for the powerful Siemens two-plus X-ray generator and equipment to be sent out. News has just come from Addis Ababa that the plant is now installed and functioning.

Elim Church News

GLASGOW

Pastor: Stephen Hilliard

AFTER several months of hard work, we have now opened a youth centre in the basement of the church. This comprises of a chapel, reading room, library, kitchen, coffee lounge and an extensive games room.

A series of meetings were conducted by Pastor Trevor Miles, and a special Dedication Service was held on the Saturday evening. Although the emphasis of these meetings was on youth, they were well attended by all age groups. Two people responded to the gospel appeal and many more were stirred.

On the opening night we were pleased to see about 45 to 50 young people present.

We pray that through this venture we will be able to lead many young people to the Lord. Our pastor deserves credit for the inspiration and example he has set to all.

JENNIFER McCURRY

RYE PARK

Pastor: W.G. Wylie

THE church in Rye Park was re-opened in July after a period of closure due to dwindling numbers. Since the re-opening, there has only been one member in regular attendance, and so we held a crusade to try to give the work some impetus and to see people coming to the Lord. The crusade was conducted by Pastor Alfie Hoare (Palmer's Green) and Bruce Chowning (U.S.A.) and has been a great source of blessing to us. Two people trusted the Lord as Saviour and several were filled with the Holy Spirit.

The crusade has been an opportunity to put the church on the map again as far as the town is concerned and we trust that there will be long term benefits. In addition to the usual forms of advertising we held open-air meetings in the centre of town and participated in the town Carnival which took place during the crusade. This involved a 3-4 mile walk in the Carnival procession with a display to represent the church and a book table at the fete afterwards.

Now we are starting a children's club, and planning for a coffee-bar style crusade in order to reach the youth.

GRAEME WYLIE

NOTTINGHAM

Pastor: C.W. Dunn

IT was a joy to welcome many friends to the induction service of our new Pastor. Pastor Dunn, his wife and their four lovely children, Ruth, James, Joyce and Corinne, returned to the U.K. last July having served with the Methodist Church in Rhodesia for a period of six years. His service while in Rhodesia was spent in Bulawayo and Salisbury. In both cities he had responsibility for pastoral care with all racial groupings. Pastor Dunn spent 1965-1966 training at Cliff College and went on to Wesley College, Bristol to complete his training.

We were all challenged by God's Word from Pastor B.G. Edwards who reminded us very strongly that God was still able to perform miracles.

We give Pastor Dunn his wife and children a warm welcome to Nottingham and to our Elim family. We pray that God will bless them in all they do for Him.

R.W. DAVIS

LETCHWORTH

Pastor: A.R. Thomas

IT was the special joy of the Letchworth Church and a representative body from the West London Presbytery to witness and take part in the induction service of Pastor and Mrs. Arthur Thomas. From the very beginning of the service a happy spirit was in evidence. The majority of an estimated congregation of seventy were from Letchworth, which gave the new minister an encouraging idea of how many to expect and avoided the stark realization that all but a few of the people were visitors.

Pastor F.F.L. Frost, the West London Presbytery D.S., led the service, in the course of which there were warm welcomes from the Church Secretary, Mr. G.H. Thompson, from Mr. Mason, an elder who has worshipped and held office for the last forty-five years and blind for the last eight years, and, especially addressed to the minister's wife, a cheery welcome from the leader of the Sisterhood.

Replying first, Mrs. Thomas, refreshingly different, spoke about her pleasure at seeing so many trees around the town – one of the early Garden City projects – and at the friendliness of the townspeople. Pastor Thomas, responding to his warm-hearted reception, spoke of his passionate desire to preach the Word and his readiness to be on call to the flock. He paid moving tribute also to his wife's willingness to accept, without complaint, the demands made upon his time in the cause of the ministry.

Mr. L.C. Rammell, Presbytery Secretary, gave purposeful forthright word exhorting the minister and church members alike to take heed to themselves and to the doctrine.

Then followed the beautifully simple act of laying on of hands, with prayer, as Letchworth church's new minister, together with his help-meet, were inducted into their new ministry for the Lord.

The service closed with Pastor Thomas' choice of a psalm-based chorus of praise.

M.H.D. CLECKNEY

ELLESMERE PORT

Pastor: V. Anderson

A TENT crusade conducted in Overpool Playing Fields, about a quarter of a mile from the church, by Christ is the Answer Crusade team. Nearly 15,000 leaflets were distributed to homes throughout the town and attendances averaged 65-70 each night. About 120 children attended the children's meetings until later in the week when the weather turned wet and attendances dropped.

The lively chorus singing was accompanied by talented musicians on organ, piano, double base and banjo. "Christ is the answer to our every need" was a theme chorus and the basis of the message of evangelist John Scotland. We rejoice at so many being touched by the Word of God and every night people were counselled. The crusade brought a new unity to believers throughout the town and friends from the Church of England and several fellowships gave willing help in erecting the tent and guarding it during the day or night.

The crusade was followed by the visit of Stanley Coates and team, just arrived from Canada, en route for Dublin. An evident anointing was upon the ministry of the Word and worship became harmonious praise to God. Believers rejoiced in the fulness of the blessing of God.

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WITNESSING.

by **F. Lavender**

THERE is a question which many Christians will be sure to ask: "What shall we tell people?" Do I need to take a course in Christian doctrine before beginning to witness to others; do I need a course in philosophy so that I can answer the arguments which I will meet? No, of course not, otherwise very few folk would ever start witnessing for Christ. In fact, the message which we have to tell to men and women is really very simple.

First, just tell it as you know it. Give your personal testimony to what Jesus means to you, what He has done for you.

Paul is a great example to us; he was always ready to tell what Christ had done for him, whether to kings and rulers (Acts 26) or to his jailer (Acts 16:30-31). We *know* what has happened to us. Jesus has saved us from our sin; as a result we can tell this to other men and women because it is our own experience, no-one can take it away from us. Second, we can tell the simple gospel truths which we ourselves have believed: that all have sinned, and come short of God's glory (Romans that God's standard by which He will judge men and women, is Jesus Christ (Romans 8:3). It is no use for people to compare themselves with other men and women; they must measure themselves against Jesus Christ. Because they are sinners, they need to be saved from sin (John 3:3, 7). God loves them, although He hates their sin (John 3:16). God gave His Son, the Lord Jesus Christ, to save them from sin (Romans 5:8); and that if they reject the love and forgiveness He offers, then they must surely face His condemnation (John 3:18). These are simple, basic elements of the Good News of Christ; this is the foundation of the message which we can tell to others.

1. What can even the youngest convert tell to others?
2. What do you think are some of the basic truths of the Christian Gospel?

A further question which some Christians ask is this: "What do I need in order to equip myself to be a witness for Christ"? Witnessing is not just for one day, or for special occasions, it is the Christian's daily responsibility, his lifelong task. Referring again to the apostle Paul, we note that he began to witness as soon as he was converted (Acts 9:20), and he continued to do so until his death (2 Timothy 4:16-17). How can we make sure that our testimony does not stagnate but remains living, fresh and vital? I would suggest four ways. First, by being baptised in the Holy Spirit. The disciples found that they could not be true to the Lord Jesus in their own strength; one betrayed Him, another denied Him, and they all forsook Him and fled in His hour of greatest need. On the day of Pentecost however, they were all baptised in the Holy Spirit (Acts 2:1-4), their lives were transformed, and they began to speak boldly for the Lord Jesus. Most of us are also very conscious of our weakness when faced by the need to talk to people about the Lord Jesus. We need to remember that the transforming power of the Holy Spirit is promised to us (Acts

2:38-39). We too can receive the same power that made the apostles effective; having received the Holy Spirit, we too can learn to walk daily in the life of the Spirit (Galatians 5:16).

Quiet time. The second way in which we can keep our testimony fresh is by having a regular quiet time; a daily period alone with God is essential for every Christian. We read that even the Lord Jesus needed to be alone at times (Matthew 14:23; Luke 4:12). It is necessary for us to set apart a time each day to be on our own with God, and this will mean that we shall have to discipline ourselves, perhaps to get up earlier in a morning. I suggest that we spend part of the time reading the Bible – by this means, God will speak to us. Another part of our time can be given to worshipping and praising God and in intercession. As a vital extension of our quiet time we should learn to practise the presence of God. God has promised that He will not leave us nor forsake us (Hebrews 13:5); let us remember, wherever we are, and whatever we are doing, we need to constantly remind ourselves that He is with us. Such a consciousness will save us from doing and saying wrong things, and it will also encourage us to say and to do what is right. We will also become more Christlike – uncompromising toward sin and yet gentle, kind and compassionate toward one another and toward all men.

The Word. The third means of keeping our witness vital is to love the Bible, because it is the Word of God and so is of supreme importance. It is, therefore, as necessary for us to give regular time to the Bible as it is to eat our daily food. There are three ways in which we can use the Bible:

Reading the Bible. We should not be content with the Daily Portions. These usually consist of a few verses with a brief comment, they may be alright as an appetiser but they are totally inadequate to sustain our spiritual life – it is like trying to live on a daily dish of cornflakes! No one would ever read another book in the desultory way so many read the Bible. Make the Bible your daily reading, and read it as much and as often as you can. The shorter Epistles can be read in fifteen minutes, others, such as the Gospels, can be read in a little over an hour. Read your Bible methodically, perhaps taking alternate portions from the Old and the New Testaments. You can be helped to grasp the meaning of what you read, and will keep your mind fresh, if you use a number of different versions of the Bible, which can be obtained from your local Bible shop.

Study. We whould not only read the Bible, we should study it. Reading gives a general understanding, a panoramic view of the Bible, in this way we are able to observe the connection between the various books and the themes of the Bible; studying examines the various books in more detail, paying particular attention to its doctrine. Reading and studying the Bible are necessary, not so much to enable us to *begin* to witness for Christ – we can start to do this as soon as we have a testimony to give, but it is essential for the cultivation of our spiritual life. The regular church Bible study is important to us; and your minister could also tell you of some books which can help you. In addition, there are several different Bible Correspondence Courses available.

Memorize. In addition to the reading and studying of the Scriptures, try to memorize verses and passages of the Word of God. Start with well known verses such as John 3:16; Romans 10:9; 1 John 5:11-12; Isaiah 53:5-6; Psalm 23; Philippians 2:5-11. The Psalmist found this to be a purifying exercise (Psalm 119:11). Memorizing the Word of God feeds the soul and aids meditation (Psalm 1:1-2); and it constitutes a store of truth which the Holy Spirit can bring to our remembrance in time of need (John 14:26). Men do not want or need our opinions, for they can usually obtain opinions from wiser and better informed people. We are servants of God, called to give His Word to men and women; memorizing parts of His Word will mean that we always have something to hand which God wants men to know.

Memorizing key Bible verses helps us to "find our way" in the Word of God, and we need not be so dependent upon a Concordance (a concordance has a place, but it is not really portable). Try to memorize two verses each day for a month and see if you find it helpful and beneficial.

1. By what means can you keep your testimony vital and fresh?
2. What value do you think there is in:
   (a) Practising the Presence of God?
   (b) Memorizing the Word of God?

AT this point I must deal with an objection which some people will make. They will say: "I do not believe in *talking* about the Lord, but in *living* my life before people".

Such talk may sound good on the surface, but it is false. This attitude may, perhaps unconsciously, be an excuse to save a person from the embarrassment of witnessing. Even when sincerely held it is basically wrong, because it falsely assumes that *living* for Jesus and *speaking* about Him are contradictory; the truth is that both are necessary, and they should go hand in hand. We are certainly to live our lives to the glory of God; the Lord Jesus said that our light was to so shine before men that they should see our good works and glorify our Father which is in heaven (Matthew 5:16); but we are also to tell others about Him, we are to speak what we know (John 3:11). The early Christians went *"everywhere preaching the Word"* (Acts 8:4) we must do the same. If we "live the life" without speaking of Christ, folk will not know the reason why we live as we do. They may even think that it is because we are just naturally good; far from glorifying God, it will simply minister to human pride. People need to know that we live as we do because Jesus has saved us from sin; they can only put their trust in the Lord Jesus if someone tells them about Him: *"Faith cometh by hearing, and hearing by the word of God"* (Romans 10:17).

ITNESSING
ontinued from overleaf)

Why should we both speak and live for the Lord Jesus?

The supreme joy of witnessing, the object of bearing our testimony for Christ, is to point folk to Christ.

Someone may say to you: *"I want to become a Christian, what must I do"?* (Acts 2:37; 16:30). You can then know the greatest joy that a witness can have, that of pointing a person to Christ. Remember, each person is different, so I cannot lay down rigid rules for a personal worker to follow when dealing with such an enquirer. You will, therefore, need the wisdom of the Holy Spirit (Proverbs 11:30). Your heart will have been prepared by your quiet time, and the Holy Spirit will bring to your remembrance the Scriptures which you have stored up. All I can do is to give to you a few guidelines.

Conviction. Unless a person is convicted and convinced, they will not realise their need and cannot be converted. They need to be convinced concerning three things. First, that they are sinners before God and that they cannot save themselves from sin (Romans 3:9-10, 23). Second, that the Lord Jesus Christ is the only One who can save them (Matthew 1:21; Acts 4:12). Third, that if they ask the Lord Jesus to save them and to make them children of God, He will do so (John 1:11-12; Acts 16:31; Romans 10:9). Before proceeding further, make sure that the person is convinced of these things.

The next step. When you are conscious that the person to whom you are speaking is ready to receive Christ, then invite them to join you in prayer. Ask them to pray a very simple prayer such as: "Lord Jesus, save me from my sin, make me your child, and take possession of my life just now". Then you can pray for them, that they may know peace of heart through believing on the Lord Jesus Christ. A new convert will need assurance. Some people, having received Christ, immediately feel changed; others, however, are not conscious of any real change and they ask: "I feel no different, so how can I *know* that God has saved me?" You will need to show them that what matters is not what they *feel,* but what God has said; our feelings may alter but the Word of God is unchanging, sure, stedfast and completely reliable. Such Scriptures as John 3:36; John 5:24; Acts 16:31; Romans 10:9 and 1 John 3:2 can help to bring assurance.

It will also be your joy to encourage the new Christian to walk with the Lord and to have regular fellowship with other Christians, especially at meetings of the local church. You can encourage them to be baptised in the Holy Spirit, to have a daily "Quiet time" and to practise the presence of God, to read, study and memorize the Word of God. Show them that they can be witnesses for Jesus, telling others what He has done for them. In this way you can both point a person to Christ and start them walking in the ways of the Lord. This brings the wheel of witness back full circle, for you start them moving along the same lines in which you yourselves have been moving.

1. What four words are guidelines in pointing someone to Christ?
2. How does the word "encouragement" bring the wheel of witness round full circle?

Editor's note:
These articles are at an end, but now the work has to begin.

Story by **Wynne Lewis**

SINCE early childhood, Alan West wanted to be a professional footballer. A native of Hyde, in Cheshire he stepped on the first rung of the ladder when at the age of 14, on a local school master's recommendation he went to Burnley Football Club on a week's trial. He was invited to sign as a schoolboy with the firm guarantee that he would be taken on as an apprentice a year later. Prior to signing his schoolboy forms, Manchester United invited him on to their books, but he chose to join Burnley because of their find reputation in developing young players. Among his fellow apprentices at the time were Dave Thomas, Steve Kindon and Leighton James.

The coach. Alan had no religious background in his youth, but firmly believes that the Holy Spirit began working in his life a few months after joining Burnley. The team coach – Joe Brown – was a committed Christian. He lived the life, and his sincere, quiet witness left no one in any doubt as to his faith. The whole of the staff respected his beliefs and took notice of the "difference" in his life. Joe Brown is now the manager of the club.

America. In 1973, Alan was transferred to Luton Town, who were at that time in the First Division, and he was made Captain a year later. In the summer of 1976, he joined a number of British players "guesting" for American clubs who were experiencing a "soccer bonanza". He signed for the very successful club, "Minnesota Kicks".

One of the unfulfilled ambitions in his life was to take his wife Cathie to New Zealand to see her parents who had emmigrated some years before. Because of

Alan West and Wynne Lewis.

ALAN WEST.

the American "Bi-centennial" celebrations, there was a two week break in their league programme to enable America, Brazil, England and Italy to engage in a "mini world Cup". This gave the young couple their chance to fulfil their dreams. Cathie's parents were experiencing great problems in their marriage and the future was troublesome and bleak. An old friend from Burnley, and a fellow emmigrant – Renē Ratcliffe had become a Christian in New Zealand. She witnessed, initially to the husband, and sometime later led him to the Lord. He did not tell his wife about the experience, but began to pray for her. A little later, Renē witnessed to Cathie's mother, and caused another anthem of praise among the angelic host. The marriage was also saved. They wrote back to the footballing family in Luton what seemed to be strange things. Cathie, a table tennis champion, thought her parents had "gone mad".

On their arrival in the little town outside Christchurch all the people from the church were waiting to welcome them. They immediately experienced an unparalleled warmth of love. The interest was aroused, and a lot of questions were asked. Very wisely the parents did not pressurise the young couple, only mentioning their new-found faith now and again as the opportunity arose and was deemed suitable.

Prayer. On the eve of Alan's return to America, he and Cathie went to say goodbye to Renē. For the first time during their stay she spoke to them about the Lord, and just before they left her home, she prayed for them. Cathie was the first to kneel down in repentance, she was quickly followed by Alan, and they both felt a great sense of God's presence. Two hours before leaving the airport, Alan was baptised in the Holy Spirit.

Back in Luton for the 1976/77 season, Alan wondered how he would break the news to the team. They had known him as a hard swearing, hard drinking, man-about-town. He was sure that God did not want him to preach at his mates, but to individually witness to each one. Several of them have since commented on the change in his life, and some have come to ask him questions about the Christian life. Gradually the word is filtering through the sporting world, and he is thankful for the leads and openings to witness to his new-found faith. Since his conversion, God has healed Alan of two persistent knee and groin injuries of long-standing and Cathie has been instantly delivered from the smoking habit.

When asked what advice he would like to give to today's youthful generation, he replied, "I know from experience that if you commit yourself 100 per cent to God, then your life will change. Since coming to Jesus Christ I have complete satisfaction in life. I am utterly happy. I no longer need late nights, night life, drinking and dancing to give me joy. I want everyone to know that the Lord can fully satisfy".

May Osman's Page

What's in a Look?

BRITAIN'S top policeman, Sir Robert Mark, said that he was retiring because to work after he was 60 years of age "would be financially punitive and might deny me the opportunity to provide for my family as I would wish to do". He will be retiring on a pension of £14,000 which is inflation proof, so he could, in a few years be paid as much, if not more, for retiring than he would receive if he was working.

To me there seems to be something wrong with the system. Our financial geniuses would do well to occupy some of their time in ironing out some of the anomalies in our current pay structure and the Social Security benefits. I know one young Christian father who lost his job in a Drawing Office, through no fault of his own; he was on social security for five months. He tried very hard to get a similar job with without success; he felt it an insult to his manhood that he had to depend on social security to support his family. He has now taken a job as a driver on a building site and is paid only 50 pence more each week than he received when he was on the dole. But he is happy in having, at least, some job.

New chief. The new Top Policeman is to be 51 year old Chief Constable of Glasgow, David MacNee. He is well-known and he is hated by the Scottish underworld who have nicknamed him "The Hammer". It is said that he is utterly tough and uncompromising. He says of his work, "It isn't a job, it's a cause". This is a refreshing way of stating one's dedication to one's calling in life.

David McNee is a devoutly religious man, an elder of the Church of Scotland. He used to accompany his friend, the evangelist the late Tom Allan on crusades to America. He corresponds regularly with Billy Graham. His faith overlaps into his job and he tore down a pin-up from a sergeant's locker and lectured him for twenty minutes. One Police Inspector was overheard to utter a choice selection of swear words and he says "I can tell you, I've never had a dressing down like that. He even called me a sinner!" McNee has abolished the drinks at promotion celebrations. He said "Our probity must be 100 per cent. This isn't a job – it's a cause".

David McNee is a man who likes to keep his own house in order, and I only wish there were a few more men like him in high positions in our country. We need just, godly men in control of our country at this time, for Britain is certainly in a moral slump. Not only is he feared and respected by the men he works with, but also by the criminals. "He scares the biggest villain imaginable; not by violence or shouting, in fact he's a quiet spoken man. No, it's the way he *looks* at them. He's known as the man with lie-detector eyes, he's got a lazer beam gaze. That look is worth three officers using the old-fashioned third degree methods".

The gaze. What's in a look? I think of Jesus whose gaze was enough to break the heart of an erring Peter. As the Lord stood in the judgement hall and Peter denied knowing Him. I don't believe the Lord could have heard Peter's words through the commotion that was going on, but He turned and looked at Peter, the cock crowed, and Peter went out and wept bitterly.

Levi was a Tax Collector; he was hated by everyone. One day he was sitting at his desk when Jesus passed by. Jesus stopped and their eyes met in a long gaze. What went on in Levi's mind and soul? Jesus said "Follow me" and Levi left everything and followed Jesus; we know him better as Matthew the Apostle. There are many more instances I could quote about Jesus and His lie-detecting gaze, but that would fill another page.

I was told only two weeks ago by a certain lady "I couldn't look in your eyes and tell you a lie. I had to confess my wrong-doing". I was glad of this because I was able to help her into a place of closer communion with God.

We need Christians to stand out from the crowds; to do this we need to be pure in thought, word and deed; and it is only the Holy Spirit who can keep us in this condition. We need to be filled daily by the Spirit and then we too, like David McNee, will fill our jobs with distinction, and we will be able to bring help to those around us, and glorify our Father who is in Heaven.

The Family Altar

Scripture Union Portions

Notes by Lionel Currie

IF the AV is normally used, it is recommended that the Book of Micah also be read in one of the modern translations.

Monday, December 13th

MICAH 1:1-16

"Her wound is incurable" (v.9)

WHAT a tragic declaration to be pronounced over any people. There is no healing and no restoration from that which was to come upon them. It must come as a reminder to us of the longsuffering and patience of God. How often He seeks to deal with people, even with His own, but they will not take heed. He will not always strive. There comes a time when the balm of Gilead no longer flows. But this is no quick decision of the Lord; even when this place is reached it must still be said, *"the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth"* (Exodus 34:6).

Tuesday, December 14th

MICAH 2:1-13

"Their king shall pass before them, and the Lord on the head of them" (v.13)

WHAT a glorious picture of deliverance for Israel's remnant – and for us, the latter-day remnant. The coming of Christ for His people must not be seen as the final effort to save the Church from the world. It is the gates of hell that are being forced back, not the gates of the Church. The triumph of the Lord and of His Church wil be seen for what it really is – the victory of good over evil, of righteousness over iniquity. The prophet of this people may declare otherwise, but *"We have also a more sure word of prophecy"*. The King is coming! Our King!

Wednesday, December 15th

MICAH 3:1-12

"The prophets that make my people err . . . and cry, Peace" (v.5)

"I am full of power by the spirit of the Lord" (v.8)

THE world is full of false prophets, those who are out to deceive. It is *"when they shall say, Peace and safety, then sudden destruction cometh upon them"* (1 Thessalonians 5:3). We need discernment. The best preventive against being deceived is found in God Himself. God has graciously provided for our need in this divine supply. However persuasive the voice of men may be, we can have the inner witness of God the Holy Spirit. We must avail ourselves of the resources that are available to us – and we must be sure to do so daily.

Thursday, December 16th

MICAH 4:1-13

"They know not the thoughts of the Lord, neither understand they his counsel" (v.12)

WHO can? Even we have to confess to His higher ways and thoughts. God's thoughts cannot be reckoned up, they are very deep. He always has and always will work all things after the counsel of His own will. But He has given to us His Holy Spirit, who helps our infirmities. God will not keep us in the dark. We are the children of light. Our fellowship and commission with Him is such that we can know His thoughts, we can understand His counsel. *"We have received . . . the Spirit which is of God . . we have the mind of Christ"* (1 Corinthians 2:12,16).

Friday, December 17th

MICAH 5:1-15

"And this man shall be the peace" (v.5)

WHAT a beautiful ascription. Contrary to alll that the false prophets have spoken, to all the hopes and aspirations centred in ordinary men. Here is the Divine Man, and *"this man shall be the peace"*. Thank God He has made peace; through Him we have peace; He is our peace, and He has given us His peace. Men's hearts are failing them for fear – we must tell them of this peace. As we sing of peace on earth, let us remember that it will never come by the signing of pacts, treaties and agreements – but only in one way – by "This Man . . . The Peace".

Saturday, December 18th

MICAH 6:1-16

"O my people, what have I done unto thee?" (v.3)

"O my people, remember . . . " (v.5)

SHOULD God ever have to remind us of all that He has done for us? Should we ever be called to remember? It is to be regretted that though very often we ask and receive, we frequently forget to give thanks. We question and doubt because we fail to remember the past and what the Lord has already done for us. It must grieve the heart of God when an accusing finger is pointed at Him. *"I have loved you . . . yet ye say, wherein hast thou loved us?"* Such words should never be found on our lips.

Sunday December 19th

MICAH 7:1-20

"Rejoice not against me, O mine enemy" (v.8)

IT IS in being able to see with the eye of God, and in having a true understanding of the purposes of God that we can say such words. At times it appears to others that we are down, but we "shall arise". At times it appears to others that we don't know the next move, but "the Lord shall be a light" unto us. Whatever the situation, we are on the victory side. Our "times are in His hand" and therefore the future is certain, our hope is sure. Their momentary rejoicing against us now will turn to everlasting weeping – our *"weeping may endure for a night, but joy cometh in the morning"* (Psalm 30:5).

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MARRIAGES

HARVEY–LAWRENCE. On October 30th, at the Elim Church, York, John Martin Harvey to Cathryn Anne Lawrence. Officiating minister: Peter Smith.

WITH CHRIST

JACKSON. On October 29th, Frederick Jackson, aged 69 years, a member of our York Church. Officiating minister at funeral: Peter Smith.

POPPLEWELL. On October 3rd, Miss Amy E. Popplewell, founder member of our Sparkbrook Church. Officiating minister at funeral: Derek Lambelle.

COMING EVENTS

BIRMINGHAM, Erdington. December 18-19. Elim Pentecostal Church, South Road. Annual Carol Services. Saturday at 7. Convention Sunday at 11 and 6.30. Items by the Women's Fellowship and Sunday schools. Preacher: T.W. Walker.

CHELMSFORD. December 9-11. Elim Pentecostal Church, Mildmay Road. Choir's Annual Christmas Musical Festival. Thursday and Friday at 7.30. Saturday at 7. Special Guests: Lelle and Reka Molnar (Bradford). Preachers: B. Richardson and P.K.G. Rose. Free tickets: Mrs. J. Newson, 29 Rossendale, Chelmsford, Essex. Tel: 0245 69030.

CROYDON. December 11. The Parish Church, Church Street, Croydon. 7.30. Christmas Symphony of Praise. Admission by Donation Programme. 30p. Senior Citizens and children, half price. London Crusader Choir, Westcliff Gospel Male Chorus, Instrumental Trio from B.B.C. Symphony Orchestra, Croydon Christian Choir. Compere: W.M.E. Plowright. Programme devised and directed by Douglas B. Gray (800 seats).

EVESHAM. December 11. Elim Pentecostal Church, Masonic Buildings, Swan Lane. Rally. Saturday at 7. Preacher: R.C. Stacey.

OXFORD. December 11-12. Special weekend following crusade. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Trevor Partington. Singers: Hereford Trio.

ROMSEY. December 11. Elim Pentecostal Church, Middlebridge Street. Christmas Festival of Praise with "The Gospel Four", and "The Foursquares".

WALLASEY. Continuing. The Town Hall. Pioneer Crusade. Weeknights at 7.30 (except Thursdays). Sunday at 8. Preacher: Alex Tee and team. Divine Healing in every service.

WHITLEY BAY. Elim Pentecostal Church, Oxford Street. Post-pioneer crusade meetings continue. Tuesday and Thursday at 7.30. Wednesday at 3. Sunday at 11 and 6.30. Preacher: Brian Stephenson. Please continue to pray for us.

ITINERARIES

The President (John H. MacInnes):
December 11, South Shields; 12, Newcastle a.m; Jarrow, p.m; 13, Sunderland.

George Canty:
December 12-19, Newquay; January 2-20, Armagh; 23-February 10, Ballymena.

London Crusader Choir, with Douglas B. Gray:
December 11, Croydon; 12, Wormwood Scrubs a.m; Wood Green (Salvation Army) p.m; 19, Pentonville prison.

David and Margaret Mills:
January 15, Leyton; 16, Islington a.m; Palmers Green p.m; 17, Harlow; 18, Epping; 19, Rye Park.

Olive Jarvis:
January 13, Rayleigh; 14, Basildon; 15, Southend; 16, Ashingdon.

Wavelength

United Kingdom
Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.
Radio Bristol 194 medium wave or 95.5 VHF Tuesday, December 21st, at 7.30 p.m. Carol Evening featuring the B.B.C. Staff and The New Creation Singers with Ron Jones. This will be a live broadcast
Radio Leeds 271 medium wave , 92.4 VHF. Produced by Leeds Evangelical Council Radio Committee (Chairman: Pastor J.E. Moore). "CORNERSTONE". Sundays at 2.30 p.m. Wednesday, 4.02 p.m. Continuing to the end of April, 1977;
B.B.C. Radio 2. "COME ALIVE" series with Cardiff City Temple Choir. Every Sunday to December 26th at 8.02 a.m.

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. Every Tuesday at 8.45 p.m. vernacular broadcast.

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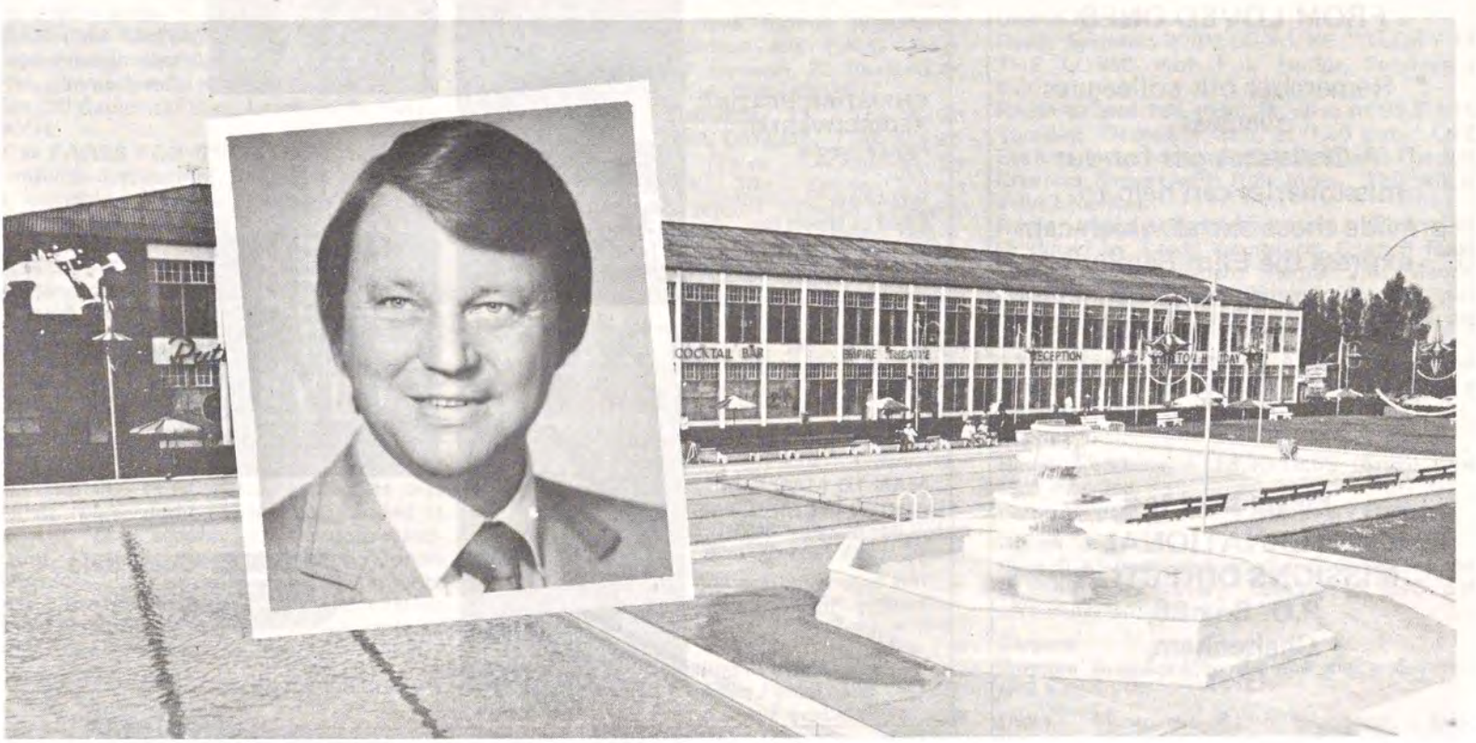

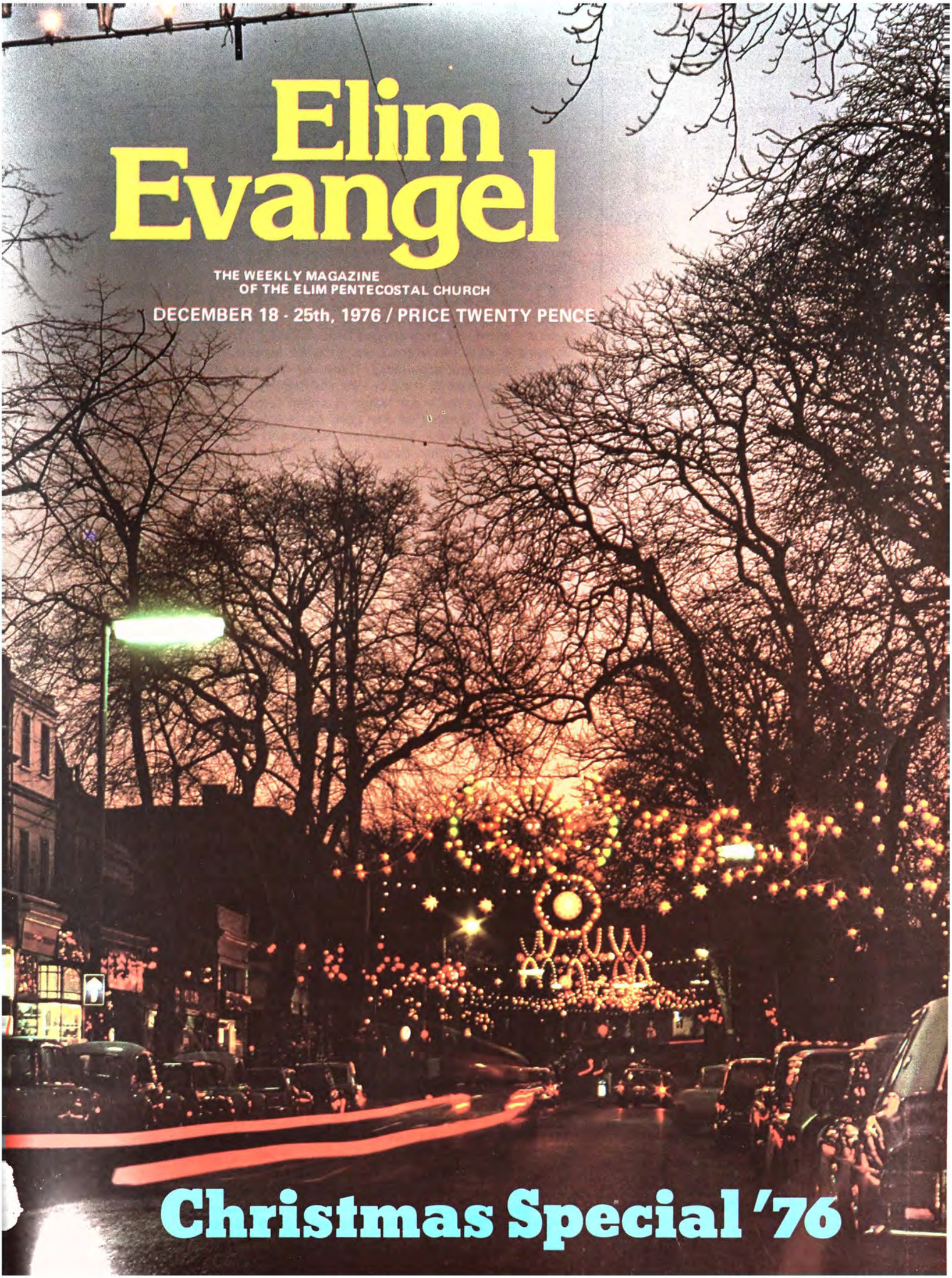

Elim Evangel

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Editorial

ANOTHER year has come and gone. This combined issue brings to a close another year in the history of the *Elim Evangel,* which first came off the press in December 1919.

In this combined issue we have chosen the theme of the family as the subject for special attention.

As far as the human family is concerned, the coming of Christ into the world was an event of tremendous importance. The various writers of the New Testament view this event from different aspects. Matthew saw it as a fulfilment of Old Testament prophecy. *"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying . . ."* (Matthew 1:22). Here we should note the order (which is a clear testimony to the belief in the inspiration of Scripture) *"spoken of the Lord by the prophet".* Matthew selects three Old Testament quotations, from Micah, Hosea and Jeremiah to emphasise the point.

Luke, on the other hand sees the coming of Christ more in relation to those who were living at the time, awaiting the fulfilment of the promise. Zacharius (father of John the Baptist), Elisabeth (his wife), Simeon and Anna, both of whom were advanced in years. To each of them, the coming of Christ was good news; for it meant that God had kept His promise and they were privileged to be told the news, thirty years before most of the rest of the population were aware that anything unusual had taken place.

For Paul, the wonder of the first Advent was that Christ *"made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men"* (Philippians 2:7), but it is important that we note that the emphasis now is not on the Advent but on the Atonement *"He humbled himself, and became obedient unto death, even the death of the cross"* (v.8).

In the letter to the Romans we see the solidarity of the human family "In Adam". There is one thing all men share, and that is that they are sinners. Both Gentile and Jew share the same condemnation. As death came upon all men to condemnation so, by the entry of Christ into the world of sin, the chain of events was set in motion that would provide the means of bringing sinful men into a right relationship to a holy God. The death of Christ was the only way. Through the cross the problem of sin finds its solution. The wall of partition between Jew and Gentile was broken down; one day the earth will be filled with the knowledge of the glory of God. Take a look at the verses of Hymn 149 in *Redemption Hymnal* and the last two verses in particular.

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FRONT COVER: Cheltenham Christmas lights by David Butcher.

LET US GO ... UNTO BETHLEHEM

by **John H. MacInnes,** President.

IT was a lime stone cave with a low ceiling, damp walls, lowing cattle, bleating sheep, braying asses and neighing horses; in its manger lay a babe in swadling clothes.

Stars are divided by space, continents by water, nations by customs, people by class distinction. But time is divided by a Babe, and this Babe is the Babe of Bethlehem!

Nearly two milleniums have rolled by since the momentous night when the heaven-born stranger touched the shores of time and the strains of angelic music thrilled the watching shepherds; yet with the advent of another Christmas the miracle of the manger will be the meditation of multitudes. The miracle of the Babe's incarnation is a mystery. He differed from every other babe, because He lived before He was born; He was Spirit before He became flesh. Before He had existence on earth He had a pre-existence in heaven.

Triumph. The angels looked at His birth triumphantly. The angel declared, *"I bring you good tidings of great joy"* (Luke 2:10). The heavenly host sang, *"Glory to God in the highest, and on earth peace, good will toward men"* (Luke 2:14).

It was an angel who announced the birth of Jesus to Mary. It was an angel who made the announcement to the shepherds. It was an angel who appeared to Joseph in a dream and told him to call the child Jesus. It was an angel who warned the Holy family to flee to Egypt. Heaven, you see, participated in this birth. This was no ordinary birth, but the birth of the Son of God. John puts it in this way: *"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth"* (John 1:14).

The birth of Jesus was the triumph of God reaching down to man's need.

Joy. Mary and Joseph looked at His birth joyfully. Every parent knows what a joy it is when a baby is born, when the mother first takes the babe in her arms. Only she could describe the utter joy which comes into her whole being when she realizes that she is handling that which is of herself, which she has laboured to bring into the world. Yes, that must have been part of the joy of Mary on this occasion, but her joy went even deeper, because she knew the significance of His birth. Here, in her arms, was the promised Messiah. Here was God incarnate, who had come to deliver His people! Here was the fulfilment of the prophecy of Isaiah which she knew so well; *"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us"* (Matthew 1:23).

Simplicity. The shepherds looked at His birth simply. They were the first on earth, apart from Mary and Joseph, to know the glorious news. While they were faithful in their humble tasks, these simple people had the most wonderful thing happen to them. It is rather wonderful to think that the views of the Saviour's birth was first conveyed to simple shepherds in the field while they were keeping watch over their flocks by night. The aristocrats, the learned and the leaders were all passed by. The religious classes slept while the heavenly choir sang its carol; the message came to those who were most likely to receive it gladly and believe it utterly. They were awake both physically and spiritually. There was no haphazard revelation here. These men were unquestionably devout as well as child-like in their faith. *"Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us, and they came with haste"* (Luke 2:15-16). They were practical hearers. If only we had more of the simple faith of the shepherds; we should be simple yet not simpletons.

Prophecy. Simeon looked at His birth prophetically. The parents of Jesus brought their eight-day-old child into the temple to present Him to the Lord. There they meet an old man, a saint of God whose name was Simeon; the old man had been looking forward to this moment for a long time. The Holy Spirit had told him that before he died he would see the Lord's Christ. As he takes the child in his arms, he recalls the words of the prophet uttered 700 years previously. He knew these words by heart, and as he looked into the face of the Child, he is reminded of these words: *"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace"* (Isaiah 9:6). And as this old man looks into the face of the Child, he recognizes that He is Saviour of the people of Israel, the Saviour of the Gentiles and the Saviour of the world.

I wonder, can you look into the face of Jesus and say with old Simeon, *"Lord, now lettest thou thy servant depart in peace , , , For mine eyes have seen thy salvation"* (Luke 2:29-30).

Intellect. The Wise men looked at His birth intellectually. They allowed their intellect to be guided by God. They asked: *"Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him"*

(continued overleaf)

LET US GO... UNTO BETHLEHEM
(continued from overleaf)

(Matthew 2:2). When these intellectuals found Christ they rejoiced with exceeding great joy, because they had followed the leading of the Lord they were able to present their gifts to Him.

There are some who have honest doubts and honest intellectual problems. C.S. Lewis was such a man. He was an agnostic for many years, but when he came to study the Scriptures and allowed the Spirit of God to do His work, he came to the end of his agnosticism and realized that the next logical thing to do was to take that step in faith which would bring him into certainty concerning Christ. You can read his books; bubbling with enthusiastic faith as he tells the world how his intellect brought him in touch with Christ.

Politics. Herod looked at His birth politically. The Scripture tells us that Herod was troubled when he heard that Jesus was born, and he ordered the death of all the children of two years of age and under. There have been many Herod's in history. Similar atrocities were repeated among the early Christians, but they stood firmly for the truth. Christians stood firm against the might of the Roman Empire, they were placed on the rack, flung to the lions, tied to the stake and burned as human torches. When we look at the Middle Ages, we find that politics entered into religion again and again, and there we see the truth of God swamped, as Popes and Emperors contrived to strive for political rewards.

Indifference. The inn-keeper looked at His birth indifferently. On the night the Saviour was born, Mary and Joseph came to the inn, but there was no room there. It was a matter of indifference to this inn-keeper where Jesus should be born. He may not have known much about it, he probably did the best he could under the circumstances, but to him it was a matter of indifference. Many people today are just like that inn-keeper, they too are indifferent.

Let us make sure, as Jesus seeks an entrance, that we are not indifferent to His claims. There are those who know the way of salvation yet they have deliberately turned from Christ. Some of them are afraid that if Christ were to enter into their lives, then He would interfere with their comfort and they want to go on exactly as they are. There are others who are indifferent because they fear that Christ might interfere with their conduct. There are things in their lives which they know are wrong. Their consciences make them feel guilty. Some look at His birth historically, others sentimentally; may we look at it personally, *"Look unto me and be ye saved"*, declares the Scripture. Let us look, as it were experimentally, and we will experience a miniature incarnation, to that we will be able to say, "Greater is He that is in me than He that is in the world".

THE EXECUTIVE COUNCIL of the Elim Churches spend a great deal of their time in discussing expansion, evangelism and missionary work as well as the day-to-day affairs of the Elim Churches. The Council meet regularly to pray and plan.

This picture was taken by David Butcher at the last council meeting held in Cheltenham in October. From left to right:

H.W. Greenway, David Ayling, J.T. Bradley, G.W. Gilpin, T.W. Walker, John H. MacInnes (President), P.S. Brewster, W.R. Jones, Alexander Tee, Archie A. Biddle, John Lancaster.

Build a Church

by **A.A. Biddle**

I know you have all been working hard to raise the money to buy the materials for the church in Success, Guyana, South America. Be sure to do all you can to raise as much as you can and clearly state when forwarding your donation that it is for "Build a Church". The total at 18th November, 1976 was £2,973. The people of Success, through Ian and Valerie MacInnes express their gratitude in this letter.

Dear Young Folk,

Greetings!

We in Guyana would like to thank all of you who have made a contribution towards the "Build a Church" project. Judging by the reports we understand that money for this project has been raised in many different ways, thank you for all your efforts.

The building is at present going well. Although there was some delay in obtaining permission to build when we started early in August. Since then the building programme has continued without any interruption through lack of material.

We have seen the hand of God in many ways, and we know that the future prospects are good. We pray that those who will enter this building will find Christ as Saviour.

Once again, we thank you all.

Yours in Christ,
Ian MacInnes.

The Elim Young Folk,
U.K.

The progress of the actual building can be seen in the pictures which go back to the start of operations and bring you almost up to date. The roof will be on by the time you read this report.

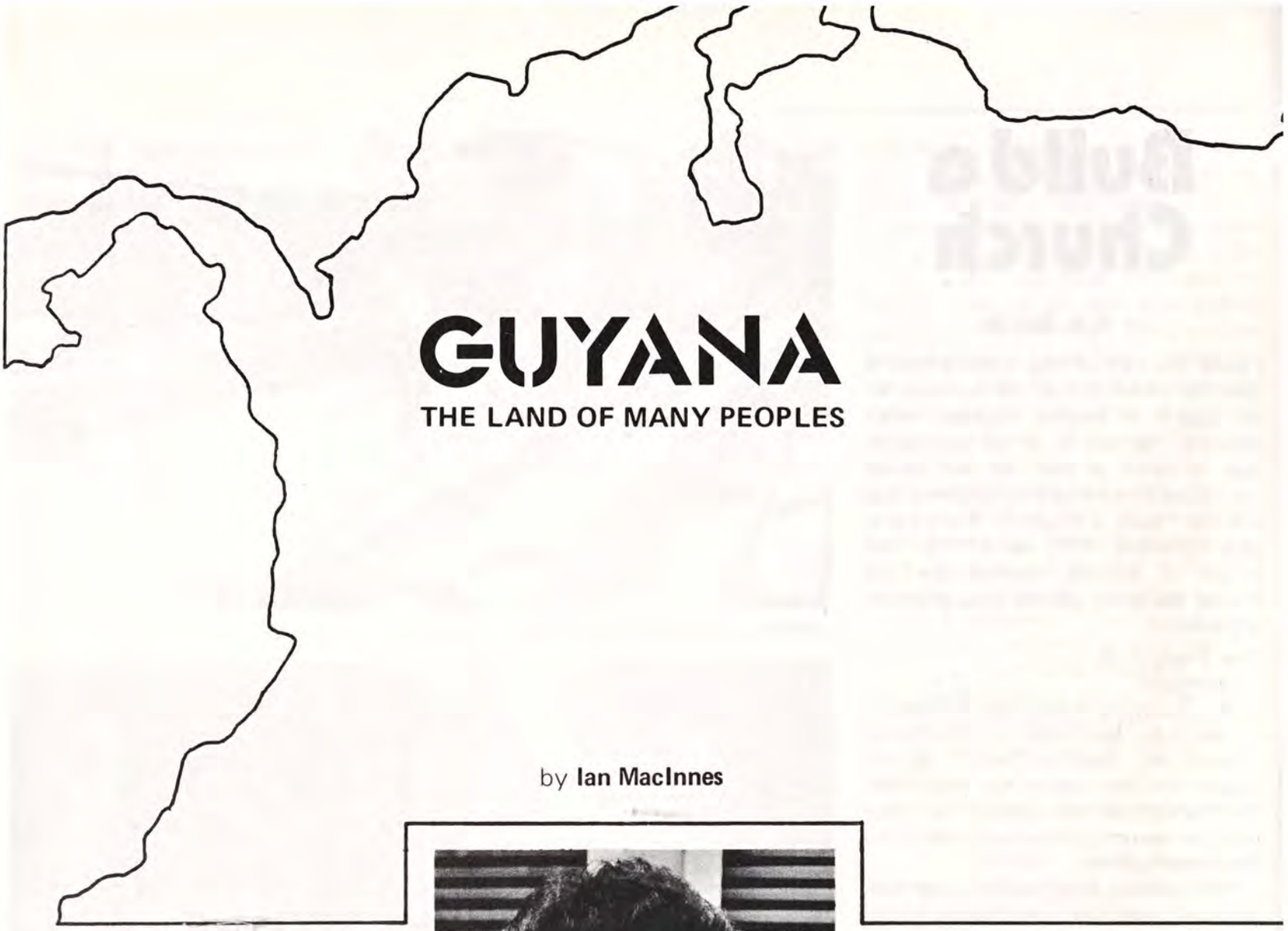
Now let us work hard and give them the money to finish the job.
A.A. BIDDLE

This scheme comes to an end on December 31st, 1976, but money can still be sent in after that date. You may send to **International Missions Department** *or the* **National Youth Director**. *Address on page 2.*

Loading timber joists (41 feet long).

Walls being built.

Floor and roof under construction.



GUYANA

THE LAND OF MANY PEOPLES

by **Ian MacInnes**

GUYANA on the north eastern part of South America is traditionally known as the "land of many people". There are the Amerindians who are the indigenous people, at present living in the interior. There are those of Indian descent who first came into this country as indentured labourers to work on the sugar plantations, Africans who were brought during the slave trade, plus Portuguese, Chinese and a sprinkling from Europe.

As far as Elim is concerned, our work is mainly amongst those of Indian and African descent, the former making up the main grouping in the population. Georgetown and its environs where we have our main church at Albert Street has a mixed population, but in the country districts there are villages where these two races are segregated, as well as places where the two are mixed. This partition dates back to the middle 60s when Guyana was torn apart by racial troubles. The African in the Indian community got his house burned and himself stoned. The Indian in the African community suffered similar treatment. Those were terrible days and we hope that they never return.

Although these racial and social barriers are slowly being removed one can still see that there are certain divisions. There are villages in which an Indian can live, but according to particular by-laws, he is unable to purchase land or own a house in that area. There are also certain cultural practices which separate the races. These divisions, both racial and cultural, enter into the various aspects of religious work.

To get the best results in an African community, it is best to send an evangelist of African descent, and in an East Indian community to send one of the same racial grouping. Although, recently, an Indian brother had a very successful crusade in an all African village where Elim has a small work. The evangelist can break down these barriers by his own attitude and behaviour.

Indians. The East Indian population is mainly made up of those who are Hindus' but the Moslems are more fervent and dedicated in their religion and consequently it is harder to win them for the Lord. In view of this, before one can point an East Indian to Christ, the religious barriers have to be broken down. It is sometimes many years after an initial contact has been made that a soul is won to Christ. Even after conversion, there is still the background of religious teaching to contend with. Recently I was asked if it was right to use "Agar Bati" in the house. The woman who asked this question is of Hindu descent, but she had recently seen what Jesus could do to one who was greatly troubled by the devil. She had spent hundreds of dollars in taking her daughter to many physicians,

witch doctors and spirit men for healing, but like the woman with the issue of blood, the doctors took all that she gave but could not give healing in return. One night, her daughter had a dream of Christ. She came to the service, and since then, has been free from all the works of Satan. The Hindus burn the stick "agar bati" to free the house from evil spirits. I had to inform this lady that Jesus came to destroy "all devil work" and I asked her why she thought she had to do anything else. She understood, and she agreed that nothing further must be done. To date, this lady has some understanding concerning the Lordship of Christ in the life, but there are still Hindu practises which must be done away with, and this can only be done when she is taught that with Christ, all things are possible.

Africans. The Africans are vastly different. They are religious at heart and thus are very open to Christian ways and practises. It is because of this that so often before a new house is entered, the "priest" has to go and bless the house and hold a short service in that house. Further, the engagement ring has to be prayed over and the baby "offered up". But that is the end of it all until death. I remember one lady was so distressed because her deceased husband was not a member of a church. According to Guyanese customs this meant that the body could not be "churched" and had to leave for the cemetry from a funeral parlour. The concern was not about the lost soul but that the body could not come into a church and have a "proper" service before the remains were interred. The older generation of Africans generally can quote scripture easily, whilst the younger ones tend to embrace all kinds of cults, isms and religious teachings, with which Guyana abounds; most of this coming from the United States. Here we have the teachings of Sun Yung Moon, B'ahai faith and a host of other strange groups.

Festivals. As religion is so necessary, the usual services at the various Christian Festivals are well attended. Christmas morning service, Old Year's Night, and Good Friday are three occasions when many people attend church.

Thus looking at these two main races in Guyana one can see the contrast and the need to know Christ. Religion is good and has many advantages, but a religion without Christ is so empty and meaningless.

Recently, at one of our services, a young man who is an Amerindian got converted. He is attending agricultural college and in time will return to his own district to plant the good seed. Many of the Amerindian tribes have been reached by the Roman Catholic and Anglican church. Of themselves many tribes believe in a Supreme Being, but like those at Athens many of them worship the "Unknown god". How important therefore it is that many of Guyana's indigenous people get to know Christ so that they might be missionaries to their own people.

When one considers working in Guyana with such a variety of persons, life can be so very interesting and varied. No day is like the one already past. This can at times be pleasing and on other occasions most frustrating. At the same time one is so aware that all are of the same blood, and that all who are outside of Christ require a personal acquaintance with Him as their Lord and Saviour.

Revolution. Besides the differences of racial groupings there is another hindrance. Guyana is at present in the midst of a "cultural revolution". Socialism is the teaching which all must embrace. Lenin and Marx are among some of the heroes. All government agencies teach socialism. Schools are now under total government control and no apology is made that socialism will be taught in all schools from kindergarten and primary to the training college and university.

The founders of socialism state that religion cannot exist along with socialism. Lenin stated in *Socialism and Religion* (1905): ". . . . we demand complete disestablishment of the church . . . our propaganda necessarily includes the propaganda of atheism".

There are problems when one meets the divisions of race, but the problem of materialism, socialism and atheism is greater, this does away with the very thought and idea of God.

We must work whilst it is day, for the night cometh when no man can work.

by **Ron Gull**

JESUS CAME TO AFRICA

DID He take His first faltering human steps on African soil? Was it in Africa that His baby language first gave way to coherent speech? Was it mere accident that, feeling the weight of the cross lifted from His shoulder, He looked gratefully into a sunburnt African face, below the lonely hill called Calvary?

Meeting. Was it nothing but a coincidence that when Phillip was sent by God on a blind preaching date he found himself teaching an African Court Treasurer in the Judean wilderness? Africa, we are convinced, means much to the mind of the Lord Jesus Christ.

Africa has been a target for the Good News through many ages, and strange legends persist amongst certain tribes that reflect the gospel story with varying degrees of accuracy. One such account relates how countless moons ago, a wonderful man of miracles lived amongst men, healing the sick and delivering the bound, he eventually fell foul of the tribal elders who sentenced him to die. He was killed upon a tree and was buried with much sorrow by the common people, but on the third day he came alive again and walked amongst men for many days. Then he went away into the sky after promising that he would one day return before the world dies! Imagination runs riot in explaining such mysterious spotlights of truth in cultures that are otherwise so dark in cruelty and superstition. Without a doubt, the story of Jesus *was* brought to Africa long before the advent of modern missions.

For Elim missionaries, it has been a joy to see Christ "born" into African lives "living" in African kraals and villages "speaking" in strange-sounding African dialects and just "shining" in African features. Jesus *has* come to Africa!

Mixture. A continental kaleidoscope of conflicting cultures, a veritable Babel of tongues, a montage of many faces – this is Africa. Add to the mixture, foreign ideologies and political aspirations and you have the explosive Africa that holds the centre of the world's stage today. But offstage is where the real action is taking place! With minds programmed by the myopic media of the newsworld we are often unaware of what is being accomplished by the church of Jesus Christ behind the scenes. Jesus *IS* in Africa today and He is busy doing a great work!

Illustrations by Ron Gull:
Some of the faces of Africa

FAMILY FELLOWSHIP AT CHRISTMAS

I CAME into the Elim Fellowship in 1926. This was the time of the outpouring of the Holy Spirit and tremendous revival in the East End of London, and I entered the Elim ministry in 1931.

God in His grace has been teaching me, day by day to love and appreciate the Elim Pentecostal Movement and its fellowship, which is something to be highly treasured. It was through the Elim Movement that I was given the opportunity to preach. It was through the Elim Movement that I had the opportunity to fulfil my ministry, my sacred call as a pioneer evangelist and a campaigner, to go from town to town opening new churches.

It was through the Elim Movement I met my wife and we have enjoyed forty years of rich life together in the service of God. It was also through the Elim Movement I made so many precious friends; in many cases we have enjoyed lifelong closeness, sharing and understanding.

Most important of all, it was through the Elim Movement that I first met Jesus Christ who became my Saviour and I entered into the revolutionary experience of the new birth.

It was through the Elim Movement I learned some of the rigours and disciplines of the Christian life. To balance the fruits with the gifts of the Holy Spirit.

It is through the Elim Movement that I learned some of the meaning of the fruits of the Holy Spirit, as I watched the dedicated lives of some of our pioneers.

In exactly the same way that He works through a human body and fulfils His plans, so God works through the vehicle of a spiritual fellowship.

I love the Lord Jesus Christ with all my heart. I also love the kingdom of God of which the Elim Movement is a part, and I serve the Lord and His Church through the fellowship of the Elim Pentecostal Church. Being intensely loyal and devoted to the Elim fellowship does not undermine or take away or diminish my love for the Lord Jesus or the responsibility of sharing in the kingdom of our Lord Jesus Christ.

I cringe when I hear people unguardedly and yet unconsciously, in a superior, patronising way say, "I owe no loyalty to a Movement or to a church, but I serve the kingdom".

We should all pause just for a few moments in humble sincerity and say, "Yes, it was through some human agency that I found Christ, or that Christ found me". This does not take away our great love for Jesus Christ, or our dedication to the kingdom. All glory must go to Jesus and to the Holy Spirit, who "wrought so great a salvation in us" and who has promised that He will present us to God the Father.

Elim is a part of the Church, a part of the kingdom and as such is fulfilling a divine purpose in our generation.

As we come to this Christmastide, let us thank God for His unspeakable Gift, the Lord Jesus Christ. We thank God for His precious Word and we thank God for our Movement which is endeavouring to win many precious souls in these last days and to make provision and plant churches for the kingdom.

P. S. Brewster

THE SHARED MEAL

by **Gerald Ladlow**

THE MISSIONARY had not long arrived in the country. As he sat down to partake of the meal that had been prepared for him, he looked around at the humble home and its contents, and out into the compound where a few chickens were scratching the dry baked earth in search of food. He could see the other small "Swish" (mud) houses and some women pounding fu-fu for the evening meal and a girl carrying a pail of water on her head which she had fetched from the little stream nearly half a mile away. What a contrast to the neat houses with their modern facilities in the Homeland where people had so much more of this world's goods. No doubt he felt a little guilty at taking the food so kindly offered, until his host, who seemed to read his thoughts, put him at ease as he said, "If the hunter goes to the bush and God bless him with good meat, and he comes home and hides it from his friend today, tomorrow he will be hungry, but he calls his friend and shares with him today, more is coming tomorrow". Pastor James McKeown learned that day not only a Ghanaian proverb, but a way of life that he has seen practised for almost forty years. It is the African way of saying what Jesus said; *"Give and it shall be given unto you, good measure, pressed down, shaken together and running over shall men give into your bosom".*

Since I first came to Ghana ten years ago I have had ample proof of the personal kindness and generosity of these lovely people. I can agree with missionaries of many denominations who have said to me, "The Ghanaians are the most generous people we have ever met".

Growth. It is this spirit of generosity this desire to share with others the things that one possesses, that in a large measure accounts for the constant growth of the Church of Pentecost with which the Elim Pentecostal Church is privileged to be a partner.

It began with a handful of believers, won for the Lord through the open-air witness of the missionary and his wife, but fired with a passion to share the good things of God with everyone around but the work soon began to grow. There were no funds from overseas to pay the salaries of the national pastors and evangelists, there were no material incentives to induce men to leave their secular work, but at the call of God they went forth with the good news. No! it was not easy, but as they shared the riches of the kingdom of God, they received from grateful hearts who brought their tithes, even though in the bush village it might only be a yam or a handful of rice, all their needs were met. Everyone was taught that God expected them to spread the gospel, it was impressed upon every new assembly of believers that evangelism is the duty of all and that it must never

be left to those in full time ministry. Share what you have and God will bless you. Consequently when the Women's meetings were commenced and the Youth Movement, they were taught that their purpose was not fellowship alone but outreach to those outside of Christ, and so, down the years, they have regularly held outdoor rallies for evangelism in towns and villages.

Multitudes. How God has blessed. Early every Sunday morning thousands of men and women, smartly and beautifully dressed can be seen wending their way to the twelve hundred or more assemblies now scattered throughout the country. In the towns and cities they will gather in their fine Church buildings and in the villages in their temporary halls and school classrooms or out in the Bush beneath a palm leaf canopy. Wherever it is they will join in joyful worship to the Lord, as they sing their songs of praise they will clap their hands to the rhythm of the music, perhaps to the beat of native drums and the twang of the home-made cello but certainly to the merry jingle of the tambourine and the home made akasers. They will stand for prayer with upraised hands and "like the sound of many waters" their voices will join in corporate praise and prayer. They will testify and tell of the goodness of God during the week or how He saved them from pagan idolatry, witchcraft and fetish worship. The Elder will minister the Word of God, they will file out to the front to give their tithes and offerings, dancing and maybe waving their handkerchiefs, so happy in their worship; after three hours or more they will return home still praising the Lord.

Because they believe in sharing, their offerings are pooled, and thus they can help each other in the erection of buildings and pastors houses and payment of salaries, so that one full-time pastor can oversee a dozen assemblies. The vision is always for enlargement, so that new outreach is constantly planned. Last year the women held 220 rallies and won 1,803 converts; the Youth Witness held 379 rallies at which 5,093 decisions for Christ were registered and over the borders in neighbouring countries more than 200 assemblies have been established. And the end is not yet, praise the Lord!

News

Jimmy Carter interviewed

WASHINGTON, D.C. Democratic presidential candidate Jimmy Carter says he 'would favour the taxation of church properties other than the church building itself".

That brief comment is part of a three-page interview touching on several, religion-related subjects in the September/ October issue of Liberty, a seventh-day Adventist magazine.

Among the less reported Carter positions covered in the interview are his opposition to Sunday-closing laws, his belief that Israel's establishment is a fulfillment of Bible prophecy, and his support for exemption from compulsory union membership for those with religious objections.

Other Carter response deal with abortion, church-state separation, White House religious services, and the effect of his Southern Baptist convictions on his approach to governing.

"In general", Mr. Carter said, "I've not been in favour of so-called blue laws. I have favoured prohibition against the sale of alcoholic beverages on Sunday, and I don't know if there is any logcial way to rationalize that",

He added that he has "no objection to referenda among the people to decide when to close such sales and when not to. What I have favoured is this: Employees should have at least one day a week when they don't have to work".

Mr. Carter said his view about Israel and Bible prophecy "doesn't mean that I would mistreat the Arab . . . But I would let this commitment to the right of Israel to exist, and to exist in peace, be well known and not have it be an indeterminate and shaky thing".

Asked about the "basic responsibility of a state under God", Mr. Carter said it is "to reflect . . . in its politics, both domestic and foreign, various "ethical principles common to many religions: compassion, brotherhood, love, truth, honesty and decency".

Asked how he feels his "spiritual life would improve your presidency", he replied:

"I am aware, first of all, that Christ has set the standard I am to attain as His representative. I try to pattern my life (unsuccessfully) after His life. I read in the Bible of personal and national crises similar to those we face today, and I learn from those experiences. I study the Bible and read a chapter in it every night without exception.

'My faith in God brings peace and equanimity in the case of crisis and challenge. And it guides me in making quite-often controversial decisions that must be made in political, business, and family life".

Mr. Carter's interview by Ralph Blodget "took place in the back seat of the Carter limousine while the candidate was travelling between Steubenville, Ohio, and Wheeling, West Virginia", at the time of the Ohio primary.

CHURCH OF GOD (PENTECOSTAL ASSEMBLY)
PARKBURN ROAD
KILSYTH
ANNUAL NEW YEAR CONVENTION

December 31st	**11.15 p.m.**	**WATCHNIGHT SERVICE**
January 1st, 1977	**3.15 & 6.30 p.m.**	**CONVENTION SERVICES**
January 2nd, ,,	**11.30 a.m.**	**WORSHIP and COMMUNION**
January 2nd, ,,	**6.15 p.m.**	**MISSIONARY MEETING**
January 3rd, ,,	**11.30 a.m., 3.15 & 6.30 p.m.**	**CONVENTION**

Speakers: *PASTOR ALEXANDER TEE , Southport*
PASTOR GERALD CHAMBERLAIN, Dudley

Ministry in song at all Convention Services
Full provision of food — 1st and 3rd January.

D.5301

GEORGE CANTY becomes a missionary.

ALTHOUGH George Canty has not accepted many of the calls which come to him to campaign overseas, including India, he was destined to preach to Indian congregations.

The new Elim Asian church in Southall, led in inspiring zeal by Mr. Tamur Jan, who recently joined the Asian community in that area, invited George Canty to campaign there.

Meetings began in the smaller school hall of Western Road, and the crowds necessitated the use of the larger hall which was also full each night. The audiences were mainly non-Christian and Asian, including Sikhs in their turbans.

Some singing in English was led by Frank Frost, pastor of the Ealing Elim Pentecostal Church, who has been such a help in this new Asian church, but most of the singing was in Urdu or Hindustani. Mr. Canty's English was translated by Mr. Tamur Jan. It was a typical Indian style programme.

Speaking on such subjects as "Christ is Lord", or "Religions, effectual and ineffectual" the evangelist's direct proclamation of Jesus produced amazing results, with scores of people saying yes to the appeal to surrender to Christ, and many people leaving their addresses to be visited later.

Healing. More than 200 came forward for healing, and each one was patiently listened to and ministered to – many could not speak English. From the first night healings occurred. An Indian Christian lady (Anglican) having prayed for months for healing from glandular sickness, when touched, fell under the power of the Spirit. When she next attended she asked if she could testify publicly, for God had restored her. In another instance a girl in her twenties, subject to severe attacks and also with mental depression, fell to the floor and later rose completely delivered. She brought with her to the next meeting all the rest of her family, all of whom were in the thrall of the same kind of sickness. These were prayed for. On the Sunday night it was asked how many had been healed and among them almost a whole row of people raised their hands.

Great needs were revealed in the lives of these Indian people, with their lovely faces and graceful humility. Without the knowledge of the true and living Christ, their whole lives are dark and sickness grips them, especially nerve, internal and head pains. It was moving to see them as they crowded upon Mr. Canty for his touch, until he had to leave the floor and stand on the platform where people could be brought to him one by one and their troubles interpreted.

There are more than a dozen Hindu temples in Southall. The Sikhs and Moslems have their houses of worship also. (There are now one million followers of Islam in Britain). Hindu people recognise over 3 million assorted gods and goddesses but they have no light or hope.

Vision. Mr. Tamur Jan with his small company of faithful people has caught the vision of Elim evangelism and he is burning with a desire to carry the Pentecostal message into these areas of spiritual hopelessness.

The meetings in the Featherstone High School, Southall, were historic, and it could well be that never before have so many non-Christians been in a Christian service of evangelism in this country. To have seen one Sikh or Moslem in one of our meetings would have been very unlikely, but the sight of hundreds was most exciting.

Mr. Tamur Jan is now looking around with a view to organising a similar operation in another town with George Canty. We have a date in mind when Elim may begin its second Asian outreach. Meanwhile, the Southall folk have a mammoth task on their hands of looking up all the people who have signed cards in the George Canty meetings.

Editor's note.
Tamur Jan will be writing an article for us in a later issue.

Tamur Jan with Hindu girl.

Praying for a Sikh

George Canty prays for a Hindu child.

Thoughts from the Gospel of Matthew

by Frank Lavender

47. Judgment upon a generation (Matthew 23:35-36)

JESUS said that His generation would be held guilty for the murder of all righteous folk from Abel to the prophet Zechariah (2 Chronicles 24:20-22). At first we may feel that this was a very severe sentence; yet a little thought will show it to be manifestly just. The righteous ones down the ages have been witnesses sent by God to testify for Him to their generation. When people murdered such witnesses they were actually rejecting God who had sent them to speak His Word. What their fathers did to the witness they would, if possible, do to the One who had sent him. This is proved beyond question by the fact that, in the end, God sent His only begotten Son as His final Messenger (Hebrews 1:1-2).

The Jewish leaders of our Lord's day said that they would not have killed the prophets (Matthew 23:30). Yet those same men first rejected the ministry of John the Baptist (Matthew 21: 23-27); then they deliberately rejected and murdered Jesus the Son of God. In this way they justified every murderer of the righteous men, by themselves slaying the Righteous One (Acts 7:51-53). It was for that reason that judgment was visited upon that generation.

The Bible says that the last generation of the Gospel age will come under a similar judgment. This will be a destruction as overwhelming as the deluge in Noah's day; and as violent as the overthrow of Sodom and Gomorrah (Matthew 24:37-39; Luke 17:26-30); it will be so destructive in fact, that only a divine intervention will save anyone at all (Matthew 24:22). Again, it may seen unjust for that one generation to bear such a judgment, yet there are several reasons why this should be so. First because of the general sin of mankind in which this generation shares in common with every other age; second, because of the particular sin of rejecting the Son of God. For these reasons this generation deserves judgment. Let us, therefore, warn men and women to "flee from the wrath to come", but let us also urge them to turn to Christ before it is too late.

COME ALIVE! with Pilgrim

It does not always rain in Cardiff and when the sun does shine it reveals to the visitor a city with many lovely features. Near the city is the Elim Pentecostal Church known as The City Temple.

The Youth Choir has been a part of the Sunday evening services for many years and the choir members, though coming from many different walks of life, have the shared experience of knowing Christ as their Saviour.

It was their recent privilege to feature for 14 weeks on the Sunday morning 'Come Alive' programme on BBC Radio 2. This enabled the choir to make many new friends across the nation; and so to them and to those who love Christ and look for His coming, they dedicate this record. Their prayer is that you may experience the blessing of God as you listen to it.

COME ALIVE Cardiff City Temple Youth Choir
Pilgrim 409 Cassette PC 815

PILGRIM RECORDS LTD,
1 Bath Street, London

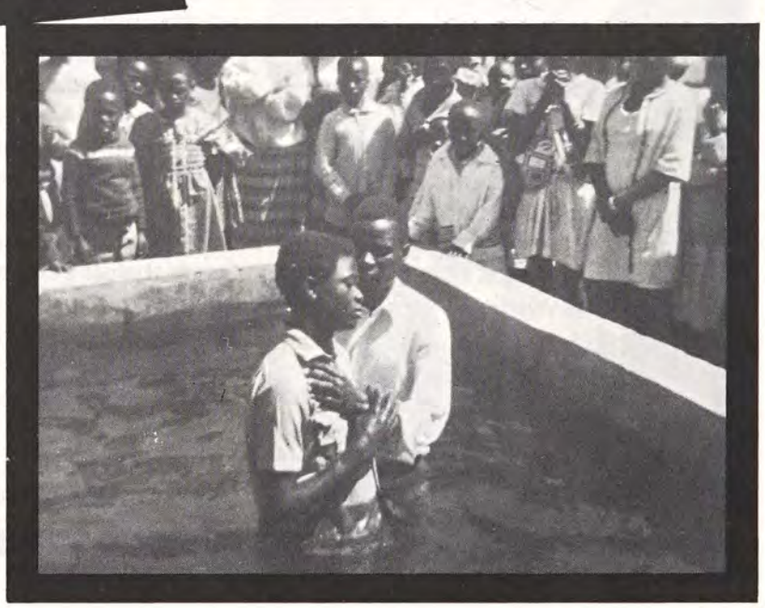
PILGRIM

CHRISTMAS PASS

by **R.B. Chapman, Rhodesia.**

MOST weeks my wife and I have to travel from our little cottage at Penhalonga to the City of Umtali (European population 9,000), perhaps to purchase supplies for the schools, do the shopping for the home or give lectures at the Pentecostal Bible College. To do so we must drive over the delightful Christmas Pass which is gaily bedecked on either side with radiant bougainvillea bushes of multifarious hues, ranging from peach to plum. Why the name "Christmas Pass?" We learn it gained this designation from the fact that a small detachment of pioneer police was engaged in hacking a track over the ridge and spent Christmas Day 1890 encamped in solitude on the neck of the Pass. It was within months of this incident that Cecil Rhodes, a son of the Manse at Bishop's Stortford, Essex and pioneer-developer of the land which till now bears his name, made his entry for the first time into Rhodesia from the east. With ox-waggons abandoned and horses eaten by lions, the great man and his company completed their trek from the port of Beira on foot, trudging up the escarpment which divided Mosambique from Rhodesia.

The place where they crossed the Border is known as Beacon BB19 and is identified by a simple plaque which is erected some 2½ miles from our back door. We used to take visitors to see it but it is quite unwise to venture so close to the Border these days, as you will appreciate. From this point of entry, appropriately named the "Crow's Nest" by Rhodes' brother, Colonel Frank, the party must have gazed upon

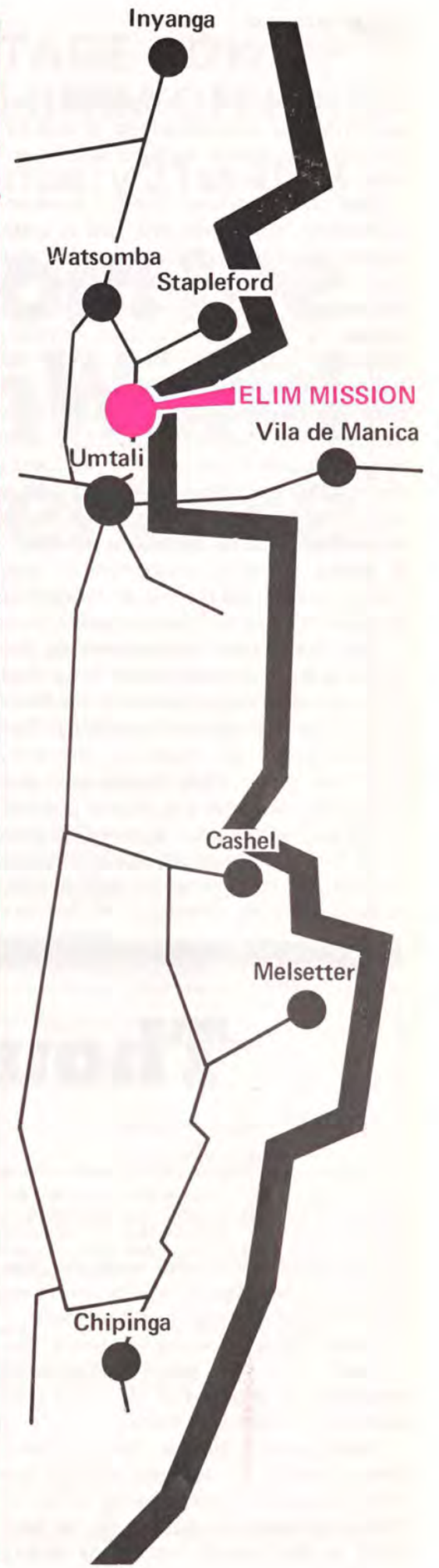


one of the finest views in Africa. For miles, as far as the eye can see, is a maze of recurring ridges of rolling, blue hills which punctuate a succession of fertile valleys. After absorbing this magnificent spectacle, Rhodes moved down a little mule track, which is now the gravel road skirting the perimeter of our Mission Station, and down to the village of Penhalonga where the pioneer is reputed to have spent the night. Next morning he paid an unexpected visit to the nearby hospital, the first in Rhodesia – described as "no more than a huddle of huts" – and opened only two weeks previously by three qualified Anglican nurses who also had made the hazardous trek from Beira. The visitor left them a helpful cheque for £150 before moving on towards Christmas Pass. If Rhodes could see the Pass today, how different it would appear from that meagre and dangerous track which had been cut through lion country that previous Christmas. Now we drive on a broad, dual-carriageway which is quite a feat of engineering as it rises, winds and falls through the towering rocks.

At night it presents a sight sufficient to challenge Blackpool's illuminations as one views the wide expanse of the well lit City. There in the background dominating the landscape, high on the crest of a kopje (hill) has stood for many years a rugged, illuminated Cross – the memorial to the African men who died for the Allied cause during World War II. Alas the light upon the Cross no longer shines since the recent rocket bombardment of Umtali. It was deemed a safety measure to extinguish the light from so prominent a landmark. Thank God nobody can switch-off the light which still radiates from the Cross of Calvary and no bombardment from the enemy can ever cause it to be put out. Many of the valued lights in the world are either flickering badly or going out altogether these days. May we who are destined to be "the light of the world" be attentive to the succeeding words of the Master, *"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"* (Matthew 5:16). Oft-times one wonders if darkness is prevailing so successfully because the light of the Church of Christ is dim! Umtali looks for that happy day when the cross will be illuminated again to remind everybody that *"Greater love hath no man than this, that a man lay down his life for his friends"* (John 15:13). Yet the love of Jesus was far greater because He laid down His life for His enemies – *"While we were yet sinners, Christ died for us"* (Romans 5:8).

Only in the matchless sacrifice on Calvary lies the hope of a complete solution to the problems which beset this little country and the world at large. That supreme love alone can remove human avarice and wanton exploitation; ameliorate the deep-rooted and ruthless hatreds of racialism and tribalism; mollify the putrefactions of corrupt, political manoeuvres; dispel the mistrust that breeds in unregenerate hearts and check the growth of cancerous communism as it threatens to engulf this turbulent part of the continent which has really heard and seen so little of the Man of Calvary.

It may be hard for Britishers, with their ingrained religious traditions over the centuries, to appreciate that the word "Christmas", and its root which relates to our beloved Saviour, may not have been heard by any of the indigenous people of this area before about a century ago. They knew, of course, of the great creative Spirit, whom they called "Mwari" and this is the name still used for God in the Shona language. Some authorities contend that this word is a linguistic corruption of that ancient word "Baal", so denounced in the Word of God. It is suggested that this heathen god was introduced to the area by the powerful Bantu peoples who swept down from the north on their marauding conquests. It is argued that in the Bantu language "Mw" and "B" are interchangeable and "r" has, in the past, taken the place of "l" – in hymns we still sing "hareruya" for "hallelujah". So we find ourselves with the ultimate word "Bal or Baal" with the addition of an "i" and it is virtually a colloqual custom to add "i" to the end of many words anyway. If a child comes to the office for a book, he will say "booki"; instead of saying church the usual is "churchi". Thus the close similarity between "Mwari" and "Baal" is noted. Be this as it may, it is obvious that the roots lie deep in heathenism and spirit worship. The introduction of the Christian message to these interior regions of the dark continent is something of very recent date covering,



CHRISTMAS PASS
(continued from overleaf)

in general, only two or three generations and from the commencement it was by no means as readily received as in some other parts of Africa.

The usual Christmas Greeting borne on a beautiful, snow-bedecked card is quite inappropriate and incomprehensible out here. Snow has never been seen and, unless we have Europe's unusual summer in reverse, is not likely to be. Anyway, Christmas falls here at the height of the hot season, as things are moving into the rains when everything is humid, strength draining and uncomfortable for most people. In consequence one avoids speaking on "The treasures of the snow" (Job 38:22) or singing about, "See, amid the winter's snow, Born to us on earth below". It would be more appropriate to sing, "After the heat and the toil of the day" or perhaps, "Out of the mud and mire!"

The celebration of Christmas by the Africans is on a much smaller scale than the commercialized situation of the Westerners – perhaps this is a good thing! The feasting is by no means so elaborate, bread and jam is often looked upon as a delightful and welcome luxury for the occasion. Amongst the non-Christians there may be quite an amount of drinking out but, chiefly amongst the male population, there is an abundance of that any weekend. Traditionally every special occasion – domestic, civic or national – must be celebrated with a beer-party. Perhaps this inherent vice forms the main deterrent to the menfolk being willing even to listen to the liberating story about the Babe of Bethlehem.

At Penhalonga we normally gather on Christmas morning for an early service, there will be an abundance of children present because they will expect the customary hand-out of sweets, kindly donated by a local and long established firm. Even the adults will hold out their hands hopefully for a portion of the spoils, but alas, there will not be enough for so many mouths and the favours have to go to junior. There will also be the prospect of receiving one or more of the old, discarded toys which arrive through the generosity of Toc H – perhaps a legless doll, a wheel-less dinkie, a dilapidated handbag or a punctured ball. Whatever it is one can be sure it will be received with wide-eyed joy and will give hours of pleasure until final disintegration takes place. Perhaps the greatest thrill of the morning comes from the mystery parcel provided faithfully every Christmas by our ex-missionary, Miss Ruby Simms. Throughout the year Ruby, now in her retirement, works tirelessly making little plastic shopping bags and purses, writing pads from old greeting cards, knitted and stuffed animals, a donkey, a giraffe or an impala. A great innovation last Christmas was a quantity of little cardboard models which walked, drove or ran as they were rolled along. These thrilled everybody and brought unspeakable joy to the youngsters. I wonder what she is thinking up for this year? After the service my wife and I will go along, most probably, to the houses of one or two of the African teachers, eat a piece of home-made cake, drink a cup of tea as we talk about the One who made Christmas possible and then bow in a word of prayer together before saying, "A HAPPY CHRISTMAS" and moving on.

In recent months we all have been pursuing our responsibilities amidst problems and restrictions which include a dusk to dawn curfew, landmined roads, the unpredictable presence of guerillas, the uncertain attitudes of local Africans and so forth. However, in spite of our difficulties and to the best of our abilities, we continue to spread the seasonal message of, *"Glory to God in the Highest and on earth peace among men with Whom He is pleased"* (Luke 2:14 RSV).

So from Rhodesia we cannot let CHRISTMAS PASS without wishing all of you back home a very joyous festive season with the blessing of God resting upon you and yours throughout the coming year. Continue to remember us and this brave, little land-locked country in your prayers, please – we need them.

Thought of the week

by **Alistair Forrest**

POUND

RECENTLY the pound has plummeted still further.

An interesting comment made was that the Chancellor blamed the *Sunday Times* and the Tories blamed the Chancellor.

When things go wrong the blame flies around from one person to another, everybody is innocent in their own eyes and everyone else is to blame.

Like spoilt children, one political group spends all its time blaming the other instead of making a big effort to help in a common problem. All the time there is the horrible underlying feeling that the Tories would do no better, simply because the unions will not co-operate with a party whose politics they dislike intensely.

It's all a crying shame.

We are all in it together, so why can we not fight together? The problem can be looked at far more simply than many of the politicians would agree was the case. There are two statements that can be made: firstly, whatever our beliefs we are all people, and as one race we must stand together. Secondly, everyone is, or has been totally disobedient to God's laws for proper living. Only a minority today are standing for the truth of God's word, some are content just to play at religion, and the rest dismiss it as only for fuddy-duddies.

While people are content en masse to ignore God and reject Him, things will continue to get worse. *"Righteousness exalts a nation", but sin is a reproach to any people* (Proverbs 14:34).

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9. Glory, glory be to Jesus (All Britain Choir)

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1. Let it shine (Lee College Singers)
2. He was nailed to the Cross (Kingsway Singers)
3. Look ye saints (Congregation)
4. Let me touch Jesus (All Britain Choir)
5. I believe it (Welsh Choir)
6. Medley: Bless the Lord/He has done great things /My tribute/Thou art worthy/The Lord's Prayer (Big John Hall)
7. Till we meet (Congregation)

Side three
1. O say but I'm glad (Sanctuary Choir)
2. I've a home beyond the river (Revivaltime Choir)
3. Redemption Medley (Lee Singers)
4. He touched me ('Big' John Hall)
5. Far beyond the sun (Goran Stenlund/Nils Wagsjo)
6. Hallelujah, Jesus lives (Swiss Choir)

Side four
1. Resting in His love (Goran Stenlund/Nils Wagsjo)
2. Come on down (Sanctuary Choir)
3. The old rugged cross made the difference ('Big' John Hall)
4. Hallelujah, Amen (Revivaltime Choir)
5. His name is wonderful (Goran Stenlund/Nils Wagsjo)

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Kingsway Singers
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CHRISTMAS

A TIME FOR FAMILY GATHERINGS

IS IT too much to believe that our family gatherings are planned by God? Surely not – well, sometimes, perhaps. Long ago, He took a particular interest in one such gathering. It would appear that Elisabeth intended keeping her good news secret until the birth of John. That "she hid herself for five months" suggests this. Of course, she was wise to refrain from telling all and sundry her good news. Some would cast secret glances at one another. "Poor Elisabeth", their glances would say, "the long years of despair and disappointment are beginning to tell"! They didn't doubt that angels appear, even that God works miracles – but Elisabeth was one of *them!* It is by no means difficult to imagine such reactions. Have you noticed how wary most of us are to acknowledge that one of our own circle has an intimate relationship with God?

However, there was one person Elisabeth could speak freely to, without being misunderstood, her cousin Mary. But the journey of upwards to a hundred miles on foot was a formidable barrier to a woman of her years. How could the situation be resolved? God had just the person for the job, the angel Gabriel. Without specifically telling Mary to visit Elisabeth, he said sufficient to make Mary irrepressibly curious. She was amazed! Cousin Elisabeth *having a baby* – how lovely! What, the gender forecast, a boy! What means this double miracle? She could not wait to hear the whole story. Who could? She just had to go, immediately (Luke 1:39).

Despite the gap in years, Mary and Elisabeth were one in spirit. The old and young who love the Lord can speak freely together on matters of spiritual significance. We talk so much about the generation gap that we are trapped into believing that the barrier is universal and inevitable. What sheer nonsense! In any case, it is no way for the Christian to behave. We are all, irrespective of age, brothers and sisters in the Lord – we all belong to one another. Let us give this cliche the deathblow this Christmas in our church and family gatherings.

Meeting. How thrilled was Elisabeth to see Mary! What a joyous welcome she gave her! And how pleased was Mary to see her beloved cousin once again, to learn of her well-being and to witness her gratitude to God that the sorrow of being childless – a stigma, so keenly felt then – was to be forgotten in the joys of motherhood. But Mary knew there was more to this birth than God's goodness in satisfying the maternal longings of Elisabeth, wonderful as that was, so Mary searched for its significance in every phrase that Elisabeth used.

Then Mary had her own good news to tell. She knew that she was free to share the secrets of the Lord with Elisabeth. Why would Gabriel have gently suggested their meeting if not?

Listen to the holy rapture of those saintly women. Who can hear their inspired utterances without being stirred to praise the Lord? There is no lightheartedness, bordering on levity; no debasing or degrading of holy things; but a rich, satisfying, transporting joy.

Unfortunately, many of us were brought up with pictures of the Saints depicted as being peacefully sad so that we were conditioned, perhaps unintentionally, to think of Christianity in sombre hues. Noticing this tendancy of religious artists, William Cowper cried out in his poem *Truth:*

Artists attend! your brushes and your paint –
Produce them – take a chair – now draw a Saint.
Oh sorrowful and sad! the streaming tears
Channel her cheeks, a Niobe appears.
Is this a Saint? Throw tints and all away,
True piety is cheerful as the day,
Will weep indeed and heave a pitying groan
For other's woes, but smiles upon her own.

Christianity is the religion of joy. What credence could we give to the promise of the Lord Jesus to give us His joy that ours might be full if He Himself lacked a happy disposition (John 15:11)? How easily we forget that God made the melody of the waters, that He gave the birds their song, that He wrote the scores for the orchestra of creation, and as a crowning joy put laughter in children's hearts.

Mary and Elisabeth did not go along with this caricature of religion. Both natural joy and spiritual joy imperceptibly merged in the experience of these saintly souls. There is nothing mysterious in this. Both joys flow from the same Fountain. The two will flow together again this Christmas in many hearts. They will watch their children and grandchildren, their nieces and nephews, unwrapping their presents with eager eyes, and jumping up and down with uncontrollable excitment at such lovely surprises and half-expected gifts long since hinted at!

Memory. Memory will swiftly roll back the years as they recall the guidance and blessing of God through the twists and turns, the ups and downs of life, and they will rejoice in God to see the cycle of His care beginning all over again. These little children, blowing their tin whistles, building hospitals with Lego, dressing and undressing their dolls, will one day become aware of the sorrows and needs of the world and their hearts will be filled with a great compassion.

Potential. Such potential for good lies playing on the floor! Such dedicated skills! Such probing minds! Such saintly souls! Is there another Wesley here, another Milton, another Isaac Watts? Is there a Handel here to lift the soul to Heaven? Who can tell? All the best blooms have not died; some are still in bud! With such visions flaming in the heart, what adult can cease praising God for the miracle we call a child.

God captured the surging happiness of Mary and Elisabeth for future generations by giving it a place in His Word. Luke, who handled the task, says that even Elisabeth's baby leaped in her womb!

Did Luke expect us to take him seriously that the fetus, barely six months old, safely tucked away in his mother's womb from the great outside world, was so thrilled to hear Mary's voice that he leaped with joy?

Bearing in mind that John was a robust man, it takes but little imagination for us to think of him as being unusually active in the womb, and just as Mary was telling her story, he let Elisabeth know that he was around! Did Elisabeth laugh outright, remarking to Mary: "Even the little fellow is jumping for joy" or something like that?

To me, there is no conflict in this

thought, even if v:44 – *". . . as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy"* – is part of the prophetic utterance. Is the Holy Spirit to be deprived of the sparkling language and personality of Elisabeth in giving forth His blessing on Mary? When God uses us as channels, He uses what we have, and what we are. If God plays on a double base, we hear a deep note; if He plays on a violin, we hear a high note. I think it is as simple as that. When He uses Boanerges or Elisabeth we hear a loud voice, but whan He uses a bullfinch we hear nothing but a whisper.

Meaning. Was Elisabeth a visionary, a mystic? She was most certainly uplifting company. She had grasped this one transcendent fact that God made the world to communicate with man, and she heard what God had to say to her through so simple and so ordinary a circumstance as her child kicking in her womb. To have a mind that sees in prosaic events a deeper meaning and to have the facility for phrasing one's reactions in a way that makes people laugh when appropriate is a gift from Heaven.

"Why weep about the past if God has given deliverance . . ."

There are voices everywhere clamouring for a hearing, but we are so dull, or are we in too great a hurry to be bothered? God is everywhere, in everything, communicating with us through every available means: a kindly thought, a gracious act, a thoughtful invitation, a loving welcome, children's laughter, an uplifting sentiment, a saintly presence, a cheery smile, the touch of a friendly hand, a child's love . . . *"For in him we live, and move, and have our being"* (Acts 17:28). What a thought to occupy our minds this Christmas! And how enriching and rewarding it will be for others if we can converse naturally about what we see and feel as Elisabeth did.

If I am right in assuming that Elisabeth gave a humorous twist to an ordinary experience, we come face to face with the encouraging fact that a long and sad trial had failed to rob her of her sparkle. That is also hinted at in her forthright manner of speaking under the influence of the Holy Spirit – with a loud voice.

Let nobody take this circumstance as an excuse or basis for uncontrolled and unladylike shouting. Think of her godliness, her natural reserve. Interpret the loudness of her voice against that background. Here is vitality, a spiritual vitality overflowing into the physical, endowing the voice with an arresting quality, giving it a firmness arising from certainty and faith – here is the dynamic and compulsion of the Spirit.

Disposition. For all the agony of a long and dreary trial, she retained her happy disposition. Faith and prayer prevented the waters of adversity from damping her spirit. There's a triumph for the grace of God! We must remember that this Christmas. Our deep, underlying troubles need not cloud the family gathering, especially if, as in the case of Elisabeth, our past sorrow has been eclipsed by present joy. Why weep about the past if God has given deliverance? Why bemoan the mystery of God's leading if He has brought us into a wealthy place?

Let us engage in uplifting and ennobling conversation as did these saintly women. Can you imagine for one moment that those inspired utterances ended their spiritual conversation? Is it not more than likely that they led on to a general discussion of the topics covered? When a poem releases the sentiments trapped in our hearts do we not read it over and over again? So is it not likely that these overflowed with wonder and glowed with confidence and hope for the future because of God's faithfulness to His promises?

Why should they allow pending trials to rob them of present spiritual poise and calm? Elisabeth was a bit old to bring up a vigorous boy, of course she was, she knew that; and Mary knew only too well that her own condition would invite the questioning eye and subtle whisper. Faith was not blind to the obvious. The way ahead would be tedious and rough; changes would disturb their settled way of living; sacrifices would be unavoidable. But faith did not waver at these difficulties. God would be in the future as He had been in the past.

Believing this should save us this Christmas from depressing one another with a woe-begone manner because of rising prices and a falling standard of living. Certainly we should be concerned about the national dilemma and pray and work for prosperity, but we must not talk as though God has ceased to care for us. When did inflation ever upset His calculations? The promises of God are Yea and Amen in Christ Jesus (2 Corinthians 1:20). But that does not mean we won't feel the pinch, but it does mean that God will be our sufficiency (Philippians 4: 11-13).

Instead of casting a pall of gloom over the family gathering, let us talk about the promises and faithfulness of God. Look at the robins on your Christmas cards, and grasp the full import of the message in this little poem:

"Said the robin to the sparrow,
'I should really like to know
Why these anxious human beings
Rush about and worry so'.
Said the sparrow to the robin,
'Friend, I think that it must be
That they have no heavenly Father,
Such as cares for you and me' ".

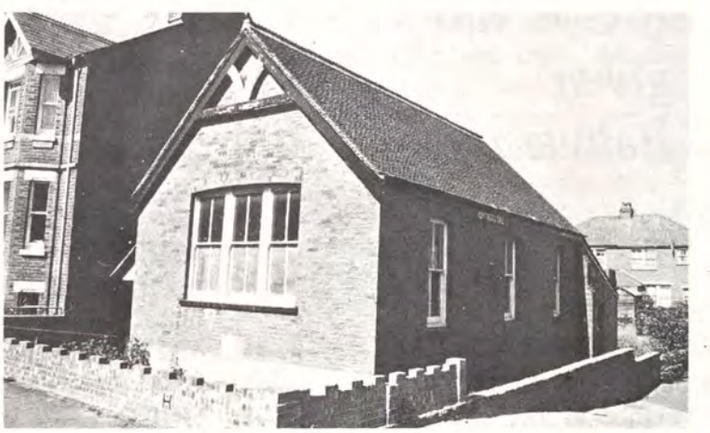
Whatever our present circumstances and whatever the future holds let us, like Elisabeth and Mary, count our blessings and leave pending trials to be cared for by pending grace. Then we shall be a comfort and help to one another, especially if the Holy Spirit comes upon us as He came upon them. When our lives are under His influence our words are like "apples of gold in pictures of silver", and there is something indefinable about our whole demeanour that pours forth love, joy, peace and hope, as though many rivers were bubbling up from one spring.

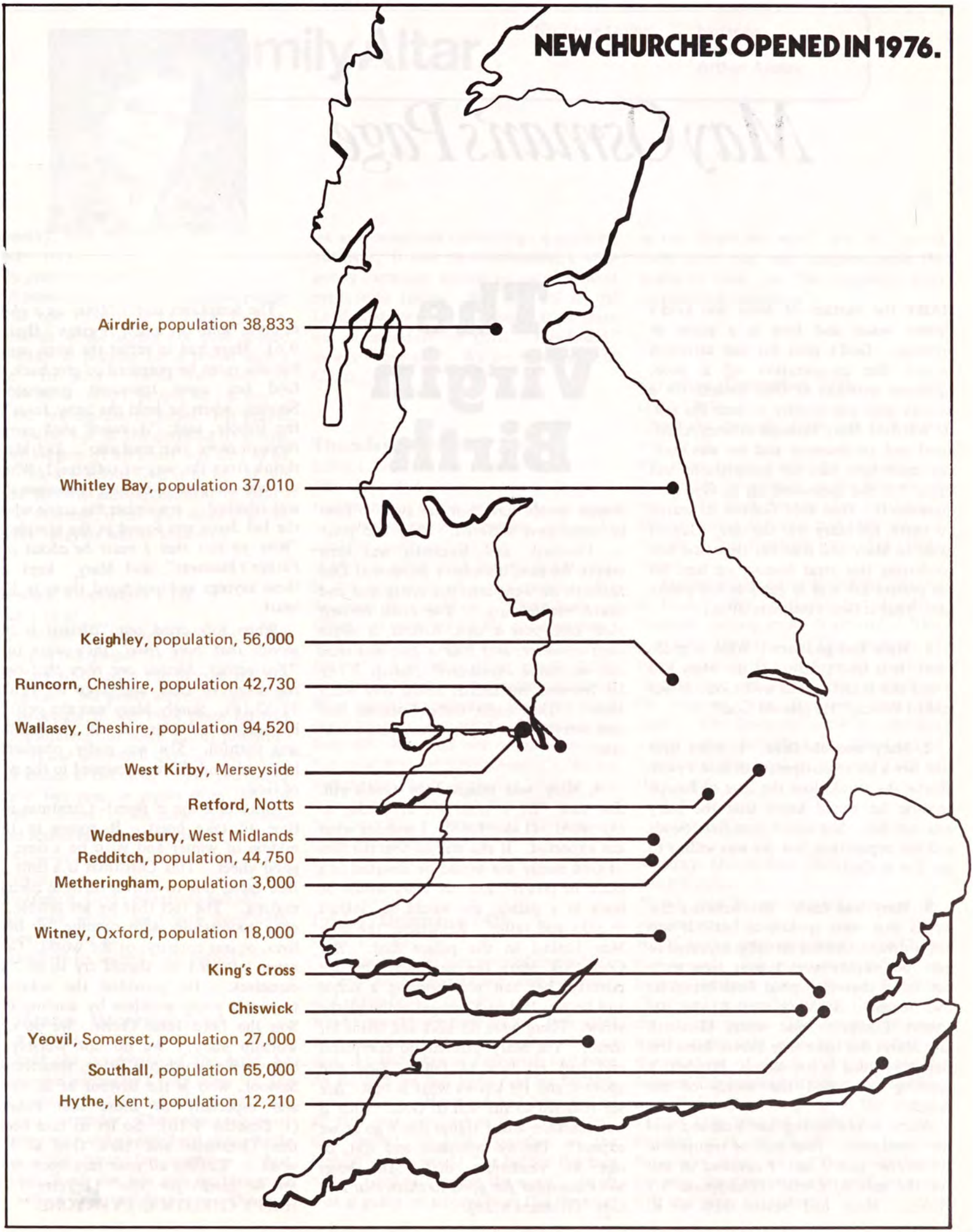
What a happy, inspiring uplifting and helpful family gathering we shall have this Christmas if God has a hand in bringing us together!

From top to bottom
Witney
West Kirby
Wallasey
Runcorn

From top to bottom
Whitley Bay
Redditch
Hythe
Airdrie

NEW CHURCHES OPENED IN 1976.




NEW CHURCHES OPENED IN 1976.
Airdrie, population 38,833
Whitley Bay, population 37,010
Keighley, population, 56,000
Runcorn, Cheshire, population 42,730
Wallasey, Cheshire, population 94,520
West Kirby, Merseyside
Retford, Notts
Wednesbury, West Midlands
Redditch, population, 44,750
Metheringham, population 3,000
Witney, Oxford, population 18,000
King's Cross
Chiswick
Yeovil, Somerset, population 27,000
Southall, population 65,000
Hythe, Kent, population 12,210

May Osman's Page

The Virgin Birth

MARY the mother of Jesus was God's chosen vessel and hers is a place of privilege. God's plan for our salvation needed the co-operation of a pure, righteous woman; so God looked for a woman who was worthy to bear His son. He watched Mary through infancy, childhood and adolescence and she was pure. She must have had her temptations and trials, but she measured up to God's requirements. God told Gabriel to search no more, for Mary was the one. Gabriel came to Mary and told her that God was conferring this great honour on her, for her private life was as good as her public life. What is God's estimate of us?

1. Mary had godliness. What is godliness? It is God's nature in us. Mary had it and she found favour with God. It was said of Enoch, "He pleased God".

2. Mary was obedient. It must have cost her a lot to co-operate in God's plan. Maybe she would lose the love of Joseph because he would know that the baby was not his. She could lose her friends and her reputation, but she was willing to say Yes to God.

3. Mary had faith. She believed the words that were spoken to her. It was not a dream, Gabriel actually appeared to her. No mighty work is ever done without faith, therefore great faith brings its own reward. So Mary went to visit her cousin Elisabeth, and when Elisabeth saw Mary, the babe (the future John the Baptist) leaped in her womb. Elisabeth's greeting confirmed the words of the Angel.

Mary risked losing her husband and her reputation. Paul said of reputation: *"Whatever gain I had, I counted as loss for the sake of Christ"* (Philippians 3:7 RSV). Mary had beaten him to it. Joseph would have put her away – how he must have suffered. Mary had gone to Elisabeth and Nazareth was now empty for him; his misery increased. One Sabbath he went into the synagogue and heard the reading. *"The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel"* (Isaiah 7:14). He listened entranced, could this mean Mary? That night Gabriel visited him and everything was plain, his mind was at rest.

4. Mary was resigned to God's will. She said *"Be it unto me according to thy word"* (Luke 1:38). I wonder what she expected. If she was to bear the Son of God surely she would be elevated to a place of power and her baby would be born in a palace, she would be clothed in silks and satins. Remember the Wise Men looked in the palace first. But God took Mary the hard way through poverty; her son was born in a stable and he was laid in a manger amongst the straw. There were no silks and satins for them. Yet Mary uttered no complaint and had no lack of faith. God had spoken, and He knows what is best. Are we resigned to the will of God? What is our reaction when things don't go as we expect? Do we complain and fret, or can we remember that *"All things work together for good to them that love God"* (Romans 8:28).

The scriptures said: *"Unto us a child is born, unto us a son is given"* (Isaiah 9:6). Mary had to suffer the birth pangs but she must be prepared to give back to God her most treasured possession. Simeon, when he held the baby Jesus in the temple, said, *"A sword shall pierce through thine own soul also"*. Did Mary shrink from the way of suffering? When she was tempted to be over-possessive she was rebuked – remember the scene when the lad Jesus was found in the temple – *"Wist ye not that I must be about my Father's business"*, and Mary kept all these sayings and pondered them in her heart.

When folk cried out *"Blessed is the womb that bare thee"* they were told *"Yea rather, blessed are they that hear the word of God, and keep it"* (Luke 11:27-18). Surely Mary was the perfect illustration of this; in all things she was faithful. She was godly, obedient, had faith and she was resigned to the will of God.

Unto us a son is Born! Christmas is a time to take heart. It comes in the middle of winter and is to be a time of good cheer. This Christmas is a time to face facts, not to drown them in merry-making. The fact that we are unable to cope successfully with running our own lives, or our country, or the world. God never intended we should try to do this ourselves. He provided the solution to man's every problem by sending His Son the Lord Jesus Christ. We do not worship Mary. We do not worship a baby. We worship a living, resurrected Saviour, who is the Saviour of all men, and especially of those that believe (1 Timothy 4:10). So let us take heart this Christmas and take God at His word – *"Casting all your care upon him; for he careth for you"* (1 Peter 5:7). HAPPY CHRISTMAS EVERYONE.

The Family Altar

Scripture Union Portions

Notes by Lionel Currie and Arthur Anstey

Monday, December 20th

LUKE 1:1-13

"Thy prayer is heard" (v.13)

THE implication is of one specific prayer – the one offered as he burnt incense. Zechariah would surely not have abused his office in praying for a son at such a time. His prayer would have been the prayer of all God's people of his day – for the redemption of Israel. His prayer was heard, but in the granting of it that secret longing of his heart was also to be met. How gracious God is to us. If our desire for the accomplishment of God's will is supreme, it can also mean that our "secret" prayers will be answered.

Tuesday, December 21st

LUKE 1:14-25

"The people . . . marvelled that he tarried so long in the temple" (v.21)

THE task of offering the incense was not a long one. No priest stayed longer than was necessary in the Holy place for fear of punishment for some act of presumption. Praise God such days are no more. They ended at the cross – *"the veil of the temple was rent in twain from the top to the bottom"*. We now have unhindered access into God's presence.

"How wonderful amid this hush
divine,
Entranc'd, God's beauty to behold;
To wait whilst deep with deep doth
meet and merge,
And love its secrets doth enfold".

Wednesday, December 22nd

LUKE 1:26-38

"Behold the handmaid of the Lord; be it unto me according to thy word" (v.38)

THIS was more than submission – it was absolute surrender. The consequences of an unmarried and engaged girl giving birth to a child were far reaching – but through it all she was able to recognise the will of God, and accept it. The way we are sometimes called to go is anything but easy. It may mean ostracism, a whispering campaign against us, estrangement even from family. But the will of the Lord is supreme. The secret is to learn our place before the Lord. "Handmaid" means "slave-girl". We are bondslaves to Christ.

Thursday, December 23rd

LUKE 1:39-56

"He hath helpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever" (vv.54,55).

MARY is going back nearly 2,000 years in her recording of God's mercy. Like Solomon she could say, *"There hath not failed one word of all his good promise"* – *"His mercy is from everlasting to everlasting"*. And what of us, nearly 2,000 years on? Is not our testimony the same? What glorious promises have we seen come to pass, and what a future lies before us! We *"had not obtained mercy, but now have obtained mercy"*. We are looking for His re-appearing, and the passage of time does not diminish our confidence. Why? Because of the *"remembrance of His mercy"*.

Friday, December 24th

LUKE 1:57-80

"And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God" (v.64)

WHAT would we have to say first after nine months of dumbness? It is obvious that the thoughts of Zechariah had been on all that he had been told by his heavenly visitor. His mind had been full of all that was involved in the coming into the world of this "prophet of the highest" who would "go before the face of the Lord to prepare His ways". In all that is going on around us at this time, let us not forget the why? of it all. Let us make sure that our tongues speak the praise of God, for "the dayspring from on high hath visited us".

Saturday, December 25th

LUKE 2:1-20

"And she brought forth her first born son" (v.7)

WE must never forget the humanity of Jesus. He "was made in the likeness of men". To Mary he was "her firstborn". She had other children, but they were of Joseph – "her firstborn" was of the Holy Ghost.

But let us also never forget the divinity of Jesus. "Her firstborn", but also "the firstborn among many brethren". This was why He came. "The firstborn of every creature (i.e. before all creation) became man and died; in His resurrection He became "the firstborn from the dead". "Her firstborn" came to establish a new order, and He has! The Lord of creation is the Lord of life and Lord of His Church.

Sunday, December 26th

LUKE 2:21-40

"Lord, now lettest thou thy servant depart in peace" (v.29)

HERE is the great assurance of the Christian gospel. This is no abstract hope or longing without foundation. For the Christian it is possible to say, I'm ready to die . . . in peace. The coming of Jesus has brought light even to the valley of the shadow of death. To be able to commit the keeping of one's soul to Him in well doing is the glory of the gospel. Let us take time to thank God for the finished work of Christ. The babe in Simeon's arms was "Thy salvation". He was the "unspeakable gift" of that first and every Christmas.

FAMILY ALTAR
(continued from overleaf)

Monday, December 27th

LUKE 2:41-52

"Supposing him to have been in their company" (v.44).

WE often take for granted that the Lord is with us (indeed it is true that He never forsakes us), but Joseph and Mary and all the family and friends were surprised to learn that they had journeyed for three days without missing His company. "Jesus is missing"! sounded the alarm, but after a diligent search they found that He was in the temple and the doctors were beginning to learn from a Christ-centred ministry. He was in the midst of shepherds at Bethlehem, in the midst of the seeking crowds, in the midst of the disciples in the upper room in the midst of the seven golden lampstands, in the midst of the two's and three's, and John saw the Lamb was in the midst of the throne. Let us see that Christ is at the centre of all your ways.

Tuesday, December 28th

PSALM 15:1-5

"He that walketh uprightly" (v.2).

AS children of the day we must walk in the light; we must walk by faith as Abram did. We must be in constant communion with God like Enoch, whose testimony pleased God. Simon of Cyrene reminds us that walking with Jesus involves cross-bearing and will demand physical as well as spiritual energies. Such a walk may lead us through the waters or the fire, like the Hebrew children, yet even stormy seas can support us, as Peter discovered.

Wednesday, December 29th

PSALM 16:1-11

"Preserve me O God" (v.1).

THE Egyptians knew a great deal about the preservation of the body, yet mummified bodies turned to dust on exposure to the atmosphere even though the golden trumpets that were entombed with them could still be sounded. When the trumpet of the Lord sounds the saints (both the living and dead) will be glorified. Christ has promised to preserve us from all evil and to present us faultless before His throne at His glorious appearing. Preserve me, must be our prayer too.

Thursday, December 30th

PSALM 17:1-15

"Keep me as the apple of Thine eye" (v.8).

THE eye is a very sensitive member of the body; one small particle of dust in the eye can be felt by the whole body. *"He that touched you toucheth the apple of his eye"* (Zechariah 2:8). This gives us the assurance that God cares for us and that tender touch causes the Almighty to put a wall of fire around us so that we are not harmed (Zechariah 2:5). The Lord cares for us as a shepherd who carries the tender lamb upon his shoulders. God kept Jacob as the apple of His eye (Deuteronomy 31:10). How much more will He keep us? He loves, He saves, He keeps.

Friday, December 31st

PSALM 19:1-14

"There is no speech nor language, where their voice is not heard" (v.3).

THE heavens have their own way of declaring the glories of God and displaying the handiwork of the Almighty. We listen to many voices today through radio and television and there are millions of sounds vibrating through the atmosphere. We are told that there is music in the stars of the gallaxies as they move in orbit in harmony with the Divine plan. We are also told that sounds have been recorded from creatures who move in the depths of the oceans. The earth itself is alive with the music of nature, the insects and the birds, creatures great or small. How much more should we give praise and testimony to our Redeemer.

Saturday, January 1st, 1977

JOSHUA 1:1-18

"As I was with Moses so will I be with thee" (v.5).

IT is the New Year, and Israel were in a new land with a new leader. There is a change of personality, a more vigorous leadership, yet they are given the assurance from the Lord that He would continue to lead them, for He is their unchanging God. He has no favourites; Joshua would be treated in just the same way as Moses. *"I will not fail thee"* was the divine guarantee. Our money may lose its value, politicians and friends may let us down when we need them most, but Jesus never fails. We have the same opportunities for blessing today as any saint of God who has ever lived.

Sunday, January 2nd

JOSHUA 2:1-24

"Through the window" (v.15)

THE window through which Rahab looked, gave her a new outlook. The red cord became the token of God's promise of salvation to Rahab and her family; she had a concern for her loved ones, and gathered them in beneath the window of promise. Daniel's window was a window of prayer as he looked toward Jerusalem and upward to the Living God who could deliver him. No lions' den, nor furnace of terror can prevail against the saint of God. Heaven is open, and Jesus is seated at the right hand of God.

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Elim Church News

STAFFORD

Pastor: D.J. Blake

THE ministry of Pastor and Mrs. Penney left us with much to think about at our recent Ladies' Weekend.

On Sunday morning, Pastor Penney ministered from Revelation, reminding us of the inexhaustable love of God and that He is our unconquerable Saviour. The ministry on Sunday and Monday evenings from Mrs. Penney was also thought-provoking. The musical ministry of Mrs. Penney and her daughter Janet, were an added blessing.

A good number sat down to tea on Monday, and many other churches supported our rally.

On September 8th, the ladies of our fellowship spent an enjoyable afternoon at the Beswick factory in Stoke on Trent, famous for its models of horses and other animals.

Finally, on Monday, September 20th, a number of the ladies joined the ladies at Silverdale for their Annual Rally. There we gained much from the ministry of Mrs. R.J. Morrison.

(Mrs.) D. MEAKIN

EASTBOURNE

Pastor: John Lancaster

THE church was packed to capacity for two special services during the London Crusader Choir's annual visit. In the afternoon the Eastbourne Citadel Salvation Army band joined with the Choir in presenting a splendid programme of choral and instrumental music. A special feature of this service was when the former Salvation Army International leader, General Wilfred Kitching, conducted the Choir in a piece of his own composition. The message was given by Major Frank Ockleston, the Spirit-filled commanding officer of the local Citadel.

The evening service was taken by the Choir under the leadership of Douglas B. Gray and they provided a varied programme of choral items, solos and testimonies. Pastor John Lancaster gave the closing message.

The exceptional summer weather has enabled our witness in the open air to continue each week and interested crowds have gathered at the sea front site at Wish Tower. A most encouraging aspect of this has been the way in which our young people have taken a prominent part in preaching and singing. Many people have asked for literature and some valuable contacts have been made through this witness.

INGATESTONE

Pastor: G.R. Pickett

IT was encouraging to see our finished work being driven down the High Street on the day of the Carnival. The float, in the form of a lifeboat, was built against the clock the previous night and was finished on the Saturday morning. It consisted of large quantities of cardboard secured to a framework of wood. On the cardboard, blue and white crepe paper was fastened. When the words "Trouble . . .? Jesus saves" were stuck on both sides, the float was complete, except for a few minor but important decorations, including a banner bearing the words "Jesus saves".

The float was a great witness to the thousands of people who saw it, as were the 500 invitation leaflets which were given out.

As a follow-up, a special meeting was held on the following Sunday evening, in which the young people took part. Our efforts were rewarded when one young man responded to the challenging ministry of the guest speaker, Pastor Cottrell.

GRAHAM GARDINER

ROTHERHAM

Pastor: H.B. McGowan

SUNSHINE CORNER really lived up to its name this year, when for two weeks (from 16th to 27th August) crowds of children and their parents gathered each day in Clifton Park to hear the Gospel. There were stories, songs, puppets and competitions, to a background of almost unbroken sunshine.

This event has been held every year since the end of the war, but this year there was an important difference. A hired marquee was also erected in the park, and a Crusade Meeting was held each evening when Pastor Hugh McGowan preached the great message of Salvation, and expounded Bible prophecies. We praise God for a tremendous sense of the Spirit's presence, and for a number of conversions.

Immediately following the Tent Crusade we held our Annual Convention in our own church. Pastor John Smyth centred his series of messages on the theme of the Church, and Pastor Ian Hall's series dovetailed so beautifully, being based on the pattern prayer which Jesus gave. We were all thrilled and challenged to be reminded that we belong to the Church of the Living God.

PETER BENROSE

KINGSTANDING

Pastor: J.H. Dick

"And he took a child, and set him in the midst of them" (Mark 9:36).

THIS example of Jesus is for us to copy. The training of our children must always be given a central part in our programmes. This is a group of happy children leaving the Kingstanding Elim Church after their annual Harvest Thanksgiving service. Pastor Dick is on the right of the picture and on his right and to the rear is Mr. Guck who is the Superintendent of the Church's three Sunday schools.

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BIRTHS

MURRAY. On November 10th, to Pastor and Mrs. Graham Murray of Broadstairs. God's gift of a daughter Alison Louise.

WILSON. On May 10th, 1976, to John and Joy (nee wife) Wilson of our Leigh-on-Sea Church. God's gift of a son, Jonathan Paul, a brother for Deborah.

COMING EVENTS

BIRMINGHAM, Erdington. December 18-19. Elim Pentecostal Church, South Road. Annual Carol Services. Saturday at 7. Convention Sunday at 11 and 6.30. Items by the Women's Fellowship and Sunday schools. Preacher: T.W. Walker.

BIRMINGHAM. December 22. Town Hall. Christmas Service at 7.30. Singing by Kingstanding Choir. Preacher: George Stormont.

STAFFORD. January 8. Elim Pentecostal Church, Covenant Hall, St. Patricks Street. Service of Song at 7. Items by Mrs. Anne McLennan and the Youth Choir. Speaker: Mrs. E.F. Cole. Everyone welcome.

WALLASEY. Continuing. Weeknights at 7.30 (except Thursdays). Sunday at 8. Preacher: Alex Tee and team. Divine Healing in every service.

WHITLEY BAY. Post pioneer crusade meetings continue in the Elim Church, Oxford Street. Sunday at 11 and 6.30. Tuesday and Thursday at 7.30. Wednesday at 2.30. Sunday December 19, at 6.30 — "Carols by Candlelight". Christmas Day at 11 a.m. "Family Praise".

Wavelength

United Kingdom

Radio Brighton 202M 95.3 VHF "GLORY TO THE LORD" with F.A. Hodge, Sundays at 8.30 a.m.

Radio Bristol 194 medium wave or 96.5 VHF Tuesday, December 21st, at 7.30 p.m. Carol Evening featuring the B.B.C. Staff and The New Creation Singers with Ron Jones. This will be a live broadcast.

Radio Leeds 271 medium wave. 92.4 VHF. Produced by Leeds Evangelical Council Radio Committee (Chairman: Pastor J.E. Moore). "CORNERSTONE". Sundays at 2.30 p.m. Wednesday, 4.02 p.m. Continuing to the end of April, 1977.

B.B.C. Radio 2. "COME ALIVE" series with Cardiff City Temple Choir. Every Sunday to December 26th at 8.02 p.m.

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. Every Tuesday at 8.45 p.m. vernacular broadcast.

Guyana

Guyana Broadcasting Service every Saturday at 9 a.m.

India.

Maranatha Radio Broadcast. Every Monday at 6.45 a.m. Every Saturday at 6.30 p.m.

ITINERARIES

The President (John H. MacInnes):
December 31-January 6, Greenock; 8, Bridgewater; 9, Wells a.m., Weston-Super-Mare p.m; 15, Stirchley; 16, Solihull a.m., Sparkbrook p.m; 17, Redditch; 18, Tamworth; 19, Kingstanding; 21, Warley; 23, Worcester.

London Crusader Choir, with Douglas B. Gray:
December 19, Pentonville prison.

David and Margaret Mills:
January 15, Leyton; 16, Islington a.m; Palmers Green p.m; 17, Harlow; 18, Epping; 19, Rye Park.

Olive Jarvis:
January 13, Rayleigh; 14, Baslldon; 15, Southend; 16, Ashingdon.

Welcome to:
CHRISTMAS PRAISE
in the
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Wednesday, 22nd December
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KINGSTANDING ELIM CHOIR
Preacher: George Stormont
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D.5280

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by **Ken McGillivray**, Taiwan.

Star in the East.

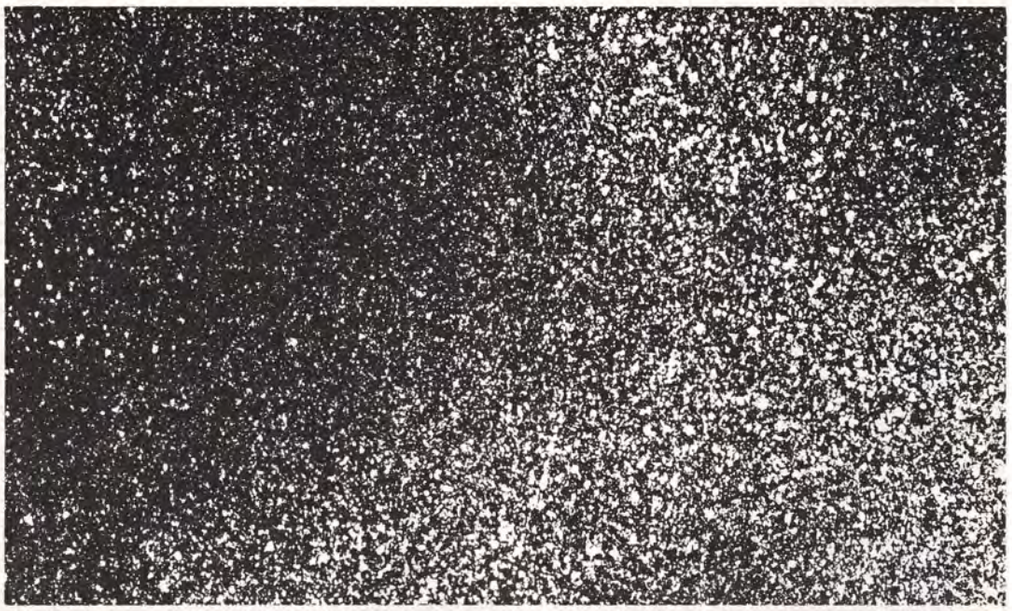
Matthew 2:2

ASTRONOMERS have come into a new aura of importance since men landed on the moon; talk of inter-planetary travel has become more than a wild conjecture. For centuries the Gospel account of the "Messianic Star" has fascinated both the professional and lay astronomers and much has been written about the account of its appearance at the Incarnation, probably in the Spring of A.D.6.

Question. Just what was the star of Bethlehem? This question has puzzled Chinese, Egyptian, Babylonian, Roman and Greek astronomers. Origen (A.D. 200) conjectured that it was a "nova" or new star. Others have speculated that it was a comet, and, indeed there were some records of comets seen before and after the year of the Incarnation. The precise findings of Chinese astronomers have often been overlooked by Westerners even though it was a Chinese scholar Ma Tuan-lin who first described Halley's Comet.

What may have been recorded by Origen as a "nova" may actually have been the conjunction of two or more celestial bodies which produced a striking and impressive brilliance, since they appeared as a single and larger star.

Computer. As long ago as 1603 the German Mathematician and Astronomer observed the conjunction of Saturn and Jupiter within the constellation of Pisces. Kepler related his observation to the rabbinical writer Abarbanel (Abrabanel); Abarbanel was a Jewish theologian, Bible commentator and statesman of the 15th century, who had referred to the unusual importance which Jewish writers had given to this constellation. They claimed that Messiah would appear when this conjunction took place. Kepler's theories were either rejected or disregarded for many centuries until very recently, in an experiment using the Rector Schlessinger Computor in the Adler Planeratium in Chicago, time was reversed to the year A.D.6 and the night sky of Spring.



What was seen was not the conjunction of two planets but three, for Mars had moved between with its rich red light added to the golden glow of Jupiter and Saturn to produce a brilliance that would be dazzling in the Eastern Mediterranean sky. By computor calculation to the 10th digit, there can be little doubt that this was The Star of Bethlehem that led the wise men to find Christ the Lord.

In the context of Chinese astronomy, this discovery is of great significance. Saturn is known as the "Earth Star" (土星). Christ's coming was to become incarnate in an earthly body. *"Wherefore, when He cometh into the world, He saith, sacrifice and offering Thou wouldest not, but a body Thou hast prepared me"* (Hebrews 10:5).

The Chinese call Jupiter the "Tree Star" (木星); and the character used to write this is of a Cross (十) with a Man (人) on it. The coming of Messiah was the coming of the Son of God who came to suffer on the Cross for man's sins. *"Who, his own self bore our sins in his own body on the tree"* (木) (1 Peter 2:24).

Mars is named the "Fire Star"(火星 and even though a space vehicle has landed on its surface and analysed its soil, it still remains a mystery. The mystery is that while there are all the elements to sustain life, no life exists. *"Our God is a consuming fire"* (Deuteronomy 4:24; Hebrews 12:29 etc.).

This unique astronomical phenomenon perfectly depicts the Gospel story to Chinese people. God, who is a consuming fire is also love; His love for Adam's sinful race brought Him to be incarnate at Bethlehem; His incarnation was consummated on the cross by which He became our Saviour, Christ the Lord.

As it will be in the last days (Joel 2:30; Luke 21:25), so it was on that night when the sages from the East (probably Persia) arrived in Jerusalem asking: *"Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him"* (Matthew 2:2). Jesus said: *"Many shall come from the east . . . and shall sit down . . . in the kingdom of heaven . . ."* (Matthew 8:11).