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The

Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

Vol. XL. No. 25

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JUNE 20th, 1959



(Photo by

Crewkerne Studios)

"SUNSHINE CORNER" CAMPAIGN AT MERRIOTT

Well over half the children in the village attended this campaign conducted by Alan Caple.

STUDIES IN 1 PETER

By C. J. WATKINS (*Minister of Elim Church, Bolton*)

6. Chapter 1 : 17-25

AT the close of our last study we observed that we have been called to walk and live daily in obedience to God. It is obedience which becomes for us a key which unlocks the door and opens the way for us into a full life of blessed service for our Lord. Our life is to be marked because of our reverence for God and our holiness before God. May we remind ourselves of the scripture which declares: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). The reason for our living a holy life is not simply for our own benefit. We are to be holy because God is holy, and we are to live in godly reverence because of the fact of redemption. This redemption is what we are to study in our present lesson. Take particular notice of verses 18 and 19: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ . . ."

1. HERE IS SET FORTH A GREAT DELIVERANCE

The key word, of course, is the word "redeemed." The simple, straightforward meaning is to release on payment of the ransom price. Here it is not money, but "the precious blood of Christ," who came to give His life a ransom for many (Matthew 20:28; Mark 10:45; 1 Timothy 2:6). Peter was probably thinking of Israel's deliverance from the bondage of Egypt. He thought of the lamb without spot or blemish. The reference to silver and gold may be an allusion to the manumission of slaves. A slave could save the money he earned with a view to buying his freedom. Some of those people to whom Peter addressed his letter probably hoped to do so one day. But they were reminded that they would never be able to purchase their freedom from sin and its dominion. Nothing less than the blood of Christ could ever be sufficient for that. Here is a further thought for you also. Redemption embraces the thought of being bought in the slave-market, brought out of the slave-market, then being set free to serve the Lord with all our hearts. We may say with the hymn-writer,

"I love, I love my Master, I will not go out free!
For He is my Redeemer; He paid the price for me.
I would not leave His service, it is so sweet and blest;
And in the weariest moments He gives the truest rest."

2. HERE IS PORTRAYED AN ETERNAL PLAN (v. 20)

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." It is difficult for us to grasp the full meaning of this verse. Here eternity and time are linked together in order to make salvation very personal to each and every individual who as verse 21 declares, "by Him [that is Jesus Christ] do believe in God." Before the dawn of human history as we know it, redemption was in the mind of God. Bound by our earthly limitations, it is hard for us to understand this. We cannot step out of time into the realm of eternity, but we can step out into the sphere of faith and believe the written Word of God. Just turn to Romans 8:28-30. There you will get another glimpse of God's eternal purposes. God in His foreknowledge predetermined that we should become like our Lord Jesus Christ. Then, stepping into the arena of time, He called us by His grace and through faith we were justified, and He will yet, as we step back into the sphere of eternity, glorify us. But the crux of the matter in 1 Peter 1:20 is this: Christ was manifested for our sakes, "manifest in these last times for you." These words focus the whole Divine counsel of redemption upon the individual, upon you and me today. The Gospel is essentially personal. I trust that you are enjoying the experience of the grace of God in that Christ is your own personal Saviour.

3. HERE ALSO IS DESCRIBED A MIGHTY RESURRECTION (v. 21)

"Who by him do believe in God, that raised Him up from the dead, and gave him glory; that your faith and hope might be in God." The touchstone of our experience is the empty tomb. Our condition is

hopeless if Christ did not rise from the dead. Paul the apostle declares that if Christ is not risen from the dead preaching is vain, faith is vain, and men are still in their sins. Those also who have fallen asleep in Christ have perished, like the beast of the field. But the apostle affirms that such a state of affairs does not exist, for he wrote: "But now is Christ risen from the dead, and become the first-fruits of them that slept" (1 Corinthians 15:20). God by His tremendous power has raised Christ from the dead. Your Bible margin will give you an abundance of references to the act of God in raising Christ from the dead. God has given Him glory too. The risen Lord is also the ascended Lord. "Where-

fore God also hath highly exalted him, and given him a name which is above every name" (Philippians 2:9). Our Lord Jesus Christ is now at the right hand of God in the heavenly place, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Ephesians 1:21). The reason for the setting forth of all this in the Scripture is plain from 1 Peter 1:21: "that your faith and hope might be in God." Our faith today and always must be in God's ability to bring to pass His purposes, and our hope must be that God through Christ has a glorious future for every child of God.

MEMBERS ONE OF ANOTHER

By W. Brambley

IT was said of the first General Booth that whenever he arrived at the terminus of a railway journey he would always speak to the engine driver, give him half a crown and thank him for a safe journey. It must be realised that the engine driver had only a part, and that not a very large one, in the completion of the journey.

I was once waiting for a train in the west of England, at a very quiet and lonely place, and I watched a man pacing along between the rails with a long-handled hammer over his shoulder. He kept his eyes down, and turned his head from side to side. Occasionally he would stop, swing down his hammer and tighten a wooden block that had worked loose in the "chair" that held the rail. There was nobody watching, not a soul in sight either way, as this man proceeded with his inspection of the rails.

Unseen, unknown, a small part to play, apparently insignificant, and the man who was thanked and who received his tip at the end of the line probably himself did not think that he was working with somebody 200 miles away. One was in public, and looked at, the other unseen, lonely; yet both had a part in the journey. I am quite sure nobody ever thanked the man far away who just drove in the wooden blocks.

I considered what a lot of people were concerned with that train arriving safely at Paddington—plate-layers, gangers, signalmen, porters, station staff, engineers.

The fact is that we are all dependent upon one another. What is the case with you? Do you think you have not a very important part in your business, in your church? But maybe you do not realise that

others cannot get on without you. Nobody would ever get to the terminus if everyone wanted to drive the engine! In life there is a place and a part for everybody. We all have our part. We are all given to be cogs in the wheel according to our ability and willingness to serve.

I remember when I first started in business as a boy it was my job to keep oil stoves well tended in the chief office. I was very thrilled to be able to do my part in running the business, although my name was never mentioned in the running of the concern, and certainly I was never thanked. I do remember that more than once the manager said "Nice and warm" when he arrived, but neither he nor I reckoned that we were both part of the business.

There is nothing in all this to make us feel we never want to do better, or to aspire to better things, but there is every encouragement to do what is our present job faithfully. Jesus Christ wants spiritual hammer carriers, far away from the terminus. They are just as important in His sight as the man who, after all, is only where he is because someone else has made the way for him.

If you do not get thanks, or plaudits, or even seem to be appreciated, never you mind. If you are faithful in that which is least you are doing well.

You remember the story in the Bible of the "armour-bearer." Well, he was a good armour-bearer. We are not called to be Davids, and not all have the honour of our "five loaves and two fishes" being used, but both King David and the boy who gave his dinner to our Lord have everlasting record!

What counts then is being faithful in doing what is our present job. A great deal depends upon *you*.

EDITORIAL

PROPHECY AND THE SECOND ADVENT

THERE seems to be a dearth of preaching the blessed truth of the near return of the Lord Jesus Christ. Preoccupation with the details of prophetic interpretation may produce little profit to the believer, and may in the past have filled the vision of some to the exclusion of the Church's main task of winning souls. There is, however, a growing agreement on the main facts concerning that great event to which all creation moves—the final act in this world's sordid, sin-clouded history. The proclamation of this truth will be a vital factor in producing holiness of life and leading sinners to the Saviour.



I SHALL RETURN !

Christ will keep His promise—and the signs of the times indicate that His second coming will be very soon.

IN the dark days of 1942, as the Japanese forces tightened their grip on the Philippine Islands, General Douglas MacArthur had to leave; but before he departed he gave his Filipino friends a promise. He said "I shall return." And he kept his word. After directing the victorious sweep of the American forces as they fought back across the Pacific, he returned in person. It was a dramatic moment when the general waded ashore at Manila and announced, "I have returned."

One of the most precious statements in the entire Bible is the promise Christ made to His disciples: "I will come again." We are still waiting for His return, but the "signs of the times" lead us to believe His second coming will be very soon. Let us notice four points concerning this great event.

1. The Promise of His Return

When Jesus was ascending back to heaven, the apostles watched Him go up; and as He disappeared from their sight they heard the angels say: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). This reminded the apostles of His promise to "come again." It assured them that He would return in a cloud, just as He had ascended in a cloud, and that He would come in a bodily form—"this same Jesus."

2. The Pattern of His Return

The New Testament is full of references to the second coming of Christ. It teaches that He will come secretly and take away all the born-again Christians who are ready to go into heaven with Him; and that soon afterwards He will make a great public appearance when "every eye shall see Him." The pattern of His second coming is given very clearly in 1 Thessalonians 4:16-18. The Christians (not the sinners) will meet Him "in the air," before His feet ever touch the earth.

3. The Power of His Return

Our Lord's coming will produce a twofold effect. It will mean rapture or resurrection for the righteous. Sorrow, crying, pain, disfigurement and death shall be known no more by them. But it will mean terror for all who do not love Him. The Bible says that Christ is going to make war against His enemies and become ruler over all the world.

4. Preparing for His Return

Jesus said, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40). There will be no advance warning to give anyone time to get ready. Those who are wise will get ready now, without delay, by turning away from all sin in heart-felt repentance and by trusting in Christ as their personal Saviour. The Bible says, "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). Call upon Him this very hour. There is power in the precious blood that Jesus shed on the Cross to cleanse your heart from all sin. Ask God to give you a clean heart and a new life, so that you can rise to meet Christ when He comes and not be left upon the earth to suffer with the ungodly.

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THE ELIM EVANGEL

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THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Protestant centennial in Japan

The Assemblies of God will observe the Protestant centennial in Japan this year by extending its contact with Tokyo Radio Station JOOR.

The 50,000-watt station reaches approximately 25,000,000 persons, or more than one-fourth of the Japanese population. The Assemblies of God broadcast is one of the largest evangelical outlets in the Far East. Known as "Words of Grace," the programme is presented each Sunday afternoon from 3.40 until 3.55, and includes singing and ministry in Japanese. In addition to the broadcast, the staff of "Words of Grace" publishes a magazine and offers correspondence courses in Bible studies. Approximately 1,000 Japanese are enrolled in courses.

The Rev. Noel Perkin, director of Foreign Missions, has indicated that the broadcast area is one of the most fruitful ways to reach Japan, where less than one per cent of the population professes any type of Christianity.

* * *

"Christian amendment" resolution

A resolution proposing that the constitution of the United States be amended to recognise "the authority and law of Jesus Christ, Saviour and Ruler of nations" has been introduced in Congress by Rep. Eugene Siler.

The so-called "Christian amendment" has been introduced by various sponsors in both House and Senate in the last three Congresses, but the only action it has received was a public hearing called by Sen. William Langer as chairman of the Senate Judiciary Committee in 1954. At that time it was opposed by many religious groups on the ground that it would violate separation of Church and State.

The amendment as now proposed would provide that "This nation devoutly recognises the authority and law of Jesus Christ, Saviour and Ruler of nations, through whom are bestowed the blessings of Almighty God."

The resolution was referred to the House Judiciary Committee. To be incorporated into the constitution, such an amendment would have to be approved by a two-thirds vote of each House of Congress and ratified by thirty-seven of the forty-nine states.

Well, that's a step in the right direction, but to acknowledge Christ as Ruler would mean amending many of the laws of the United States or of any other country. One thing is certain: the day is coming when Christ will be acknowledged as Ruler of the U.S.A. and of every other land, but that will be when the decree goes out from Jerusalem and not from any existing seat of government.

* * *

Church chimes signal prayers for persecuted

Protestant authorities of Coburg in Germany, near the Soviet Zone border, have

ordered that the big chime of the city's main worship centre—St. Moritz church—be rung every evening for ten minutes to admonish believers to pray for their afflicted brothers and sisters in East Germany and those who are being persecuted because of their faith.

This must have a tremendous effect on the believers in Coburg. The very remembrance that other believers are suffering because of their faith brings a sense of the nearness of God. Truly a worthy plan.

* * *

Garbed nuns in schools

Roman Catholic nuns would be prohibited from wearing their religious garb while teaching in Ohio's public schools under a bill introduced in the state legislature. Its introduction followed an opinion by former state attorney General William Saxbe that wearing a distinctive religious habit by teachers in public schools does not amount to a teaching of religious doctrine which the law forbids. This decision had been protested by Protestant church groups and the Ohio Civil Liberties Union.

When will the authorities give up this insistent practice of giving privileges to Roman Catholics which are not afforded to Protestants. We hope the law is passed by the State of Ohio; it might inspire others to follow the example.

* * *

Youth for Christ advances

Delegates from eight countries assembled in Madras, India, last month for the tenth world congress sponsored by Youth for Christ International. Some 2,300 delegates were present, including youth from Formosa, the Philippines, Lebanon, Great Britain, Japan, Singapore and the United States, as well as India.

While Satan is busy with his attempts to blind people to the glory of Christ, it is thrilling to read of 2,300 delegates, most of them youth, from places spread over the globe, uniting to plan for the evangelising of youth by the Word of God.

* * *

Sudan closes its doors

The African Inland Mission has been ordered to end all its medical missionary work in the Sudan. The Sudanese government has said that all medical missionaries must abandon their work by January, 1959.

Doors closing here in Africa warn us of the danger of delay in our programme of reaching the lost in areas still open to our missionaries. Africa is rising in an upsurge of nationalism. Those who have studied this matter have foreseen for a long time the trend of the present times.

* * *

Six per cent in Korea

More than 6,554,000 of the 25,000,000 South Koreans belong to some religion

or sect, the Korean Ministry of Education announced at Seoul recently. Buddhism has the most followers—3,856,000. Christianity is next with 1,440,000, of whom 242,000 are Roman Catholics. Protestant Christians are divided into fifteen denominations.

This makes Christians a little under six per cent of the total population of South Korea, of whom about sixteen per cent are Roman Catholics and eighty per cent Protestants. It is rare to see such a pre-dominance of Protestants in the Christian community, but it is rather refreshing to note this for a change.

* * *

Blind, but blessed

In the autobiography of Fanny J. Crosby, who has given the world some 7,000 hymns, it is recorded, in the following words, how blindness overtook her as a child, and how she bravely overcame the burden this entailed upon her life. "When I was six weeks of age a slight cold caused an inflammation of the eyes, which appeared to demand the attention of the family physician, but he not being at home, a stranger was called. He recommended the use of hot poultices, which ultimately destroyed the sense of sight. When this sad misfortune became known throughout our neighbourhood the unfortunate man thought it best to leave; and we never heard of him again. But I have not for a moment, in more than eighty-five years, felt a spark of resentment against him, for I have always believed from my youth up that the good Lord, in His infinite mercy, by this means consecrated me to the work that I am still permitted to do. When I remember His mercy and lovingkindness; when I have been blessed above the common lot of mortals; and when happiness has touched the deep places of my soul—how can I repine?"

When she was about eight or nine years old, and after it had been learned that all hope that she might see was taken away, she composed the following lines:

"Oh, what a happy soul I am!

Although I cannot see,

I am resolved that in this world

Contented I will be.

How many blessings I enjoy

That other people don't!

To weep and sigh because I'm blind

I cannot, and I won't."

* * *

Protestant chapel in the Sahara

Ouargla, frequently referred to as the future "petroleum capital of the Sahara," is to have a Protestant chapel. Situated in the centre of the growing town, the church will be erected under the auspices of the French Reformed Church through its military chaplaincy, which also serves the expanding population in the Sahara desert. Money for the new project is being raised.

A young chaplain is already working in a military hut on the building site and travels from his base to serve a large surrounding area.

* * *

Israel returns to sabbatical year

For the first time since the first century A.D. numbers of Jews in Israel are observing the sabbatical year of the Old Testament. It is reported that at least fifteen villages are leaving their land idle, according to the biblical command, during the twelve months of the Jewish year 5719, which began on September 15, 1958.

As they come back more and more to the Word of God, so their eyes will open more and more to the expected appearance of their Messiah—our Lord Jesus.

CHURCH NEWS FLASH

SALISBURY ANNIVERSARY

Sunday was the anniversary of the Sunday school of the Salisbury Elim Church, and the special speaker was "Uncle Arthur" Campbell, of London, children's evangelist.

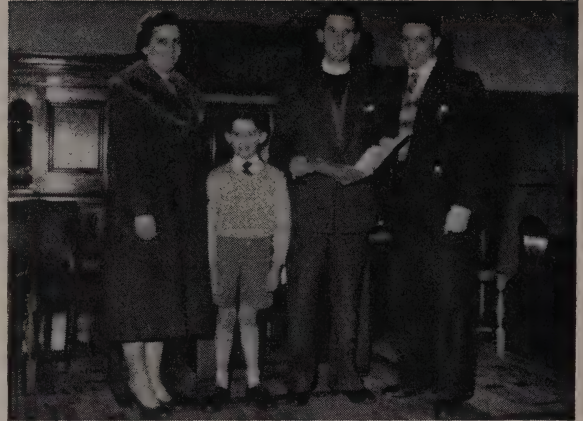
"Uncle Arthur" distributed certificates to twenty-seven children who had passed the Elim scripture examination. Books were also presented to Dawn Coles and Jean Sainsbury for gaining full marks in the examination. A short address by "Uncle Arthur" followed.

In the evening a special action demonstration, "The Gospel Lighthouse," was presented by the senior scholars and teachers. This took the form of the building of an eight-foot-high lighthouse, complete with model life-boat and illuminations. Each section was inscribed with attributes of the Christian faith. An appropriate solo, "Will your anchor hold in the storms of life?" was sung by Mrs. N. Coles. The guest speaker took the text "Let your light so shine."

Salisbury Times.



Gospel lighthouse demonstration at Salisbury.
(Photo by T. Wakeman)



Presentation by Church Secretary Mr. A. T. Pardoe to Pastor and Mrs. Cowdery and Paul.

BLACKHEATH

To mark the completion of seven years' ministry, the presentation was made to Pastor and Mrs. L. P. Cowdery of a bedside cabinet, together with a cheque and a folder containing the names of members and friends as a token of appreciation and affection. May God continue to bless their ministry.

CLACTON-ON-SEA WHITSUN CONVENTION

"It is wonderful; it is marvellous." On Whit-Monday these words were repeated by many of the 400 people who were packed into the Brotherhood Hall, Clacton. Everyone was hungry for God's precious food which was served to us by God's servants, Pastor J. Lancaster (Elim), of Eastbourne, and Pastor G. M. Swift (A.O.G.), of Norwich. Items of song were given by members from the Norwich church in solos, duets and quartets. It was grand to have fellowship with God's children from Essex, Suffolk and Norwich. The power of the Holy Spirit was felt throughout each meeting, and it was wonderful to see joy expressed on so many faces.

The large congregations were led in singing pentecostal choruses prior to the commencement of each meeting by Pastor Frost, who convened the meetings.

C. G. ARMSTRONG.



Women's Column

By Gladys Gorton

"THAT'S THE FLOWERS"

"Did you have a holiday last year?"

"Yes, the first for ten years," came the reply.

"What will you do this year for your holiday?"

"We will be spending the time painting and decorating my mother's and father's home," K—— said.

"It won't be much of a holiday," sighed his wife.

"That's the flowers," K—— said, looking at me.

"The flowers?" I queried.

"I don't believe in giving flowers at a funeral when folk die. I believe in giving them now. I do as much as I can now for my parents while they are living. The last time I was there I painted the outside of the house. They tried to thank me, but I explained, 'That's the flowers,'" he explained to me. Turning to his wife, he said, "Dear, you needn't come. I'll go by myself. You can stay with the children."

"I'm coming with you. I want to be with you," she said firmly. "Besides, the children will be too much for me to manage on my own, and I want you to continue doing these deeds for your parents. You did so much for my mother when she was alive. It's the least I can do to come with you and help you."

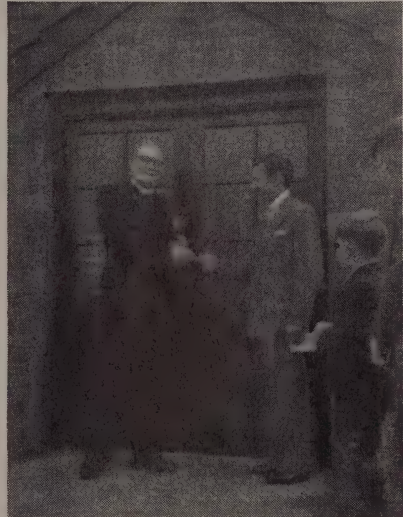
What a singular way to express love and respect to one's parents. Rare flowers plucked from the garden of unselfishness. Such flowers are not wild or easily grown but are sown, watered, nurtured and cultivated to a superb graciousness which when gathered into a bouquet delight the eye of the recipient. There is the red rose of love, the lily of compassion, the pansy of cheerfulness and happiness, the violet of sweetness, the sweet pea of

pleasure, and the carnation of comfort—all elegant yet so essential to a needy heart.

For a short time, some years ago, I lived on my own in one room in a large industrial town. I longed for some flowers. A parcel was delivered to me by the postman containing exquisite sweet peas of many colours. Someone had been thoughtful of my situation in this place (I hope she reads this, as I hear that she is now in her eighties).

Give the flower of thoughtfulness here and there instead of the weed of thoughtlessness. Present the flower of consideration to others instead of the bare root of carelessness.

"You will find as you look back upon your life that the moments that stand out above everything else are the moments when you have done those things in a spirit of love."—HENRY DRUMMOND.



Opening of new Elim church in Brecon.
Report was published in May 23rd issue.

IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

WEDNESDAY, JUNE 24th, 1959, at 10.15 p.m.

(Short wave : 20.2, 26.1 and 32.3 metres)

Speaker : J. J. Morgan (Birmingham)

Music and song by

Elsie Annetts with the Berkeley Brass Ensemble

London Crusader Choir

Ronald F. Cooper (organ)

Programme produced and announced by

DOUGLAS B. GRAY (Director of Music)

Your gifts towards the Elim radio transmissions will be gratefully received. Write us today and continue to pray for this world-wide missionary radio project. Write to the Elim Radio and Music Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

Next week :

SPECIAL CONFERENCE NUMBER

Order your copy now

The Pentecos

By R. B. Chapman (M)

I THINK we are forced to recognise that the Pentecostal Church today is barely a faint glimmer when compared with the radiant and shining glory portrayed by that first virile and aggressive Pentecostal Church whose history, in its early stages, is penned for us in the Acts of the Apostles.

In the *World Christian Digest* (January 1959) we can read such a statement as: "By far the most spectacular growth of the Christian Church today is found not among the old-established churches, but among those usually termed 'Pentecostal.'" Such a declaration thrills our hearts, and we delight to learn that in our day, after about half a century of rebirth, the Pentecostal Church universal is beginning to be accepted as a power for God in the world worthy of being recognised and reckoned with. We are moved to learn, for example, that of the Protestants in Chile fifty per cent are Pentecostal, which means that they number some six people out of every 100 of the population, but, if we are intrinsically honest, we must admit that even this is not brilliant when we think of the early Church. Within twenty years of the death of the Lord Jesus we find that the impious stooges of the bitter, unbelieving Jews had to declare of the Christians "these . . . have turned the world upside down" (Acts 17:6). What a testimonial from the lips of unbelievers to the success of the early Church. Paul, some six or eight years later, was writing to the church at Rome and stated: "Your faith is spoken of throughout the whole world" (Romans 1:8). About a century after the crucifixion, Justin could write: "There is not one single race of men, whether barbarians or Greeks, whatever they may be called, nomads or vagrants, or herdsmen living in tents, among whom prayers and giving of thanks are not offered through the name of the crucified Jesus." In those early years the story of Jesus, entrusted to the care of the first Pente-

¶ This message was given by Pastor R. B. Chapman to deal with the following subject: "The position of the Apostles. Are we maintaining or fulfilling

costal Church, blazed like a prairie fire across the waste lands of heathenism, and though the fires were fuelled by the blood of persecution nothing was able to arrest or restrict their progress. We may rejoice at what is being achieved today, but we must, if really truthful, admit that it is a mere dim shadow compared with that erstwhile splendour and blazing triumph.

If, however, I am rightly to interpret the question I am asked to deal with, I believe the subject is not meant to relate to Pentecostalism throughout the world but to the position as it primarily relates to us

HERE AT HOME IN BRITAIN

"Are we maintaining or fulfilling the vision we had in the early days of the Movement?"

I would answer this question unhesitatingly and without qualification in the negative. Without fear of contradiction I would say that the Pentecostal Church in this country is *not* fulfilling and has not, in the vaguest way, fulfilled God's purpose and intention in this land. However much we may exaggerate, however highly opinionated we may be of our achievements, however desirous we may be of loyally protecting and upholding our movements, we cannot be honest men if we say we have really attained or really accomplished a fraction of what God would have wished. Our impact upon the country, and even upon our personal localities, generally speaking, is virtually *negligible*. We can speak of Assemblies of God, or Elim, or Apostolic, or even use the all-inclusive word "Pentecostal," and

al Movement

Elim Church, Sheffield)

cently at a B.P.F. Fraternal when he was asked
entecostal Church today in relation to the Acts
n we had in the early days of the movement?"

the majority of the populace will not have a clue to what we are talking about. My daughter recently, due to our change of pastorate, went to a fresh grammar school, where she made contact with a Methodist minister's daughter and they talked over church matters. Later the girl went home and told her father that a new girl had come to the school who belonged to an unknown sect called the "Contepestals"—evidently we are not too well known, even in religious circles. Our attainments by no means compare with the works of the Covenanters or the Methodists (almost every one-street village has its little chapel) or the Salvation Army, or even, statistically, with the like of Jehovah's Witnesses. You may feel that such a statement as this sounds like

DEPRESSING DEFEATISM

and that I am not blowing loudly enough the silver trumpet of the glories of Pentecostalism and its cherished superiority, but may I assure you, brethren, that I am trying to be truthful and not wishful, factual and not fanatical, positive and not plausible, real and not romancing.

The early vision was that this land should be turned back to God by the pure preaching of His Word, accompanied by the signs and wonders associated with the early days of the original Pentecostal Church of the Acts of the Apostles. Instead of that vision being fulfilled we find the Pentecostal Church in this country today with a few—lamentably few—churches of really considerable size, initiative and

aggression; a number of moderate churches of respectable size, comfort and capability; and finally all too many meagre little groups that are almost an indictment upon our witness sometimes, declaring all too loudly to the unbiased onlooker that Pentecost does not have all the answers to all the problems because it clearly has not attained a great deal in so many of these cases. Often these limited, unprogressive, little companies are no stronger now than they were years ago, and sometimes, alas, they are weaker.

Generally speaking

THE VISION HAS NOT BEEN FULFILLED

It is easy to put forward apologies and say, "Well, it is because of the stand we take. We could be much bigger if we did not set our high standard of separation from the world—that keeps people out!" Surely, brethren, our standard of separation in Pentecost today is *far below* that of the early Church. "Worldliness" was certainly more "anathema" to them than it is to us, and yet it did not keep the people out in those far-away days. Rather it assured God's deeper presence and blessing (2 Corinthians 6:16-18).

Others say, "We would be larger if we did not hold so tenaciously and adamantly to the Pentecostal truths and operations—they prevent the people from coming in." Surely Pentecostal truth and manifestation did not impoverish the early Church; it was the means used to establish it (Mark 16:20).

Certainly our *dedication*, if rightly applied, and our *doctrine*, if rightly operated, should intensify the power of God in our midst, and add to us *daily* such as are being saved, and enable us to increase in favour with all people (Acts 2:47).

To be continued. The final part of this challenging article will appear in a later issue.

“The barrier between!”

By Hugh Sawyer

AT their appointed time six men crossed the valley of death into the land of no return. Three went one way, three went the other. The impregnable barrier between heaven and hell was set between, and neither side would ever meet again!

Let us meditate upon the unfolding drama of these souls as they portray the experiences which we all must undergo when we pass beyond mortal ken. One was the rich and gluttonous Dives, rolling in the lap of luxury and enjoying life to the full. Judged by worldly standards he certainly had a selfish nature, but he could not be considered a wicked man. We know that he had nothing in common with the beggar Lazarus, who sat begging outside his house every day and whose only companions seemed to be the scavenging dogs which presumably licked the sores disfiguring his festering body. Despite his miserable plight this man knew God, but the self-satisfied Dives did not.

One day the beggar died and the angels carried him in triumph to Abraham's bosom, or in modern parlance he was transported to the joys unspeakable and full of glory in paradise. In due course Dives died, was buried and immediately sank into the eternal horrors of hell. Luke 16:23 recalls his awful doom: "And in hell he lift up his eyes, being in torments."

In vain did his despairing cries echo across the great divide to the powerless Abraham for succour. "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame!" He did not realise that only God could have mercy on him but it was too late!

Two men went into the temple to pray. One was a Pharisee, arrogant, proud and stiff-necked, one who was well conversant with the law, a man of honest repute, a respectable citizen and a credit to the community. At heart he was a self-opinionated man, boasting of his clean habits, his generous giving of tithes and undergoing fasting as demanded by his religion. "God, I thank Thee that I am not as other men are," he prayed, "or even as this publican."

The publican stood some distance away, a man despised by his fellow Jews on account of his calling and his association with the Roman overlords, a

man whose knavish practices, in common with his confrères, placed him beyond the borders of respectability. Unlike the puffed-up Pharisee, of whom Jesus said that he prayed with himself, the publican would not deign to lift his eyes towards heaven, but, smiting his breast, cried in agonising prayer, "God be merciful to me a sinner." Almighty God heard that stricken man!

"This man went down to his house justified rather than the other" said Jesus; "for every man that exalteth himself shall be abased, and he that humbleth himself shall be exalted." The publican's humility carried him to heaven; the Pharisee's self-righteousness dragged him down to hell!

There was once a rich young man who came running and knelt at the feet of Jesus. "Good Master," he panted, "what good thing shall I do that I may have eternal life?" Our Lord told him to keep the commandments. "From my youth have I observed them," replied the young man eagerly. "What lack I yet?" Jesus looked at him and loved him! "If thou wilt be perfect," He said; "go and sell all that thou hast, and give it to the poor, and thou shalt have treasure in heaven; and come, and follow Me."

The young man blanched and turned away sorrowing, because he was very rich. He went to an unknown grave, leaving his vast wealth behind him.

Three men were gasping out their lives upon crucifixion crosses. Two were dying for their misdeeds; the other was innocent, dying for yours and mine! One malefactor, recognising who Jesus really was, gasped, "Lord, remember me when Thou comest into Thy kingdom." "Today shalt thou be with Me in paradise!" promised Jesus, and that dying thief's last gasping breath became his first cry of delight as, opening his spiritual eyes, he beheld the glories of paradise!

Various types of personalities have just passed before us. Can we spot ourselves among them? This is a sinful world desperately in need of salvation. Salvation can be ours individually. The shed blood of Jesus Christ will cleanse us from all sin if we truly repent and cry, "Lord be merciful to me, a sinner!" Jesus is waiting; your pardon already wrapped and sealed. Won't you stretch forth your hand and accept it?

From my Diary



By T. H. Stevenson

WHEN on a preaching visit to the Elim Church at Hastings I heard several testimonies, including that of an elderly man who said that "Christ in the heart is the best thing out." Such an unintentional phrase seems strange and contradictory, but to those who know Christ as personal Saviour the words are very apt. To have "this treasure in earthen vessels" dwarfs all other values and experiences the world affords.

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The testimony related above refers to a man almost ninety years of age, and converted when a young lad. He certainly was neither doting nor dithering. His physical and mental alertness surprised all. He was young at heart. "You are just as old as you feel" is a common expression, and not without basis, but I have seen it more accurately expressed: "Youth is not a time of life, it's a state of mind. Man is as young as his faith and as old as his doubts."

☆ ☆ ☆

Even we males have an idea of the multiplicity of women's magazines, which seem to have a large sale; and of course even the EVANGEL has its Women's Column. The ladies' tastes are well catered for. Just inside the cover of one such weekly, two leading features are printed beside each other, and, in their own way, each for the heavenly minded. First you read Petulengro's "Your fate in the stars," followed by Patience Strong's "A prayer for today." You look at the stars and then look to God. Under my birthday date and sign the stars held out such a bleak prospect that the prayer seemed desirable and necessary. But seriously, it is not amusing to think how largely the British press caters for, and encourages, this star-gazing.

Mention of the stars reminds me of a recent solar explosion, the largest disturbance on the sun recorded by man. In America it caused havoc with radio, television and long-distance telephones, and was 100,000 miles long and 50,000 miles wide. As signs of the times, God's word foretells of happenings among the heavenly bodies, but I do not feel so awed by news of occasional disturbances in the realms of nature. It is the daily miracle of order and preservation throughout God's universe that moves me, remembering Him who is every moment "upholding all things by the word of His power."

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I may as well complete this reference to the stars and sun by mention of the lightning flash! Awakened by the thunder roar, I lay watching the seemingly incessant lightning flashes, and meditated on the coming of the Lord. What brilliance when the Lord is made manifest to His people! But it was the incredible swiftness of the lightning that engrossed my attention. Patiently has the Church awaited the promised return of Christ, and many centuries have passed away, yet the event is still in the future. And after centuries of watching, waiting and working, the sudden event will happen "as the lightning"; "in a moment, in the twinkling of an eye." The event is certain; it is only the time of it that is uncertain.

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When the tabernacle was to be built, the Israelites "brought bracelets, and earrings, and rings," etc. For our new local Elim Church one sister gave me a gold and diamond ring to sell. I visited London's Hatton Garden for this purpose, and after consulting eight different merchants I returned to the first one I had approached, as his offer was the highest. They were all Jews, and I am a Scotsman! Much gold and jewellery may lie unused that might be given even without sacrifice for some worthy object of the Lord's work, and if your joy equals that of the sister I know, you would think it worth while.

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Julia Ward Howe, the authoress and humanitarian, asked a distinguished politician to interest himself in a person who needed help. The politician replied, "Julia, I've become so busy that I can no longer concern myself with individuals." "That's quite remarkable," answered Miss Howe. "Even God hasn't reached that stage yet." God's love for the individual is summed up in Paul's great word "the Son of God who loved me, and gave Himself for me."



BULL VERSUS PYTHON!

By Elim Missionary Dorothy E. Bull

EARLY one morning when I opened the chicken house six hens immediately flew up to my face. I looked to see what caused such unusual behaviour, and there near my feet was a large python eyeing me. Bulges in the snake's body showed it had fed well, nearby was a dead chicken, and ready for the next feast perhaps! I propped the door open with a long pole and prodded the remaining fowls out with another pole. The duck refused to risk the flight over the python, as its tongue was now flashing out angrily, so I was forced to close the door on them both. I hurried for the gun, calling for the mission boy at the same time. He arrived, sleepily rubbing his eyes, but he awakened abruptly when I again opened the door and he saw my "capture."

I took a somewhat nervous aim at the snake's head (it was beginning to sway ominously) and my bullet landed beyond the head (as I was to discover), but immediately next to the main artery, injuring but not killing the snake. It reared its head, stabbing the air viciously with its long tongue, and began to uncoil as it moved towards me, fixing its large eyes balefully on me. It took three shots to kill it (I could have done with something bigger than a 2.2 rifle for this occasion). The snake's muscle power was so great that its body writhed for nearly an hour after its death, but this forward movement helped us as we struggled with two long poles to ease its heavy body out of the chicken house. The 14 foot 8 inch python was still "alive looking" as I measured and photographed it. None of the Africans who had come for medicine was willing to skin the snake, so after the day's work was done I did it. First of all I cut the full length through the softest under-part of the reptile. Next I separated the skin entirely round the centre of the body, making space sufficient to push a pole through. The pole was to hold the serpent in position by placing my feet astride its body while I pulled the skin with both hands. I had skinned puff adders before, but this

was a heavier task, especially after a tiring day. I pulled first to the tail and then in the opposite direction after severing the head. The snake was a female with one very large artery right down the centre of the body. Numerous vertebrae and ribs terminated at a head that was as big as a man's fist. I felt some satisfaction that the dead snake was a female, for a potential source of further supply was cut off.

With the help of the boy I dragged the white carcass through the darkening bush. The ground was too hard and stony to dig a grave, so we hoped the hyenas would not delay too long in removing it. The dead fowls we tossed as far away as we could, and I hoped the leopard that kept attacking our chickens would feed on them instead, but next day my hopes were dashed; the leopard killed another.

There is much to learn from these encounters. Busy with a seriously ill baby, I had not closed the chicken house until it was pitch dark, so I did not see the formidable form of the python lying quietly near the fowls—and, incidentally, even nearer to my feet! There was no warning of the terror to face my chickens that night, so I closed them in with a power greater than their own, as unsuspecting as any unsaved person may be of the future lost eternity with Satan. Had I been able to see, I would have done something about it. We have many opportunities of warning others of the danger of a lost eternity, we *can* see the need. Their peril is greater and more lasting than that facing the fowls; we *must* witness to the unsaved. The chickens were fearful and had to be persuaded to leave the monster. I could not go in and lift them out, it was up to them, but I did what I could with the pole to help them. We have God's word at our disposal to assist the unsaved, and a "sword" is more effective than a pole. We Christians also have the continuous, fervent, effectual prayer that avails and assists our own weakness.

I did not expect missionary life to be easy, and at

times it is harder than I had contemplated, also daily one is exhausted serving others who often do much to increase difficulties, but at the end of the path there is Jesus, with the rewards that await those who value them enough to persevere and remain faithful.

As I write it is with a knowledge that three

African houses near here have been broken into and force used by the thieves upon the occupants. My home could be the next, but I am trusting Jesus. Pray for your missionaries and their work; you do not hear the half of our difficulties. But praise God also, for He is doing a vast work in our area. God bless and use each one of you.



Calling Boys and Girls

By Bernard Norris

Hello again!

STEPHANOS

Part 2. On board ship—disguised!

It was a ship full of pilgrims bound for Mecca, the sacred city of the Moslem faith, that carried Stephanos and his precious cargo.

He was disguised. He told no one that he was a Christian, or that his cargo was nothing but Bibles, and Bible portions. To have done so would have meant instant death, and he had too great a job to risk his life so soon.

As the ship carried him nearer and nearer to Arabia he began to work out a scheme for getting his books through the customs. Before he entered the country he might be asked what he was bringing in his six cases, and if they were searched . . .!

It was a bold and daring plan that Stephanos finally decided upon. He not only needed to get through the customs with his books, but he needed to win the favour of some important person who would give him permission to sell his books. If his plan worked, everything would be fine.

At last the ship sailed into port. One by one the pilgrims made their way down to the quayside and over to the customs office. When Stephanos came off the ship he went straight up to the customs officer. "These six cases contain holy books which I am taking to His Excellency the Governor of Sana'a. They must not be opened. Seal them, therefore; then call for camels, and send them off to the Governor."

Stephanos looked calm, but inside he was trembling. His heart pounded so loudly that he wondered if the man could hear it. But all was well. Stephanos had spoken with such an important air

that the officer thought he was some lordly person, and at once gave instructions for the cases to be tied, sealed and handed over to the camel drivers.

Stephanos was soon on a swift camel, travelling over the desert to Sana'a and the Governor's palace. He was in Arabia, undetected. His books were safe.

Now he had to face the Governor, and somehow persuade this Moslem to allow Stephanos to sell Bibles declaring the true faith—Christianity. It seemed almost impossible, yet he was sure God wanted him to do this.

As he travelled he planned again. He knew what he would do. It was daring, and it would be a great risk, but it seemed the only way.

Next week, "Risking death."

Cheerio for now, and God bless you.

BERNARD.

A new YOUTH BADGE

An attractive EYM metal-enamel badge (½ in. in diameter) of the Youth Movement's symbol in five colours is now available, price 2/6 each. Special discounts to churches, Sunday schools and youth branches for orders of twenty badges and over. The badge may be worn by any member of the Elim Youth Movement (ministers, Sunday school staff, youth leaders and all young people in the Elim Youth Movement). Send your orders to

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COMING EVENTS

(Please pray for these services)

BECONTREE. June 20-22. Elim Pentecostal Church, Green Lane. East London Revival Rally. Guest speaker: Frank Frost (Clacton-on-Sea). Special items. Sat. 3 and 6.30 (tea provided), Sun. 11 and 6.30, Mon. 7.30.

BRADFORD. June 20. Southend Hall, off Leeds Road. Moving film "I beheld His glory." 7.

DELANCEY, Guernsey. July 11-16. Elim Church, Delancey, St. Sampsons. Twenty-fifth anniversary services. Special speaker: L. Reeves (former minister). Supporting choirs. Convener: J. C. Mulvagh. Sat. 7.30, Sun. 11, 6.30 and 8.15, Mon. to Thurs. 7.45.

FINCHLEY. June 20, 21. Elim Church, King Street (off Church Lane), East Finchley. Church Anniversary Services. Speaker: J. Craig Kennedy. Sat. 7, Sun. 11 and 6.30.

HOVE. Elim Church, Portland Road. Church's Thirtieth Anniversary. Special meetings every Saturday and Sunday in June. Order of ministry: 1st, the President; 2nd, Elim Students; 3rd, Principal, Elim Bible College; 4th, S. Gorman.

LEYTON. June 28. Elim Church, Vicarage Road. Buses 697/699. Missionary Sunday. Mr. and Mrs. Gull (Tanganika). 11, 3 and 6.30.

MOTHERWELL. Commencing June 14. Elim Church, Airbles Road. Visit of Rev. and Mrs. T. H. Ritchie, American evangelists, for two full weeks (except Fridays), with full musical programme each night.

SCARBOROUGH. July 4. Elim Church, Murray Street, Londesborough Road. Visit of Bradford Elim Male Voice Choir. Speaker: A. D. Hathaway, B.A. 6.30.

VAZON. June 21. Elim Church, Vazon, Guernsey. Sunday School Anniversary. 10.45, 2.30 and 6. (Visitors' guide—take bus to Vazon winter terminus, our church is there.)

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.
June 21, Croydon; July 4, Clapham (Garden Rally); 5, Maidstone prison (two services); 26, Holloway prison; October 3, Kingsway Hall (Symphony of Praise).

PRESIDENT'S ENGAGEMENTS

The President, Rev. H. Burton-Haynes, will visit the following churches in the Birmingham Presbytery during June: 20, Botanical Gardens Rally; 21, Selly Oak; 22, West Bromwich; 23, Kingstanding; 24, Dudley; 25, Sparkbrook; 26, Worcester; 27, Smethwick; 28, Graham Street.

R. A. GULL'S MISSIONARY ITINERARY

June 21, 11 and 6.30, Hadleigh.

Owing to the labour dispute in the printing trade it may be impossible to continue publishing the "Elim Evangel" without a break. If therefore you do not receive your "Evangel" you will quite understand the reason, and be assured that we will recommence as soon as it is possible to do so.

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VG.4. "Silver and Gold Have I None"	VG.19. Lessons from Nature	VG.32. Noah and the Flood, Part II
VG.5. The Great Gift	VG.20. John 3: 16	VG.33. Abraham and Isaac
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Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

Bournemouth. "Beach House" for enjoyable holidays. Home comforts; interior sprung beds; happy Christian fellowship; good food; near pier; moderate terms. S.a.e. Mr. and Mrs. Sheasby, 73 Sea Road. Boscombe 33614. C.126

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 25226. C.29

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Iffracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

Isle of Wight. "Salem" Christian Guest House, for an ideal holiday in the Isle of Sunshine. Happy fellowship; excellent food. S.a.e. for brochure to: Mr. and Mrs. S. Marsh, "Salem," St. Lawrence, Ventnor. C.144

London. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

WITH CHRIST

Crowther. On May 26th, Tom Crowther, aged 56. "Safe in the arms of Jesus." Officiating minister at funeral: A. D. Hathaway.

MISCELLANEOUS

Loudspeaker equipment urgently required for open-air evangelistic work by Elim Crusaders. Please send details to J. Goddard, 34 Mincing Lane, Blackheath, Birmingham. C.148

Have you read this book?

"To walk in the Spirit and be filled with the Spirit we must continually derive our life and power from Him. Just as the tree is fed by the sap rising from the roots. Just as the flame in the eastern lamps was fed by the other end of the wick being immersed (yes, baptised if you like) in the small bath of oil in the vessel of the lamp. I like the expression of the psalmist: 'Thou anointest my head with oil; my cup runneth over' (Psalm 23:5). There is something delightful in that word 'anointest.' It is in the present tense. It is always up to date. Not 'hast anointed' or 'will anoint,' but 'anointest'—something being done now, tomorrow, the next day, every day. That should be our experience. Anointed with fresh oil for every day. All our prayer, our service, our worship, must be actuated by the Spirit. It must be all Spirit-breathed. We must seek, and receive, a fresh anointing with the Holy Spirit for every fresh service for God we undertake. The baptism of the Spirit is not the end of the Spirit-filled life; it is but the beginning, a doorway into an anointed fellowship and communion with Christ."

This is just an extract from one of the chapters in the book "**A Sound from Heaven**" by W. G. Hathaway.

If you have not read this book you should get a copy now, from the Elim Publishing Co. Ltd. at 2/6 per copy (postage 4d.).