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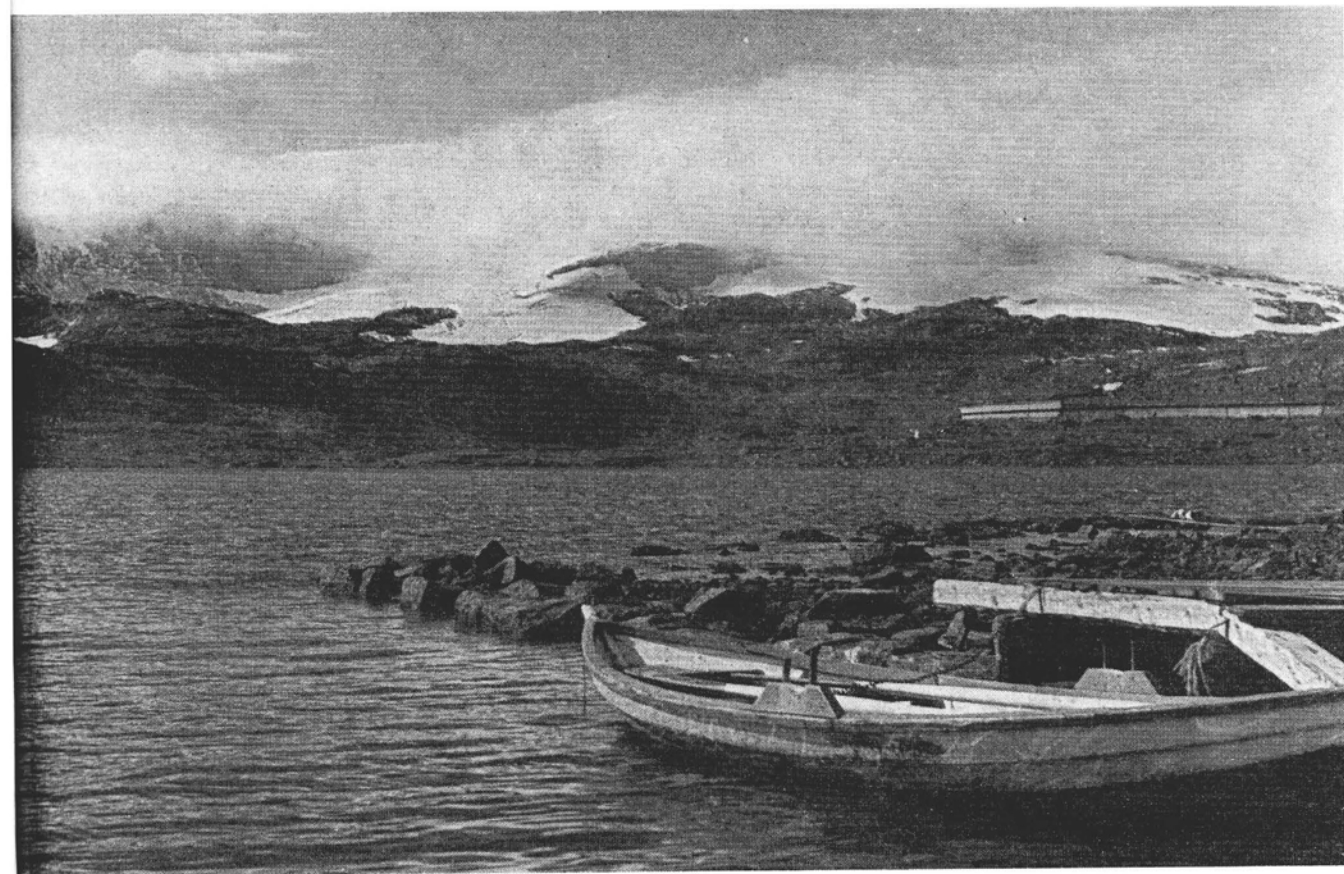
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THE ELIM EVANGEL



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A NORWEGIAN FIORD

Photo by Paul Harris

Proclaiming the Truths of Pentecost

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"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees; and they encamped there by the waters" (Exodus 15 : 27).

WHAT'S IN A NAME? A recent letter from one of our correspondents encloses a cutting from a missionary publication which states that out of some 20,000 Protestants in Portugal, the largest group is that of the "Pentecostalists," who number 5,000. We are glad to note the comparative numerical strength of our brethren in that predominantly Roman Catholic country. The issue our brother raises, however, is this: this particular magazine, in common with others, uses the term "Pentecostalist" when referring to those who claim and teach the Pentecostal experience. He asks whether they are not in fact more correct than we are, for the word "Pentecostal" is the adjectival form. "So many of our people," he says, "are absolutely and doggedly determined to employ the adjective for all purposes."

Strictly, of course, our brother is correct. "Pentecostal" is an adjective, formed from the noun "Pentecost"—which, incidentally, originally only meant fifty! However, by the process of association the word has come to refer to what occurred on that historic day of Pentecost, when the Holy Spirit was outpoured on the waiting disciples. General usage has given the word "Pentecostal" its modern significance . . . and that same usage has decreed that the adjective may also be used as a noun. One could quote many parallels in everyday speech, but one will suffice: the word "evangelical." This too is an adjective, yet now doubles for a noun. I have not heard anyone suggest that those who profess the evangelical faith should be termed "evangelicalists"! Maybe this would be too much of a mouthful! So, in our humble estimation, is the word "Pentecostalist."

There is another point: it seems to us that the use of the word "Pentecostalist" rather than "Pentecostal" may be an endeavour to classify us as a sect. This we would most heartily deprecate. There is no "Pentecostalist" denomination as such, corresponding, for example, to the Baptist or Methodist. In fact, there are sections of the Baptist denomination in some countries which are Pentecostal. Some of our Anglican friends are evangelical . . . and some are not! Some of them too are Pentecostal—yet they are not members of any separate sect. Writing recently in *The Hour*, Dr. Skevington Wood made this statement: "The very word 'Pentecostal' has tended to become the monopoly of a group, when it should be the precious heritage of the whole Church. We need to redeem and restore this vital doctrine and accord to the third person of the Trinity the same honour as is given to the Father and the Son." With this we are in most hearty agreement. Our prime concern as Pentecostals is not to build up a close sectarianism, but to see the blessed truths of Pentecost spread through every denomination.

What's in a name? Not much maybe, but in this case sufficient, we feel, to keep to the word commonly used in our ranks, both as adjective and noun—Pentecostal.

THE PNEUMATIC CHURCH

By JOHN LANCASTER

MINISTER OF ELIM CHURCH, EASTBOURNE

4. "The Spirit's Super-sense."

IN THE PREVIOUS ARTICLE I referred to the popular but, I believe, inadequate definition of Pentecost—"power for service." It was made clear, I trust, in the previous article that the pneumatic Church is indeed endued with power from high, on a scale far wider than we sometimes realise, and that the communication to the Church of the resurrection life of her risen Lord holds as yet undiscovered possibilities. All the same, I believe that the Pentecostal movement has suffered from a power-complex. We tend to talk of power for service as though the baptism in the Spirit gives us a kind of built-in power unit on which we draw when meeting the demands of Christian life and service; a spiritual booster which gives us that "plus" when we need it. Too often in this kind of thinking the initiative seems to lie with the man who has received the "baptism." He appears to draw upon the resources God has given him, using them as equipment in his spiritual warfare. Now the trouble with this kind of thinking is that it tends to overlook completely the lordship of the Spirit. It thinks of Peter on the day of Pentecost drawing upon new spiritual resources in order to find moral courage and spiritual enabling in order to preach to the multitude, and of the disciples subsequently fanning out into the world using the wonderful facilities of the Spirit in their evangelistic programme. But that is not an accurate picture of what happened. Peter and the disciples did not use the Spirit—He used them. The initiative behind their activities lay with a Divine mind and the direction of the pneumatic Church of the first century was the outcome of the lordship of the Spirit. The definition of Peter's success on the day of Pentecost is not Peter plus the Spirit but the Spirit through Peter. The distinction may not seem very important,

but I believe that it is far more important than we realise.

IT IS HIGHLY SIGNIFICANT that the emphasis of Christ's teaching about the Spirit in His Passover discourse, recorded in John, chapters 14-16, is on this aspect of the lordship of the Spirit rather than on supernatural power. Three times (John 14: 17; 15: 26; 16: 13) He is called "the Spirit of truth," and His ministry is expressed in terms of education and leadership: "He shall teach you" (14: 27); "He shall testify of Me" (15: 26); "He will guide you . . . receive of Mine, and shall shew it unto you" (16: 13, 14). Even His "best name of Comforter" used so frequently in these great chapters implies something of His lordship. Jesus declared that the Spirit would be "another Comforter," thereby indicating that the Spirit would come to take His own place among the disciples. Now the relationship of Christ to His disciples was pre-eminently one of lordship: "Ye call Me Master and Lord: and ye say well; for so I am" (John 13: 13). They looked to Him for leadership, for instruction in the things of God, for direction in the work of God. He was the source of their strength, of course, as when He breathed upon them and sent them forth to minister; He was also their great friend, who shared with them the rough and tumble of human experience and comforted them in their sorrows; but He was undoubtedly Master of their lives, Director of their spiritual education and Controller of their activities in the kingdom of God. And all this, He said, the Spirit was to be to the Church. The Archbishop of York, Dr. Donald Coggan, in his excellent little paperback *Five Makers of the New Testament*, has a thought-provoking paragraph on the meaning of the word "Comforter." Pointing out that it means "one alongside to help," he says that the work of the Spirit is not merely to dry our tears but to "stick a pin into the sluggishness of our thinking and the complacency of our living." Of His work in those early disciples Dr. Coggan goes on to say: "He took them and so shook them, so stimulated them, so made them re-

PAUSE AND PONDER

He that will not reason is a bigot;
he that cannot reason is a fool;
and he that dare not reason is a slave.

—Sir William Drummond.

think their whole attitude to God, to others, to themselves, to sin, to life, to death, that by the time He had finished with them (or should we say *begun* with them?) they out-lived, out-thought and out-died their contemporaries." Thus in the teaching of Christ the Spirit is not an auxiliary source of power but a Divinely appointed executive seated in the boardroom of the Church, directing her operations throughout the world. He is, to use Paul's term, "the Lord who is the Spirit" (2 Corinthians 3:18, R.S.V.).

WE HAVE BASED much of our thinking on this subject of the pneumatic Church on the act of Christ in breathing upon His disciples in the upper room after His resurrection, and we have observed that this was symbolic of His transmitting to them His own kind of resurrection life, with all its purity and power. Let us go a step farther and see that the life He breathed upon them was a life governed by Divine sovereignty. In John 10:18 the Lord Jesus declares emphatically that His life is subject to His own sovereign power. It is not only pure, not only powerful, but it is also self-determined. He can lay it down, or He can take it up; He can do what He likes with it because He shares the self-existent nature of God. Calvary and the empty tomb demonstrate this absolute sovereignty. He *did* lay down His life. He *did* take it up, for His life is wholly under His own control. And it is this life that through the Spirit is communicated to His Church! Thus when Paul talks of knowing "the power of His resurrection" he knows that it means not only supernatural enabling in the ministry but Divine sovereignty in every aspect of His being. It is this which makes him exclaim in his Galatian epistle: "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." The decisive will of Christ as well as the enabling power of Christ is the basis of his new life. The life Christ breathed into His Church is therefore a life subject to His sovereign will. A pneumatic Church is a Church *governed* as well as empowered by the Spirit.

IT IS CLEARLY DEMONSTRATED through the records of the pneumatic Church of the first century that this aspect of Divine control lay behind her activity and her success. The initiative lies with the Spirit all the way through. It is the coming of the Spirit that brings the Church to birth at Pentecost and from then on her work is directed both on a personal and a collective level by His overlordship. It is the Spirit who directs Philip away from his successful evangelistic crusade in Samaria to the personal en-

counter with the Ethiopian in the Gaza desert (Acts 8:26, 29, 39); it is the Spirit who likewise directs Peter to Caesarea (Acts 10:19) and later interrupts his sermon with an act of utter and glorious sovereignty (v. 44). Oh, for more *Divine* interruptions like that! Again, it is the Spirit who selects His men for the first great missionary enterprise (Acts 13:2, 3) and it is the Spirit who directs Paul's movements in Asia Minor so precisely that he is brought to Troas at the exact moment for the breakthrough into Europe (Acts 16:1-10). The lordship of the Spirit is again brought out in one of the earliest documents of the Church, the letter to the Gentiles, where the mind of the Spirit is revealed as the supreme authority (Acts 15:28).

PERHAPS NOWHERE in the New Testament is the dignity of the Spirit and the deep reverence with which He was regarded by the early Christians more clearly demonstrated than in the story of Ananias and Sapphira (Acts 5). In Peter's awful words, to lie to the Holy Ghost was lying "not unto men, but unto God." And the consequence of that deception was a solemn revelation to the Church of the holiness and authority of the Spirit. This is an aspect of the pneumatic Church which may not appeal to our easy-going, superficial age, but we need to learn afresh that the Holy Spirit of God comes not only to bless us but to discipline us. He is not among us just as a miracle worker, or, and I say it reverently, as a Divine publicity agent for the Church, who demonstrates the supernatural to draw the crowds, but He is among us to direct, to control, to teach, to restrain our self-inspired techniques and to drive us from our self-indulgent complacency. We want His blessing, we pray for supernatural manifestations, but are we prepared for the rigorous discipline of the Spirit? If we returned to a pneumatic condition, a true state of Pentecostal experience, how much spiritual deception would be exposed among us? How many of us are putting on an act? How many Ananiases and Sapphiras might fall down in our churches? It is a solemn thought.

BROADLY SPEAKING, the control exercised by the Spirit in the early Church seems to have been administered through three main avenues: the inspired Word, the gifts of the Spirit and what we might call for want of a better term the "inner leading" of the Spirit. Unquestionably, the supreme authority lay with the Spirit-inspired Word (2 Peter 1:21). Even before New Testament writers had begun their work the Church was guided by the Scriptures (Acts 1:16; 11:16; 15:15-18), and it was not long before the Spirit was speaking to the Church through the writings of His own chosen and inspired men. The

Scriptures preserve the word of final authority in relation to the doctrine and conduct of the Church, and by them everything must be judged. They are "the comprehensive equipment of the man of God, and fit him fully for all branches of his work" (2 Timothy 3:17, J. B. Phillips). All other utterances or "leadings" must be tested by the Word of God before their validity can be accepted.

IT IS ALSO CLEAR that the Spirit directed the operations of the early Church by what we have called "inner leadings." We have already referred to some instances of this in the ministries of Peter, Philip and Paul. Personal direction was given to them in their work for God, and as they learned to recognise and obey the promptings of the Spirit they were led into more and more usefulness in the work of God. But a man can only be "led of the Spirit" as he is willing to "walk in the Spirit" (Galatians 5:16-18), and he can only walk in the Spirit as he allows himself to "live in the Spirit" (v. 25). In other words, these men were led by the Spirit because they maintained a close communion with the Spirit. Too often our so-called "leadings" are nothing more than a hunch or a shrewd guess. Too often our committees and councils are decided by expediency or circumstances rather than by waiting upon God. The pneumatic Church is a Church that is led both individually and collectively by the Word of God and the Spirit: "As they ministered to the Lord, and fasted, the Holy Ghost said . . ." (Acts 13:2). The first great missionary programme of the Church was initiated by the Spirit *through* praying men.

A WORD MUST BE SAID about the gifts of the Spirit. It is not without significance that five of the nine gifts (the word of wisdom, the word of knowledge, prophecy, interpretation of tongues and discernment of spirits) are all concerned with the education and direction of the Church. Here again, in the disposal and the actual operation of the gifts the sovereignty of the Spirit is basic (1 Corinthians 12:11).

PERHAPS THERE IS NO GREATER NEED in the Pentecostal movement today than for a re-examination of the whole question of the exercise of spiritual gifts. Practical experience has brought not a few problems in this respect, even as it did in Corinth. It is not always easy to maintain a standard which will provide good discipline without quenching the Spirit, and because of this there is a disturbing tendency on the part of some towards modifying our teaching in this respect. Now this may make us more acceptable to certain elements in the evangelical fraternity (though in the light of recent outpourings of the Spirit in the denominations this is becoming

less likely than ever before, because they are beginning to look for us for an example of supernatural Christianity) and it may evade some of our pastoral difficulties, but it is also endangering our experience of a pneumatic condition. While we desire balance and dignity we must not lessen our hold on spiritual truth. Are we to disparage tongues and interpretation because careless teaching and bad discipline have led to difficulties over them? If they are the gifts of Christ to His Church then surely we must accept them gladly, at the same time learning how to exercise them properly. That these gifts have been misused is no doubt true, but that is a matter for teaching and discipline, not for refusing the good gifts of God. Pastors must be prepared to exercise more responsibility in this matter, and the members of our churches must be prepared to be taught and disciplined in it. Everyone who claims to exercise the gifts of the Spirit must learn to wait upon his ministry, just as a minister is expected to wait upon God before preaching. To think that we can walk into the assembly and exercise the gifts of the Spirit in a casual way is wrong. The so-called exercise of the gifts which has not been preceded by a personal waiting upon God is as unsatisfactory as a sermon preached by a prayerless preacher. In whatever direction our ministry lies it must be fulfilled with a great sense of responsibility before God (Romans 12:6-8).

IT IS IMPOSSIBLE to deal fully with this subject within the limits of an article like this, but I believe many of our difficulties in relation to spiritual gifts are of our own making; they are the legacy of a misguided "liberty" which has been impatient of discipline. But in spite of this the gifts of the Spirit are worthy of our acceptance. We may have to do some re-thinking about them, but they are scriptural means through which the Spirit seeks to edify, exhort and comfort the Church. They must always be subsidiary to the Word and judged by the Word, but they are part of our heritage. Some of the older denominations are beginning to feel their way towards a full pneumatic condition; what a tragedy if the Pentecostal movement meets them half-way—but travelling in the opposite direction!

THE TRULY PNEUMATIC CHURCH follows after charity but desires spiritual gifts (1 Corinthians 14:1). On the personal and collective level she recognises the lordship of the Spirit and seeks to know and obey His will, whatever means He chooses in making it known, because she recognises Him to be the representative of her beloved Lord Jesus.

(Further articles on this subject will follow)



Women's column

By GLADYS GORTON

KNOW THE BOOK

READING an article the other day I was amused at the remark given by one of its characters: "As the Bible says, 'If the mountain won't go to Mohammed, Mohammed must go to the mountain'." The Bible doesn't say it, of course, and it is reckoned to contain many quotations which it does not possess. Anybody who knows *The Book* will quickly detect this. A general one is: "The Bible says that we shall not know summer from winter in the last days." but it doesn't, you know.

A very talkative woman sat on one occasion beside a bishop at dinner. She knew the best way to draw the bishop into conversation was to meet him upon his own ground, so she talked to him about the Bible.

"I can't pretend to read it as I ought," she confessed. "Yet," she added broadmindedly, "I'll admit that there are some beautiful passages."

"Yes," said the bishop. "For instance?"

"Well, for example, the line about God tempering the wind to the shorn lamb." (The writer of this story tells the reader, whose knowledge might be like this lady's, that "God tempers the wind to the shorn lamb" is in Sterne's *Sentimental Journey*, a book which resembles the Bible about as much as

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Robinson Crusoe resembles the *Encyclopædia Britannica* !)

"And now you must tell me *your* favourite verse," she continued brightly.

"It would be hard for me to pick a single verse," the bishop answered. "But I can give you my favourite passage. It is about Eliza crossing the ice!"

Once Britain was known as "The People of the Book," but today nobody knows it, comparatively speaking. To one listening to and looking at a children's quiz on the B.B.C. it is notoriously noticeable that a child fails because she doesn't know the answer to the Bible question.

Don't try, either, to digest it all at once! Read a little at a time, meditating upon it and praying for the Holy Spirit's teaching and illumination. Memorise a verse now and again. You'll soon find that the Bible is a *living* book.

A college professor said: "I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed, we have the nature of boys and girls, of men and women, more accurately charted than in the work of any modern novelist or playwright."

Books Reviewed

A Garden for Trudy, by Elizabeth Ashley. For girls 12-15. Victory Press. 6/6 (by post 7/4).

Trudy was dismal when she realised that the estate on which her father was the gardener was to be sold. She loved her home and garden, and so devised a plan to save both. After trial and error everything ended happily. This is a book with emphasis on practical hard work.

Stone Acres, by E. J. Ward. For girls 10-14. Victory Press, 6/6 (by post 7/4).

This is an absorbing story for girls, with plenty of action and interest. Melody, a spoilt girl, learns that excitement can be found in unexpected places. Among her friends she finds the Friend above all others.

Michael Graham, Police Constable, by J. Hunter. For boys 12-15. Victory Press. 6/6 (by post 7/4).

This young policeman tries to put his Christianity into practice with very far-reaching effects. A good action story for boys, with plenty of interest, and emphasising the fact that crime does not pay.

Spotlight on Evangelism

METHODS OF EVANGELISM AND CHURCH EXPANSION

By P. S. BREWSTER

NO MOVEMENT can make satisfactory progress in soul-saving by using one method only. This would be too slow, laborious and ineffective. The revelation of Scripture is quite clear, that God is prepared to save men and women in many ways. There are recorded in the Bible scores of methods and types of conversion. Nicodemus, with his great brain and long years of religious study, had to unlearn so much before his mind opened to the necessity of the new birth.

Then we have Saul, the bigot and zealot, whose proud, arrogant attitude had to be broken down, until he was incapable and utterly distressed. Then the light came and his will was blended into the will of God. In that condition God was able to speak to him, and at long last he realised that Jesus was indeed the Christ, and that he himself was a chosen vessel unto God.

Then we have Lydia, spoken of in the Acts of the Apostles. The Lord opened her heart in a prayer meeting. These are but three of a large number, indicating the wide variety of methods used by God to bring men and women to Himself. There is no limit to the power of God's Holy Spirit to make Christ known to the sinner. He alone has the master stroke in readiness, even for the most unusual type of sinner. We have no need to tell God how to do His work, but our duty is to trust Him. Not only is Christ the King of hopeless cases, but He becomes the King and the Master of awkward cases, hardened cases, rebellious cases. There is stalemate and frustration when we claim that our way is the only God-blessed way to evangelism.

The Elim method of evangelism for the past forty years has been a God-blessed way, and can still be used for the expansion of our beloved movement and the extension of Christ's kingdom: the entrance to a large town or city, the booking of a large public hall with adequate advertising, and then five or six weeks of revival and evangelistic meetings, with special prayer for the sick. Then comes the introduction of a specially chosen pastor, who undertakes to shepherd the converts.

The second method is the opening of a Sunday

school on a housing estate, gradually extending to adult meetings and finally the inauguration of an established church. This method may be slower, but it has been most successful in some towns, and is being done very effectively by many denominations.

Thirdly, we have the method of opening in districts by families, a process similar to that of the Brethren churches. They expand by dividing and not allowing any one church to get too large. This certainly gives scope for ministry and responsibility to some very fine men. When an Elim family moves to another town where there is no Elim witness the family should *not* join another movement immediately, but seek to be the foundation members of a new Elim church. This method is very popular in America, and hundreds of churches have been opened through the instrumentality of one family. It does seem that growth from small beginnings seems to be much easier in America. There are centuries of religious tradition in Britain that need to be broken down before this method becomes successful. The British people seem to be suspicious of anything new on the religious field.

Fourthly, there is the method of conducting Sunday evening services in a public hall, with the help of a musical programme, and continuing these services for many months, then gradually commencing a church with the converts and people interested. This also has been done very successfully by some denominations.

Fifthly, there is the method of each established Elim church opening a branch church in a nearby town or district, and appointing a church leader to take oversight. This provides ministry for competent men and spreads the work of Elim and the kingdom of God.

To stop progress, to hold merely what we have, could be a selfish and shortsighted policy. The principle of Scripture is that if we are generous, then God will be generous with us. He who scatters will gather, and he who gathers all unto himself will lose.

We must seek to evangelise in every possible way and in every department of our church and by all the means available to us. We should evangelise by personal soul-winning, by church soul-winning, and by large movement-wide crusades. In fact, we must learn to thank and praise God for all soul-winning, whether in our own movement or in others, whether in this country or in the unevangelised countries of the world. What is to be done in the realm of evangelism must be done quickly or it may never be done at all, for the coming of the Lord is nearer than many of us realise.

YOUR EMOTIONS AND YOUR HEALTH

By HARVEY C. ROYS, M.D.

WHEN I was a freshman in medical school, my father gave me a Bible. He wrote on the flyleaf, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Proverbs 3 : 5, 6).

Many years have gone by since that time, but the book my father gave me is just as true and helpful today as it was then. The books I bought that year on medical subjects such as histology, embryology, pharmacology and physiology are nearly all obsolete now. But the Bible never requires a new edition. "For ever, O Lord, Thy word is settled in heaven."

Not long ago I picked up a medical journal in which there was an article that began, "The most remarkable discovery of modern medicine is the influence of the emotions on the human body."

Now the writer of that article did not know his Bible very well, because many centuries ago God gave wisdom to King Solomon to write in the book of Proverbs: "A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Proverbs 17 : 22). So, you see, in one sense the medical profession is just beginning to catch up with Solomon. However, most of the profession does now recognise that our emotions have a definite effect upon our physical condition.

What are some of these emotions and how do they affect us? How can God's Word be applied to them? Let us consider four emotions which have a harmful effect on our health:

FEAR

This emotion can be demonstrated in animals. If you take a cat into the X-ray room and give it a special meal of barium sulphate, a substance which casts a shadow upon the X-ray beam, you can study by fluoroscope the action of the cat's stomach. You will see that there are gentle muscle waves which mix the food and carry out the digestive processes. But if you bring a dog into that room, something happens to the cat. You know what happens on the

outside—the cat stiffens its legs and arches its back and its fur stands on end. If you catch the cat and pull it again in front of the X-ray machine, you will see that all those beautiful muscle waves have stopped. The digestive processes have ceased and the cat has indigestion. If this experiment is repeated often enough, the cat may develop a peptic ulcer—all because of fear. This demonstrates what happens to us in circumstances which bring about fear.

But what a wonderful thing it is to know Christ and His Word. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." The psalmist said: "What time I am afraid, I will trust in thee." And we have this wonderful promise in Isaiah 41 : 10: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." It is a wonderful thing to be able to say: "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). Even though a Christian may have fears, he can, through Christ, have victory over them.

ANGER

The second emotion that causes trouble is that of anger. Perhaps you have got into a political discussion with someone and you find that you belong to different parties. As the discussion gets hotter and hotter, pretty soon one of you says, "Wait a minute, don't get your dander up." Now there is a scientific basis for this, because dandruff, or seborrheic dermatitis as we call it in the medical profession, can be made worse by anger. In case you happen to have dandruff let me put your mind at ease by saying that there are causes for dandruff other than anger. What does God's Word have to say about anger? We read in Ephesians 4 : 26, 27: "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil." In other words, do not go to bed angry. "A soft answer turneth

away wrath: but grievous words stir up anger" (Proverbs 15 : 1). If anger harbours itself in your heart, it can cause trouble. It leads to

RESENTMENT

Many people are sick today because of resentment. Not long ago a young lady was referred to my office because she had hives. We were able to give her some relief but she continued to have new attacks. One day she came with this remark: "I notice that every time my mother comes to see me I break out with the hives." This condition is supposed to be due to an allergy. However, this young lady was not allergic to her mother, nor was she allergic to her mother's perfume. But she was "allergic" to the resentment which she had toward her mother, which she admitted. What does God's Word have to say about resentment? There is a great truth in Romans 12 : 19 which I consider to be one of God's wonderful promises. It begins like this: "Dearly beloved, avenge not yourselves." In other words, if somebody plays a dirty trick on you, don't try to get even with them. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord." Is not that a wonderful promise? God will take care of these things for us. We don't have to get even with people; and when we have a resentful spirit toward them, we only harm ourselves.

FATIGUE

The fourth factor that causes trouble is fatigue. Now fatigue is not an emotion, but emotional fatigue causes many people to become ill. Worry is a burden that we were never meant to bear. Many people are suffering fatigue today because they worry. But we have a wonderful promise from God's Word in Isaiah 40 : 31: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Listen to the invitation of Christ, in Matthew 11 : 28: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

If you are one of those with too many responsibilities, let me suggest that you give up those that do not directly promote the cause of Christ. Recently a man told me he was too busy to attend church. If a person is that busy, he is too busy. The apostle Paul says in Galatians 6 : 9: "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Now let us look at the brighter side of things. What are some of the emotions that have a *beneficial* effect upon our health? And what does God's Word teach us concerning these? They are very beautifully

summarised in Galatians 5 : 22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Let us consider four of these: love, joy, peace, and faith.

LOVE

Real love has a beneficial effect upon a person's health, and we read in 1 John 3 : 23: "This is His commandment. That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment."

There are many people who like to quote, "God is love," to prove that there is no hell, which it does not do. God is not only a God of love, but He is also a God of righteousness and of holiness, and He does not permit sin in His presence. The people who quote that verse should read the whole chapter, and there they will read a very beautiful exposition on love: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (1 John 4 : 10, 11).

Love is the "badge" or identification mark of the Christian. Christ said in John 13 : 34, 35: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." Do you enjoy being in the presence of people who have really been born again of the Spirit of God? If so, you have upon you the "seal of approval" which we learn about in 1 John 3 : 14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

JOY

King Solomon gave us a great truth when he said: "A merry heart doeth good like a medicine." But there is a difference between joy and happiness. Many people in the world seem to be very happy but they do not have the inward joy which only Christ can give. As a doctor who deals with people day after day, I can assure you of this truth. You see, happiness is external and joy is eternal. Only the Christian can have real joy. Christ said in John 15 : 11: "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." If we study this teaching that Christ has given us we will understand why some Christians do not have joy. It is because they do not live daily in the "Word of God," which is the Bible. Christ also said in John 16 : 24: "Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your

joy may be full." Thus we see that through prayer and the answer to prayer a Christian may increase his joy.

PEACE

The Bible teaches us that there are three kinds of peace, but many people confuse them. The first is *world peace*—the absence of rifles, bombs, machine-guns and tanks. Christ approved of this kind of peace. You remember when He was taken captive, Peter took out his sword and cut off the ear of Malchus, the servant of the high priest. Christ rebuked him and said: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matthew 26 : 52). But Christ made a distinction between world peace and peace that only God can give. He said in John 14 : 27: "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."

The second kind of peace that the Bible tells us about is *peace with God*. This is defined in Romans 5 : 1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." When we do things that are wrong, we build up a barrier of sin between ourselves and God, and there is enmity between us. But God loves the world and wants to be reconciled to man. So He visited this earth in the Person of His Son, the Lord Jesus Christ. Christ died for our sins, taking upon Himself the punishment we deserved.

When we accept Christ as our Saviour, and He comes into our lives and forgives our sins, we have peace with God. This is the most difficult lesson for any person to learn: namely, to realise that they need a Saviour because of their sin. Very few people will admit that their sin amounts to very much. But we have a warning in James 2 : 10: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." In the ninth chapter of Matthew, Christ said, in effect: "People who are healthy do not need a doctor, but those who are sick. I came not to call the righteous, but to call sinners to repentance." He said this at a time when He was being criticised for mingling with the despised people of His day. But the truth He taught is this: Only those who see their need of salvation, only those who are aware of the awfulness of their sin, can receive the forgiveness which only Christ can give.

The third kind of peace about which the Bible teaches is found in Philippians 4 : 6, 7, where Paul gives us some very valuable advice: "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." But remember, you cannot have *the peace of God* until you have first made peace *with God*. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (Isaiah 26 : 3). The Bible teaches very clearly that everything God does is for good. When we trust Him completely, we may truly have the peace of God. Unfortunately there are many Christians who, although they have made peace with God, do not have the peace of God. They have not yet learned to thank God for their troubles, difficulties and trials.

FAITH

Oh, the healing power of faith! Any doctor who is honest will admit that when a patient has confidence in him and his treatment the patient will more likely respond to treatment. However, the patient who is suspicious of the doctor and suspicious of the treatment will almost invariably do poorly. When people ask me whether or not I believe in "faith healing," I always say: "Of course I do." The Bible says in James 5 : 15, 16: "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

How does it work? Many people turn all their thoughts and interests inward. We call them introverts. Now don't misunderstand. A certain amount of introversion is normal. It is normal to like to be by yourself once in a while, but there are people who carry this to an extreme. They turn all their thoughts and interests inwards, and when they have an ache or a pain they worry about it. The more they worry, the more the hurt; the more the hurt, the more they worry. A vicious cycle sets in and these people sometimes become so ill we have to hospitalise them. If such persons can get their thoughts and interests off themselves and on to *something outside* themselves, they get better. This explains how "quacks" are able to produce some of their spectacular "cures." When the patient's attention is diverted from himself, the patient feels better. But what a wonderful thing it is when that *something outside* is the Lord Jesus Christ; then you have a *real cure* for a real disease.

So for a little free medical advice, let us suggest that you let God take out of your heart and life all fear, anger, resentment and fatigue, and let Him fill your heart and life with love, joy, peace and faith.

American Tract Society.

“ Marriage ceremony ” at Barnsley

Unique service to celebrate the amalgamation of the Elim and Pentecostal Free Churches.

SEVERAL months ago the pastor of the Elim Church and the pastor and members of the Pentecostal Free Church in Barnsley met to discuss the amalgamation of the two churches. The lease on the rented building occupied by the latter congregation was due to terminate within a short time and they were planning to build a new church. It was felt that this would be an excellent opportunity for both companies of God's people to be brought together in worship.

Our friends held a members' meeting and decided by a majority vote to move to the Elim Church when the lease on their building ran out. They were to retain their identity as the Pentecostal Free Church until they were satisfied in their minds as to the will of God in the matter.

After three months they held a members' meeting and decided unanimously to amalgamate with the Elim Church. They felt that the hand of God was upon our united worship and witness. Souls had been saved and God's people drawn together in a wonderful way.

Pastor J. J. Morgan was the guest speaker for the weekend of the amalgamation, and God really

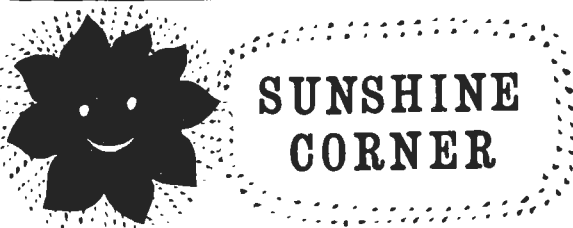
blessed his ministry. We held a communion service on the Sunday evening, at which Mr. Morgan extended the right hand of fellowship to the deacons from both churches. The deacons in turn shook hands around the Lord's table. It was a unique occasion and everyone felt conscious of the Lord's presence.

Mr. Morgan based his remarks on the "marriage ceremony." He said that this was a marriage between two adult churches. There had been a period of "engagement" at the end of which both parties were happy in each other's company and enjoyed working together. They came now to be "joined together" and around the Lord's table they pledged their troth to each other.

Mr. Morgan prayed that the blessing of God would rest mightily on this "holy union," and that as in the natural, so in the spiritual, many children would be born into the family.

This has been a unique occasion in the life of the Pentecostal Church, and it is our prayer that it will be the commencement of greater things.

G. WHALLEY.



Hello Sunbeams.

Michael is a Sea Scout, and that means that he has to do a good turn every day. He must always be prepared to help those in need and he certainly helped the little budgie. It happened when Michael was taking part in a wide game. It is a game that Scouts play when they go out together in their various patrols. Michael was looking for invaders and was hoping to find a prisoner or two. The only prisoner he took was a poor, cold, hungry, be-draggled budgie.

It was certainly not the kind of weather for budgies to be out in. The ground was hard and frozen and even wild birds didn't find things very easy. Budgies like warmth and comfort, especially in winter, but there was no warmth or comfort that day. The

budgie seemed very happy to come when Michael called, and soon he was on his way to the police station. Michael handed the budgie over to a policeman, who took it into a warm room and found a box to put the bird in until its owners came.

Thinking of the little lost budgie made me realise how thankful we should be for God's care and protection. The budgie needs a home and warmth and comfort, unlike the wild birds who are used to the open air. I wonder what made it fly away from home. Perhaps it was just curiosity. We are secure and protected by the love of God, and when we stay close to Him we are safe and happy. There are those who want to wander away from God and try to find peace and happiness without Him. The outside world looked so tempting to the little budgie, but it found it was cold and frightening and wished it was home again. That is just how it is when we are astray from God's love. It is then that He sends His servants or "scouts" to seek for us and to find the lost and bring us back to Him.

I expect budgies get tired of their cages and the
(Continued on page 108)

FROM MY DIARY

By T. H. STEVENSON

I HAD NO KNOWLEDGE whatever of the deceased woman when the undertaker phoned to arrange the funeral of "one of your flock," as he described her. The Carmelite sister in the hospital found a letter among the woman's few possessions. It was a letter from one of my members who visited her at times. There was no trace of any relative, so the letter gave the hospital the only contact; hence I came to conduct the funeral, attended by two women, only one of whom really knew the woman. Yet the deceased was a bright Christian during sixteen years in hospital. It seems incredible that anyone, and that a Christian, could be so desolate, and yet there are many such.

* * *

MANY YEARS AGO I attended a similar funeral. John H. MacInnes and I were but lads in Greenock and visited men's lodging houses to give tracts and testify. An elderly resident died, and we two young men were the only mourners, together with the lay preacher, who was dressed with frock coat and silk hat. How solemn and self-conscious I felt as we walked behind the horse-drawn hearse through the seemingly long, long streets!

* * *

"WHEN THEY HAD PASSED through Amphipolis and Apollonia, they came to Thessalonica" (Acts 17:1). Paul passed through two small towns and made for the city. Dr. A. Maclaren says: "Another principle

SUNSHINE CORNER *(continued)*

confines of home. When the temptation comes to fly out into the wide world some of them can't resist. The wild birds peck them and drive them away and they go hungry and cold until they are found. It reminds me of a hymn.

"Make me a captive Lord,
And then shall I be free;
Force me to render up the sword,
And I shall victor be.
I sink in life's alarms,
When by myself I stand;
Imprison me within Thine arms,
And strong shall be my hand."

I am glad of God's care and protection for His children and for our church, which is the cage that keeps us safe from the world outside. We do not need to go outside His love and care.

Byc now, and God bless you all.

Lots of love.

AUNTY DOROTHY.

of his action—he passes through two less important places to establish himself in the great city. Conquer the cities, and the villages will fall of themselves. That was the policy which carried Christianity through the empire like a prairie fire. Would that later missions had adhered to it! "But in the New Testament there are other methods also—personal, house-to-house, etc. Which method should have priority today?"

* * *

DESCRIBING A MIRACLE of healing in a recent mass campaign, a writer states: "To my amazement, while this mighty manifestation of God's power was demonstrated, I saw so little joy, so little emotion among the crowd." This was in America, but I believe it is so in our own country. Miracles do not necessarily even create excitement today. Is it that people's daily living in the midst of scientific wonders dulls and blinds the mind to the supernatural? And among Christians, is the truth of Divine healing so commonly accepted that the atmosphere today is different from the "early days" of Divine healing campaigns?

* * *

"THEY DO IT TO OBTAIN a corruptible crown," says Paul of the athlete. Tim Johnston, of Cambridge University, won the 7½-mile inter-county championship at Reading with his jaws and lips almost locked by the icy wind. He begged to be allowed to defreeze his mouth and jaw before answering questions! Making generous allowance, I still wonder how many of us Christians were "found wanting" during the same severe spell—we who "run" to obtain "an incorruptible crown."

"DIVERS" DISEASES

AN old Negro minister stood up to preach. He read for his text: "They brought to Jesus all the sick people that were taken with divers diseases." The preacher said: "Now, the doctors can scrutinise 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 Bible school is over. Some dive for the television set during the evening services. Some dive into a bog of excuses about work that needs to be done for Jesus. Others dive for the car and take a trip over the weekend, and forsake the assembling and teaching assignments. Then, a few dive into the flurry of fault-finding every time the church takes on a work programme. Yes, brethren, it takes the Lord and love of the church to cure divers diseases. When you have got divers disease, youse in a bad way."

*Conducted by the National
Youth Director*

Thank you

One-O-One Fund!

Dear young people,

We would like to thank you all very much for the very kind gift received from the "One-O-One" fund towards a much-needed tape recorder. We do so appreciate this practical manner of working with us, as we sow the seed of the Word of God in many fields and beside many waters.

I was able to use the recorder for the first time during my third visit to Bechuanaland Protectorate recently, and recordings were made in Zulu, Sesotho and Sechuana languages.

Through the medium of tapes much can be done for God, and it will aid me greatly in the teaching and training of our Bantu co-workers.

With sincerest thanks and loving greetings to you all,

Sincerely yours in Christ,

W. AND M. FRANCIS.

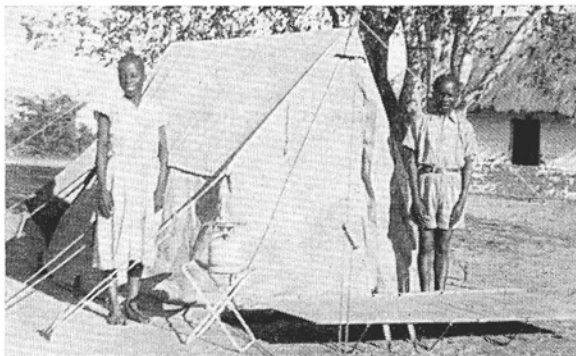
Dear young people,

Enclosed is a snap showing the equipment (tent, camp-bed, stool and Calor-gas stove) bought

with my share of the One-O-One fund (Agnes had a fridge). The school in the background is Fombe, our farthest outpost in Inyanga North. We have three schools in that area, and I camp out when on inspection.

Please accept my sincere thanks.

Yours in Him,
ARCHIE NICOLSON.



CUT ALONG HERE

CUT ALONG HERE

ELASTIC BAND ACROSS HERE

JUNIOR CRUSADERS

A list of rules and many interesting items regarding badges, membership cards, organisation, etc., is supplied free from headquarters. Activities other than of a devotional nature must not take up more than half the time of the meeting. Team leaders keep their own registers. No organised games are allowed in our actual churches.

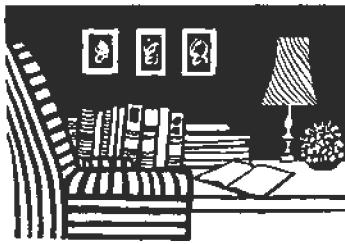
Procedure. After opening with prayer, have Bible games, followed by inspection. Line up for this. See that shoes are clean and general tidiness is maintained. Then follows the devotional section, with Bible talks, flannelgraph, Elim filmstrips (supplied from headquarters), guest speaker, choruses, etc. Close with the Lord's prayer.

Inspection. Follow this with sword drill. Here the members will follow the leader through a short Bible reading, when a number of mistakes are made. The members will count up the number made.

Recommended Bible games. Form two or more teams, with marks awarded each time to the winning team.

1. Sound quiz. Sounds are made and members guess the Bible story connected with the sound.

2. Fog quiz. Place a number of objects found in the Bible in a basket in front of a blackboard. A member of each team is blindfolded and has to find the basket, take an object, then quickly take the blindfolding away and tell where in the Bible the article is found.



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. A. Wright
(Minister of Elim Church, Southend-on-Sea)

Monday, February 18th. Hebrews 11 : 1-7.

"We have faith to gain our souls" (10 : 38, Scofield).

Jesus said, "What shall it profit a man if he shall gain the whole world and lose his soul?" Here is a glorious gallery of named and unnamed, embracing the 4,000 years of Old Testament history, of those who by faith saved their souls. "Faith is the substance," literally "the standing-ground," and all other ground is sinking sand. As true pilgrims, these stood fast and did not draw back. They had the inward assurance and evidence.

Tuesday, February 19th. Hebrews 11 : 8-19.

"They seek... they desire a better... a heavenly country," and "He hath prepared for them a city" (vv. 14-16).

As strangers and pilgrims they renounced the privileges and attachments of this world that they might fit themselves for another and better. They held steadily the vision of God's ideal ever before them, a city and a kingdom where their restless spirits would find a home. Paradoxically, and incontestably, it is folk like these that have ever brought the most benefit and good to this world.

Wednesday, February 20th. Hebrews 11 : 20-31.

"Moses" (v. 23).

Born of a slave race, cradled in a mud hut, found in the bulrushes of the river, Moses was nevertheless educated in the university of Heliopolis. When you next see Cleopatra's Needle on the London Embankment reflect that Moses, as a child, may well have played around its base, since it stood outside the royal palace at Heliopolis. Into the royal family that occupied that palace he was adopted, and more than likely became heir to the Egyptian throne. But the day of challenge came to him, as it comes to us all, with its great alternatives: selfish indulgence and luxury undreamed, or identification with the despised people of God, which people for many years refused and despised his help.

Thursday, February 21st. Hebrews 11 : 32-40.

"What shall I more say?" (v. 32).

This is one of the most eloquent and moving passages ever written. The imagination is stirred, the pulse is quickened, the conscience is challenged. Truly the world is unworthy of such noble people. How much it owes to its slaughtered saints.

"They met the tyrant's brandished steel,

The lion's gory mane;

They bowed their necks the death to feel:

Who follows in their train?

They climbed the steep ascent of heaven

Through peril, toil and pain:

O God to us may grace be given

To follow in their train." (R. Heber)

Friday, February 22nd. Hebrews 12 : 1-13.

"We must run with resolution" (v. 1, N.E.B.).

See this vast amphitheatre wherein men strive for the mastery of life: its floor the earth, its sides reaching to heaven and packed with witnesses, onlookers, every one of whom had been a participant. These have finished their course. Greatest and most glorious among them, in yonder box, is the Judge, Jesus by name. He holds the focus of

attention. All eyes are upon Him, for it is what He thinks that really matters. God's athletes still struggle in agony, with bursting hearts and lungs, with blood and sweat and toil and tears, striving to run with resolution the race He has set them.

"Jesus knows all about our struggles.
He will guide till the day is done."

Saturday, February 23rd. Hebrews 12 : 14-29.

"Ye are come to Mount Zion" (v. 22).

We sing, "We're marching to Zion," but there is a grand sense in which we are already there! We are seated with Christ in the heavenly places, our Zion, our holy hill. Our citizenship is in heaven. Even while on pilgrimage we are in vital touch with our metropolis, our capital city, our centre, our home. And what glorious company we keep: the fellowship of myriads of angels, that shining invisible host who attend us continually; the whole Church, the general assembly. We are in full communion with all the saints. How petty and foolish are human divisions in the light of this! We are with God, the glorious Administrator of all, and with those from whom even death cannot sever. Last in order, but first and foremost in experience, we are with Jesus and the precious blood.

Sunday, February 24th. Hebrews 13 : 1-14.

"Never cease to love your fellow Christians" (v. 1, N.E.B.).

In chapter 11 we find the faith that realises, in chapter 12 the hope that visualises and here the love that vitalises. This "brotherly love" is that unique kind indicated in our Lord's new commandment. It is the hall-mark of Christianity: "By this shall all men know ye are My disciples." It was for a time the crowning glory of the early Church. "See how these Christians love one another" said the pagan Romans. "Do not," says the writer to the Hebrews, "in your severe trials, revert to the old worldly policy of every man for himself. Keep up the distinguishing virtue, for if this goes, all goes."

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

When the apostle Paul wrote to the Philippian church long ago he told them to be careful for nothing, but by prayer and supplication to make their requests known to God.

There is nothing as awful as care. How sad we are when we see people whose faces are lined with care. How wonderful those carefree, happy people who have learned under the goodness of God to cast their care upon the Lord. The Philippian church was exhorted by the apostle to have care not for one whit, no, not the least care. It was to cast every care upon the Lord.

Recently I read of one who had learnt to commit her way unto the Lord. This one was visiting missionaries in the Far East and plans made were such that she left just one day before an awful typhoon struck that part of the world. We can all prove this if we would only commit our way to God in prayer.

I will never forget meeting a couple of happy Christians who told me that their motto had been for years "He who trusts never worries, and he who worries never trusts." These were really carefree, happy Christians who could cast their many cares upon the One whom they had learned to love.

Prayer is requested for

Revival throughout Britain.

God's blessing upon efforts being made to win youth to Christ.

Thought for the week

Trust in the Lord. Commit your way to Him and never worry.

COMING EVENTS

BECCLES, North Suffolk. Commencing March 2. Public Hall, Smallgate. Pioneer Revival and Divine Healing Crusade conducted by Brian Garrard and party. Weeknights (except Fridays) 7.30 p.m. Sundays 8.15 p.m.

BECONTREE. February 17 and 24. Elim Pentecostal Church, Green Lane. Special visit of Charles Kingston. Subject: "The second coming of the Lord." 6.30 p.m.

BIRMINGHAM, Graham Street. February 16, 17. Elim Church, Graham Street (off Newhall Street). Special visit of James C. Kennedy to celebrate Edward F. Cole's thirty-fifth anniversary in the Elim ministry (postponed from January 12, 13). Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. March 3. S.S. Teachers' Recognition Service and Children's Prize Distribution. Special speaker: E. Corsie. 6.30 p.m.

BIRMINGHAM, Selly Oak. February 23, 24. Elim Church, Alton Road. Doctors' weekend. Dr. and Mrs. J. Franklyn. Mrs. Franklyn is a former television actress. Supported by Nuneaton choir. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

BIRMINGHAM, Sparkbrook. March 9-14. Elim Church, Golden Hillock Road. Annual Spring Convention. Speaker: A. C. Jarvis (Gloucester). Convener: J. Osman. Supporting musical items. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday to Thursday 7.30 p.m.

BRIGHTON, March 2. Elim Church, The Lanes, Sussex Presbytery. Speaker: Joseph Smith (former minister of The Lanes Church). Business meeting 3 p.m. Presbytery rally 7 p.m.

CLAPHAM. February 24. Elim Central Church, Clapham Crescent. Special visit of London Emmanuel Choir (director: Mr. C. Shepherd). 6.30 p.m.

COULSDON. February 16. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: H. W. Greenway (Secretary-General). 7 p.m.

LONGTON. February 16-18. Elim Church, Carlisle Street, Dresden. Minister's fifth anniversary. Speaker: W. Plowright (Camberwell). Musical items by Selly Oak Elim Choir, Longton Salvation Army band and songsters. Saturday 3.30 and 7 p.m. (refreshments between meetings). Sunday 11 a.m. and 6.30 p.m. Monday 7.30 p.m. (Dresden bus No. 96 passes church). February 23. Protestant Truth Society meeting. Film-strip: "The nation and the Bible." Speaker: J. F. Burrows (Midlands Wycliffe Preacher). 7.30 p.m.

ROMFORD. February 23. Elim Church, Wheatsheaf Road. Saturday Rally. Visit of Clapham Rhythm Group. 7.30 p.m.

ELIM CHURCH, GOLDEN HILLOCK RD., SPARKBROOK, BIRMINGHAM, 11

Annual Spring Convention

Speaker: **Rev. A. C. Jarvis** (Gloucester)

Convener: **Rev. J. Osman**

Saturday, March 9th, 7 p.m.

Sunday, March 10th, 11 a.m. and 6.30 p.m.

March 11th-14th, 7.30 p.m.

Supporting musical items. Everybody welcome

PRESIDENT'S APPOINTMENTS

February 16, 17, Whitehaven; 18, Motherwell; 19, East Kilbride; 20, Kirkintilloch; 21, Greenock; 22, Clydebank; 23, Glasgow; 24, Alloa; *March 2, 3, Cardiff; *10, Wormwood Scrubs Prison and Walthamstow; *13-20, Northern Ireland; 22, Metropolitan Tabernacle, London; *24, Maidstone Prison; *30, Barking.

* Accompanied by the London Crusader Choir.

ELIM EVENTIDE HOME

12 College Road, Eastbourne

Following extensions, there are several vacancies. Elderly friends who are able to manage stairs are invited to write for particulars to:

**The Secretary, Elim Eventide Home,
32 Upperton Gardens, Eastbourne.**

ITINERARIES

Joseph Smith. February 9-17, Plymouth; 19-28, Newquay; March 2, 3, Brighton.

C. D. Stockdale and the missionary exhibition will visit the following churches: February 16, 17, Southport; 19-21, Portadown; 26-28, Ballymena; March 5-7, Bangor; 11-14, Belfast (venue to be announced later). Pastor Stockdale will also visit the following churches: February 22, Megaberry; 23, 24, Brookeborough; March 1, Larne; 2, Lisburn; 3, Alexandra Park Avenue; 9 Apsley Street; 10, Beersbridge Road (a.m.). Bethesda (p.m.); 16, Ulster Temple (a.m.), Melbourne Street (p.m.).

Miss S. F. Beardwell will visit the following churches: February 16, Ryde; 17, Portsmouth; 18, Eastleigh; 19, Romsey; 20 Canada; 21, Southampton; 23, Sholing; 24, Gosport.

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WITH CHRIST

CLARKE. On January 10th, Harriett Louisa Clarke, aged 82, widow of Rev. A. M. Clarke, for some years a minister of the Elim churches. "Present with the Lord." Officiating minister at funeral: J. T. Bradley.

POWELL. On January 3rd, E. Neile Powell, aged 79, died suddenly, followed on January 22nd by her husband, Thomas Benjamin, aged 74, trustee and deacon. Both Hereford founder-members. "Together with Him." Officiating minister at funerals: David E. Dean.

SING TO WIN

for Christ
at Easter

Join
the
Choir