

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

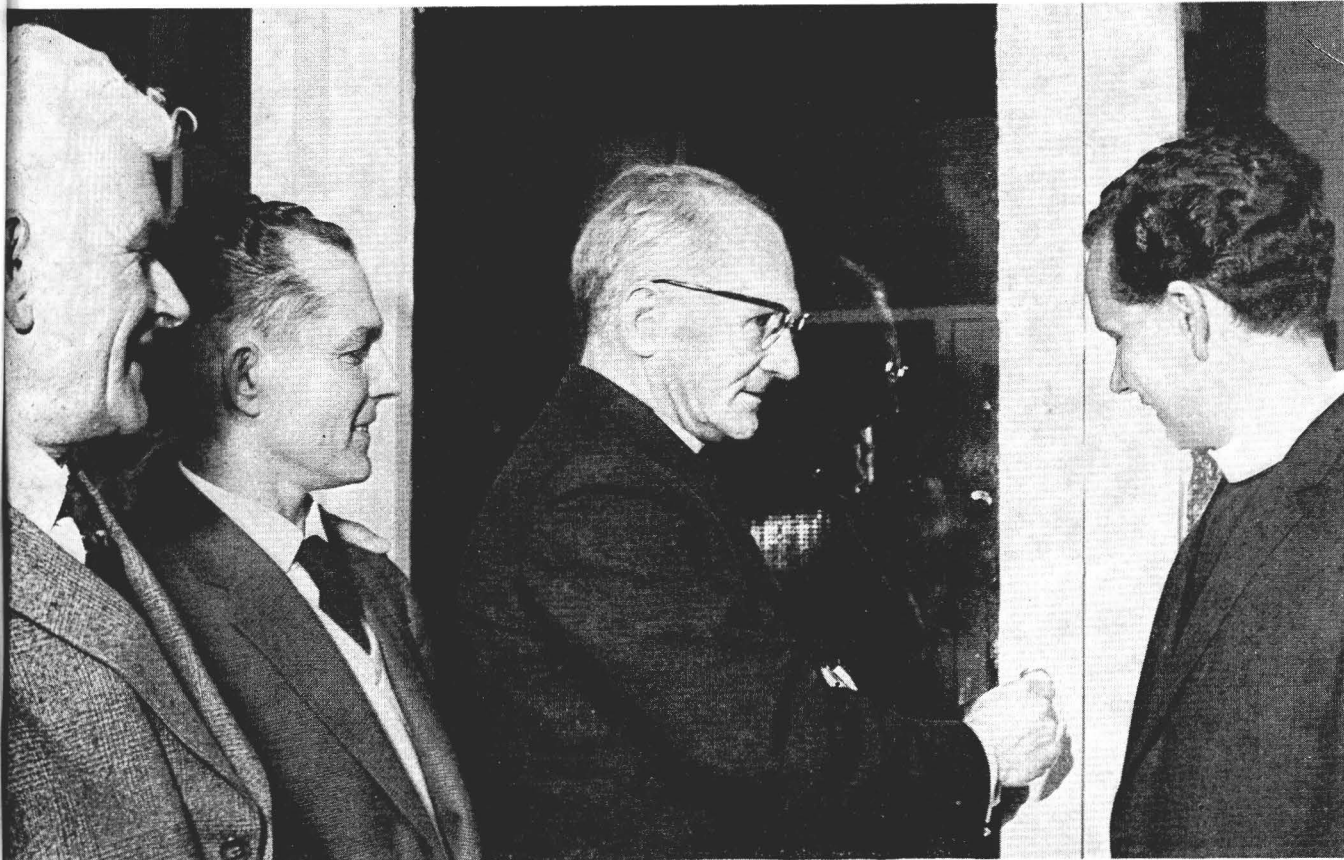
<https://paypal.me/robbradshaw>

---

A table of contents for *Elim Evangel* can be found here:

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)

# THE ELIM EVANGEL



Vol. XLIV No. 18    MAY 4th 1963    6d

**PASTOR H. W. GREENWAY TURNS THE KEY  
AT YEOVIL REOPENING**    (See page 283)

*Photo by courtesy of "Evening Post and Echo."*

**Proclaiming the Truths of Pentecost**

Official Organ of the  
Elim Foursquare Gospel Alliance

Executive Council: D. B. Gray (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, H. W. Greenway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Woodhead.

Editor: Aubrey Hathaway, B.A.

Terms: 34/- for one year or 17/6 for 6 months, post free to any address. Published every Saturday by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.  
Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 66 Denbrook Avenue, Bradford, 4, Yorks.

Headquarters Office: 20 Clarence Avenue, Clapham Park, London, S.W.4.

Telephone Nos.: Headquarters and Publishing Dept.: Tulse Hill 2227, Elim Woodlands: Tulse Hill 3860. Editorial Office: Bradford 681314.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, London-S.W.4." Cables: "Elimchurch, London-S.W.4."

## CONTENTS

Topsy-turvy land

The pneumatic church

Family affairs

"I never dreamed . . ."

Sunshine corner

Overflowing crowds at Elim's all-London crusade

The Holy Spirit and the body

Bible study page

"Rags-to-riches" progress of church at Yeovil

Church news flash

Elim Crusaders in New Zealand

Family altar and prayer fellowship

*"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).*

PERHAPS we may be excused if we wonder whether we are standing on our heads or our feet! We are assailed today by bishops who no longer believe in a God beyond ourselves, and nonconformist clerics who confess that their beliefs verge on agnosticism. No wonder the ordinary rank and file hardly know what to believe. How far have we come from the bold and authoritative words of Paul: "I know in whom I have believed." It is this note of assurance that is lacking from so much of today's preaching. Coupled with the almost anti-Christian writings of those mentioned above there is the constant compromise that waters down the message of the Church until it bears little or no resemblance to the truth proclaimed in the Bible.

On the other hand, one is equally astounded to find those in the entertainment world turning more and more to religious themes for their spectacular films. Latest of all is the truly herculean project of a series of films having as its aim the presentation of the Bible—not according to higher critical and modernistic theory, but as it is, replete with all the stories that the modern pulpit has rejected, including Adam and Eve, Noah and his ark, the destruction of Sodom and Gomorrah, and so on. Judgment on the value of such films must wait until we know far more about them. We do not consider that any serious evangelistic end has been served by past experiments in this field. However, we would not deny that God might conceivably work in ways past our finding out.

We were rather intrigued by one problem that the producers have already encountered, one more formidable than the creation of an ark, the assembling of a vast zoological collection to fill it, and the formation of a garden of Eden! This problem is that of finding a young woman who can appear unclothed for the opening scenes of Genesis, and yet offer the picture of absolute purity and innocence which that scene demands. To portray Eve in her later rôle, they tell us, will present no problem! We are reminded of the lament of the wisest of men: "Who can find a virtuous woman?" No, innocence went out that day when Eve ate of the tree of knowledge of good and evil. The paradise of innocence is for ever lost—and can never be regained. Yet for the true believer all is not lost, for "In Him [Christ] the tribes of Adam boast more blessings than their father lost." We may not regain innocence, which is the total absence of even the knowledge of sin, but we can know forgiveness—and this is heaven!

Yes, it's a topsy-turvy world, with preachers renouncing the Bible and film producers studying it assiduously. One thing is sure: it is God's Word, and as such it is "quick and powerful, and sharper than any two-edged sword." Maybe even the film producers will be won to Christ as they study its pages. Their millions would then be well spent.

# THE PNEUMATIC CHURCH

By JOHN LANCASTER

MINISTER OF ELIM CHURCH, EASTBOURNE

## 6. The Via Dolorosa of the Spirit

JUST RECENTLY I came across a cutting I had saved from the *News Chronicle*. It was an editorial, published some time before that paper's unfortunate demise, in which the leader writer was commenting on a flare-up of controversy between the Anglicans and Roman Catholics. Foreseeing that some people would say "what a pity," the writer made the following stringent comment:

"The two great enemies of real religious progress in this country have been good taste and good form. . . . There is much lamentation nowadays over the failure of religion to impress itself upon the young . . . the churches have lost their authority and Communism and the cosh boys are twin phenomena of our day.

"The men who are remembered, the men to whom their contemporaries have accorded the most respect, have been those who have believed passionately and have as passionately spoken their belief.

"For the people have looked to the churches not for diplomacy but for the affirmation of faith."

THE MAN WHO WROTE those words seems to have had his finger on the pulse of contemporary life. Communism and the cosh boys are still with us, and indeed the moral situation in our country has grown even worse since those words were written. The figures for criminal offences, for drunkenness among the young, for divorce and illegitimacy have continued to grow steadily year by year, and according to a recent official statement the criminal "has never had it so good." Last autumn in the Reith lectures on the B.B.C., Professor G. M. Carstairs, who is professor of psychological medicine at Edinburgh University, declared: "Popular morality is now a waste land, littered with the debris of broken convictions." In another lecture he stated: "Most people today lack religious conviction. In its place there persists a confused jumble of ethical prejudices, now bereft of their significance." But in spite of these words the professor himself unfortunately provided a distressing example of the moral and spiritual confusion which exists today when he tried to argue that charity, not chastity, was the supreme Christian virtue. The confusion deepened when the professor tried to contrast the teaching of Christ in this respect with that of "His intemperate disciple Paul." Strange, is it not,

that Christ's teaching on sexual morality was far more rigid than that of the Jewish law (Matthew 5 : 27, 28) and that the "intemperate disciple" wrote the most beautiful definition of love ever expressed (1 Corinthians 13). But this is typical of the confusion which does exist today, even among educated and cultured people, and it is a reminder of the fact that throughout our society moral values have changed drastically during the last half century. Charity, tolerance, humanity and reform are high-sounding names, but too often they are used as a glossy cover behind which truth, righteousness, purity and principle are whittled down to a more convenient size for self-indulgent moderns. Meanwhile the prophets of big business teach the multitude the philosophy of materialism. The press, the advertising hoardings and television commercials are the pulpits from which the masses are exhorted to seek the good life from material possessions, and week by week the faithful lay their sacrifices on the altars of hire purchase companies. "Smoke, gamble and view, for tomorrow—the bomb" seems to be the modern creed.

WHAT OF THE CHURCH in this confused society? Is it still true that good taste and good form are the enemies of her progress? Is it true that she is more concerned with diplomacy than the affirmation of faith? At the moment she appears absorbed in the pursuit of unity, and doubtless many sincere men are earnestly striving to achieve this goal. But there are many aspects of this striving for unity which raise serious questions. Unity is good as long as it does not mean the sacrifice of truth. The danger is that this kind of diplomacy evaporates conviction and makes concessions where they ought not to be made. Unity may produce a church gigantic in size but bereft like Samson of true vision and spiritual strength, for unity based on compromise will produce an anæmic church. Whether Anglicans and Methodists may lay hands on each other is of little significance alongside the fact that the whole Church desperately needs a fresh touch from God, a touch which can be realised not through official amalgamations but only through the surrender of individual believers to the authority of God the Holy Ghost. Some time ago *Christianity Today* published a survey of contemporary church life in Britain in which there occurred the following

striking analysis: "Perhaps it would not be unfair to suggest that Christians in Britain, generally speaking, are living on the right side of Easter but on the wrong side of Pentecost. They have faith but not power. And that is true of the Church as a whole. A deep religious awakening would change the Church in Britain from being a respectable (and often respected) institution into a dynamic (and sometimes disturbing) spiritual force." The truth about the Church today is that she has preferred to set her sails to the prevailing winds of change in science, psychology and popular opinion rather than await the stirrings of the Spirit. But her "south wind" has blown softly and lured her perilously close to shipwreck. Good form without authority, diplomacy without conviction and a Gospel deprived of offence may please a complacent society but it will never storm the gates of hell. Nor will it please the Christ of the Cross.

WHAT, THEN, OF THE PENTECOSTAL MOVEMENT? Are we on the right side of Pentecost? Perhaps the honest answer to that question is: theoretically, yes; experimentally, no. It is impossible, of course, to generalise. There are churches where the fire of God is burning in a marked degree, and there are individual believers whose experience of the fullness of the Spirit is unquestionably real. But all too often these are exceptions. We have what we call "liberty" and "blessing," there is a great deal of enthusiasm and activity and I sincerely believe that in many of our meetings there is a greater sense of spiritual reality than is found in many other churches, in spite of the liturgical and aesthetic beauties which enrich their worship. We may feel content with the warmer, more spontaneous character of our worship and we may rejoice in the absence of a liturgy which imprisons the moving of the Spirit, but, when all is said and done, are we really experiencing a pneumatic, God-breathed condition? Can we honestly say that the risen life of Christ is animating us? For all our down-to-earth simplicity and our bustling evangelism are we really effective? Are we marked by holiness of life? Does the Spirit *actually* control our personal lives, our official councils and committees, our policies and programmes? Is the Spirit's power manifest through our personal and collective life and ministry? We must be prepared to answer these questions before we can claim a pneumatic condition, and we must resist the temptation to cast them aside impatiently as mere counsels of perfection.

A PNEUMATIC CHURCH is a church in which the Spirit has effective control, where the resurrection life of Christ is being manifest through the holiness of life, effectiveness of service and spiritual vitality of the individual members. Professor James Stalker in his

*Life of St. Paul* imaginatively takes "the roof off the meeting house of the Christians" in a typical city of the day. He describes the strange mixture of people who worshipped and faithfully records the "open" form of worship and the exercise of spiritual gifts. He then points out the abuses of these gifts and the divisions which occurred even in apostolic days, but his final analysis is challenging: "This is what will always attract to the apostolic age the longing eyes of Christians; the power of the Spirit was energising in every member, the tide of fresh emotion swelling in every breast . . . life, love, light were diffusing themselves everywhere. Even the vices of the young Church were the irregularities of abundant life, for the lack of which the lifeless order of many a subsequent generation has been a poor compensation" (*Life of St. Paul*, chapter 8). This is our need, a new sense of God in our meetings and the power of the Spirit energising through *every member*. It is the failure of the individual members of our churches to realise the power of the Spirit at a personal level which constitutes the major cause of general decline.

OUR DANGER AS PENTECOSTALS is that we either ignore our own need or adapt our doctrine to our experience. It is surprising that we so often imagine that Pentecostal progress in America and other countries is a true reflection of Pentecost in this country. We still hear slogans about "the fastest growing denomination in the world" applied to our own situation. Whether speed in growth and numerical strength are in themselves all that may be desired is a matter for sincere thinking, but let us not delude ourselves into thinking that Pentecost in Britain is in such a rosy state of rapid expansion. We thank God for every assembly of sincere Pentecostal believers who through much opposition and suspicion have faithfully maintained their witness, but let us be honest enough to remember that they represent a tiny minority which, unlike their first-century predecessors, have yet to make a major impact on the society in which they live. The other danger is that in order to evade some of the difficulties experienced over spiritual gifts we lessen our emphasis upon the supernatural content of our teaching. I believe that our teaching needs to be honestly examined, I certainly believe that our practical approach to the supernatural needs courageous re-examination and much stronger emphasis placed upon personal responsibility in the exercise of the gifts of the Spirit, not only in the more intimate gifts, such as prophecy and tongues and interpretation, which affect the inner life of the local church, but also in the more public gifts, such as Divine healing. But having said this, let me go on to say that it would be serious indeed, not only for the Pentecostal Movement

but for the Church as a whole, if we become content to settle for a non-supernatural experience because it leaves us with fewer problems. Where there is the supernatural in a natural context there will always be problems of adjustment and manifestation—there were such problems at Corinth—but let us not lose our heritage by trying to shirk our responsibilities. Power with problems is better than peace with impoverishment.

“HE ACCEPTS THE HINDRANCES of His purpose,” writes H. Wheeler Robinson in his book *The Christian Experience of the Holy Spirit*, “through our partial knowledge . . . through our half-surrenders and divided interests. . . . In proportion as we really believe in the presence of the Holy Spirit with the Church which is His body, we shall see the history of the Church as the Spirit’s *Via Dolorosa*.” How often has the Spirit been grieved by our failure to let Him have His way. How often has He been forced along the *Via Dolorosa*, the “Way of Sorrows,” because His people “would not.” He has come to our committee meetings and apart from a perfunctory prayer we have ignored Him, preferring our own judgment to His omniscient mind; He has come to our meetings and would fain have swept through us with living fire, but all too often we have listened rather to the call of pride and the preoccupations of home and business. He fain would enter our personalities and express His own glorious life through our faculties, but we have resisted His claims to sovereignty, have backed away from the concept of holiness He brought, have hastily superimposed our own ideas upon what He was seeking to teach us. How often has He been straitened in us, confined to remote areas of our lives and resisted by sheer self-will. His gifts have been despised, His fire has been quenched, His heart has been grieved—and yet still He waits to bless.

WHAT IS A PNEUMATIC CHURCH? It is a church made up of men and women who are experiencing in their own lives an extension of the resurrection, a company of men and women through whom the Spirit can live the holy life of Christ, through whom the power of God is manifest because the will of God is sovereign. Such a church is bound to make an impact on the community in which it exists. It will be the centre of opposition, of criticism, of controversy, and it will offend current notions of good form and good taste, but it will be a place where the holy sweetness and majestic power of a risen Christ are most plainly manifest. The world needs such a church. The question we must ask is: “Is my church like that?” And when we begin to ask that question we shall find ourselves asking another: “Am I like that?”

WILLIAM BARCLAY tells of the old negro who was

discovered kneeling before the plaque in a church recording the conversion there of General Booth. “O Lord,” he prayed over and over again, “do it again!” I believe the urgent need for our Elim Movement is for us all, pastors and deacons, men and women, young and old, to get down on our knees and seek God’s face with all our hearts in prolonged and earnest prayer that He will do it again. The world needs a pneumatic, God-breathed church in this dark age. Will you take this burden and begin to seek God now? The need for the Pentecostal Movement is to pray an urgent prayer:

“While on others Thou art calling,  
Do not pass us by!”

For we have not yet experienced the full possibilities of Pentecost.



## Family Affairs

By J. J. MORGAN

Brother and Sister Tee have suffered a double bereavement. Mrs. Tee’s father died a few weeks ago and her mother has just passed away. We tender to our brother and sister our sympathy. We have just learned that Leon Quest lost his mother also.

We are glad to report that T. Stevenson, F. Hodge and Frank Birkett have all made good recoveries from their illnesses, also Brother Tom Johnston is making a satisfactory recovery. We are pleased his daughter Ruth passed her Cambridge School Certificate examination. She took nine subjects and obtained a first-class pass with four distinctions and five credits. Philip Brewer has qualified as an incorporated commercial consultant and may now add the letters A.B.S.C. after his name.

The following new appointments are due to take place during April: W. J. Allen to Whitehaven, D. J. Ayling to Brighton, F. D. Byatt to Huddersfield, L. P. Cowdery to Plymouth, F. A. Hodge to Newcastle-on-Tyne, J. J. B. Hounsom to Knottingley, A. P. Johnston to Scarborough, F. W. Jones to Blackheath, Birmingham, G. J. Jones to Barry, South Wales, J. C. Kennedy to York, W. R. McKibbin to Salford, W. J. Martin to Delancey, Channel Islands, F. J. Taylor to Dudley, R. R. Taylor to Leicester, and T. W. Walker to Clapham.

We are glad to hear that Mr. and Mrs. Lewis, of Armagh, had a very enjoyable visit to South Africa, visiting their children. They called on quite a number of our missionaries and spoke most highly of the good work they are doing.



## Women's column

By GLADYS GORTON

"I NEVER DREAMED . . ."

THE OTHER afternoon two women received a great surprise. I was one. Being the speaker, sitting on a platform at the beginning of a large women's gathering, I glanced down, and my eyes rested upon the other woman, who upon seeing me became somewhat confused. "You!" her eyes challenged, "I never dreamed *you* were a speaker!" Or was it "I never dreamed *you* were a Christian"?

Honestly, I felt a little amused. I'll tell you why. This particular woman works in a large store and it is my custom to visit it fairly regularly. Many times I have waited the other side of the counter for her to serve me, and she has had the attitude "You can wait my time," with a very dour expression registered on her face. I've tried to pass the time of day, as the saying goes, but all to no avail. She has kept her distance; "You are my customer and it's my job to serve you," idea. In the end I gave it up and thought, "I wish you'd smile and

give your face a treat."

A smile, a little word of cheerfulness goes a long way, like a ray of sunshine darting through the clouds on a stormy day. Another woman who is a cashier in this store always has a bright smile and speaks to one, but I know she's not a Christian by her conversation.

As I sat in the meeting that afternoon, after this surprise, I recollected one of our pastors, during a convention, telling of two Salvation Army lasses who worked in the same office, but neither knew the other was a Christian until they met at a meeting, each of them being a member of a different songster brigade. "Fancy, you!" their eyes expressed to one another. You know, loads of Christians are just like this, never witnessing, never showing the Spirit of Christ. Like the little girl who, when asked whether her father was a Christian, replied: "Yes, but he's not been working at it lately." Are you a negative Christian or a *positive* one?

Positive, practical Christianity is the great need of this present hour. Such militant Christianity would soon arouse the interest of the seeking, questing, but floundering masses of the poor, pagan-minded nation. *This* would be the strongest argument against the recently published book, *Honest to God*, by the Bishop of Woolwich.

*Thought.* "How can the world know of Jesus if they do not see Jesus in me?"



HELLO SUNBEAMS.

Sold as a slave! What a dreadful thought. I am sure you wouldn't want that to happen to you. It almost happened to Benjamin and Jacob. Their father had been a prophet and now he was dead. The home that they had loved and all their possessions had to be sold. Mummy was in tears and just didn't know what was to be done; she told them that they would have to be sold too and they would go far away to live with Mr. Ishmael and work for him.

Benjamin and Jacob tried to be very brave but it was very hard when they saw Mummy's tears. "Perhaps if we could work very hard we could earn enough to pay all the debts," said Jacob, who

was the older of the two boys. Mummy was very grateful for the suggestion but she told them that it would take a long time to earn enough to pay the creditors and they just wouldn't wait that long.

It was Benjamin who thought of Elisha; father had often spoken about him and his journeys with Elijah and now he was as powerful as Elijah had been and even more so some people thought. Benjamin and Jacob dried Mummy's tears and told her to go and find Elisha. "I am sure he will know what to do," Benjamin said. "Yes, he might even want us to be his servants; I wouldn't mind that at all, much better than belonging to Mr. Ishmael." Benjamin and Jacob didn't like Mr. Ishmael and they had heard that he was coming for them very soon.

When Mummy came back and told them to go and borrow lots of empty vessels they were most surprised; it seemed such a silly thing to do. Mummy said that it was what Elisha had told her and that was all that mattered. The two boys collected lots of jars and vases of all shapes and sizes. You could

*(Continued on next page)*



# OVERFLOWING CROWDS AT ELIM'S ALL-LONDON CRUSADE

By BRIAN BARNETT



THE IMPOSING Metropolitan Tabernacle, so often in times past the birthplace of Christians, has once again proved itself to be Bethel indeed as throughout the four nights of Rev. Alexander Tee's crusade we saw souls coming unto Him who has the words of eternal life.

Some thought the all-London crusade an ambitious project, starting as it did half-way through the week, in a particular part of London where not many Elim members live, only four nights and coming at a time when all attention in the London area was becoming focused on the Easter meetings in the Royal Albert Hall. How glorious though to have God prove your doubts to be groundless ; how thrilling from the first night to see the hall packed to overflowing and extra chairs needed.

Mr. Tee advertised these meetings as having a special emphasis on Divine healing, and night by night he was true to his text and bore eloquent testimony to the *Divine* aspect of this precious truth that has been an integral part of our Pentecostal heritage. Many ministers who attended the crusade nightly will be grateful to Mr. Tee for the way he showed us what true Bible faith is, and for the quiet but confident way in which he ministered to the sick. Mr. Tee told the people that he did not believe that it was the man that was important and he proved it by asking his ministerial brethren on the third night to pray for the sick while he himself remained on the platform. He was a man of God publicly demonstrating that he believed what he preached !

What makes a crusade a success? The crowds? The atmosphere? The enthusiasm to get to the meetings? These meetings had all these and a great deal more ; they demonstrated the power of almighty God to save and to heal. During the four nights over fifty people returned signed decision cards, and we saw the power of God healing bodies. One particular miracle is firmly fixed in the mind, a man

and wife both coming out for prayer separately but returning to their seats together healed.

In paying tribute to Mr. Tee for having the wisdom of this project one would also like to remember those who worked so ably with him : the London Crusader Choir, with our President, Rev. D. B. Gray, and their own particular way of ministering the Gospel ; the talented playing on organ and piano of Rev. Eldin Corsie and Rev. Terence Broomhall ; and certainly we will long remember the anointed singing of Rev. William Plowright. God bless you brethren, and may it please God to make it possible for you all to come together again next year and bring us another "All-London Elim Crusade."

---

## SUNSHINE CORNER (continued)

hardly get into the house. Mummy took the cruse of oil and began to pour it out. The boys looked in amazement as every jar was filled. They were able to go and sell it for Mummy, and count the money and put it ready for Mr. Ishmael when he came. They laughed at the look on his face when Mummy paid him in full.

When he was gone Benjamin and Jacob and Mummy knelt together to thank God for such a deliverance. Mummy prayed that the boys would grow up to be servants of God even as their father had been and they said a special prayer of thanks for Elisha, who had shown them the way out of their troubles.

We might have been slaves to Satan, sunbeams, but Jesus came to deliver us. He has shown us the way out of all our troubles in His Word and He has promised to supply all our need. Benjamin and Jacob didn't become slaves of Mr. Ishmael. As Benjamin said afterwards, they were God's bondslaves and He was the very best Master they could serve.

Lots of love,

AUNTY DOROTHY.



# THE HOLY SPIRIT AND THE BODY

---

By W. J. ALLEN

MINISTER OF ELIM CHURCH, WHITEHAVEN

1 Corinthians 6 : 19 ; Romans 6 : 1-11.

“DO YOU NOT KNOW that your body is the temple of the Holy Ghost?” was the apostle Paul’s striking question to certain of the believers at Corinth who treated their bodies in a loose way. He also reminded them that the body was not for misuse, but for the Lord, and that the Lord was for the body (1 Corinthians 6 : 13), their bodies being members of Christ! What a privilege! but what a responsibility—the dwelling place of the Holy Spirit. One can appreciate in some little measure the act of God in sending His only Begotten into this world of sin to seek and to save that which was lost, for Jesus said: “Greater love hath no man than this, that a man lay down his life for his friends,” but the thought of the eternal Spirit dwelling in the human heart, centre of the body, is beyond the widest stretch of the imagination; in fact many have accused those who testify of the Holy Spirit’s indwelling the heart of being presumptuous or suffering from severe distortions of the mind.

While we find this truth staggering and hard to appropriate, the Bible declares it to be a fact, and we observe the Holy Spirit’s interest in the human body. “He came sweet influence to impart a gracious willing Guest,” is the expression of the hymn writer. We must realise this and solicit Him to take up His abode within us.

## THE BODY HAS SUFFERED IMMENSE LOSS THROUGH THE FALL

Through Adam’s transgression sin entered and death by sin and death has passed upon all men! Do we fully understand what this means? “Thou shalt be a dying” was the sentence passed upon Adam, if he ate of the tree of the knowledge of good and evil, or as Young translates it “dying thou dost die.” Adam’s sin did not only separate him from God. Sin entered his heart, but death entered his body too. He who was so fearfully and wonderfully made in the image of God was now marred by sin and death. The centre of man affected the whole of his being and he was soon to feel the effects of the atmosphere around him. God

took the skins of animals and made them coats; Adam’s taking of leaves to cover them showed lack of understanding of materials for clothing. A vicious circle had been set in motion: moral and physical depravity. How far they affect each other even learned theologians cannot decide with certainty, but we are sure of this, that unless God by His restraining hand (His Holy Spirit) had prevented mankind (Exodus 8 : 19; Daniel 5 : 5), he would have plunged deeper into the morass of sin than he has done. When we consider the time that has elapsed since Eden, we can only marvel at the overruling providence.

It must be remembered that human faculties are marred and distorted and that the highest of humans are in danger of going into reverse. We have only to look at Peter before Pentecost; surely he had very little idea of how far depravity, both moral and physical, had worked in his life. “I will never deny Thee,” he said, and yet he fled with the rest and followed afar off. Human weakness it is usually called, but it is death in our members. How different both he and the others were after Pentecost. What had happened? They had received “the Spirit of Life” which was being manifest through them. They had received something more than moral courage; the whole man was quickened into courage and to action. Here is something we must take notice of, for we repeat man has suffered great loss through sin. Our hospitals and institutions are full, and we read the tragic news that fifty per cent are occupied by mental patients, sufferers in the realm which no one really understands. Hence we have a great list of medical and other aids, some of which have been used with disastrous results.

So we come to the conclusive opinion that all men need a power from without. That is just what Jesus promised. Speaking of the Holy Spirit He said: “He is with you and shall be in you.” Just before His ascension He told His disciples that they should receive power after that the Holy Ghost had come upon them (Acts 1 : 8). This includes ability, efficiency and might (Amplified New Testament). Though man

has suffered through the fall, God has met that emergency by giving His Holy Spirit to those who ask Him (Luke 11 : 13). We feel that Satan never imagined that the Holy Spirit would come and indwell men! but Jesus knew and so could tell His own of another Comforter who would come, and we include the accompanying names shown in the Amp. N.T.: Counsellor, Helper, Intercessor, Advocate, Strengtheners and Standby. What a list! Just what is needed! We read of a doctor who said: "If only I could live in that person for a while I would soon have him right." In other words he was inferring the person needed another power or personality from without, and we have it!

How the worried care-ridden souls need a Counsellor, one who gives advice. Praise God, the Holy Spirit is not only a Teacher of spiritual things but can, and does, give advice on many things, bringing to mind the things which are necessary, thereby producing peace and serenity. Helper: one who makes it easier for another to do things, or to give what one is in need of. Intercessor: one who goes between to make peace, who pleads for another, deepening into Advocate. We see the amazing interest in the individual. Strengtheners, to make strong, add strength; what a welcome guest for humanity! Standby, to assist in the time of need. What an array from one aspect only: the Comforter!

THE HOLY SPIRIT IS THE SPIRIT OF LIFE (Romans 8 : 2), and where he is yielded to He will permeate the whole man, for the need of the body is life. "A distinguished chemist and physiologist tells us there are really three bodies within the human temple. The first consists of flesh and bones, the second is the nerve body, made up of innumerable cords, exquisitely strung, as you have seen in a skeletonised leaf, looking like some ethereal blossom or plant in its exquisite tracery. But inside even of the nerve body is the vital body: the fluids that traverse these nerves, galvanic, magnetic, electric currents, vital thrills that no stethoscope can measure, but which our consciousness detects. It is this finer inward life that meets God, feeds upon the living Christ and sends forth through nerve vessel and material tissue the currents of God's healing and quickening life" (Andrew Murray). Made real to us by the blessed Holy Spirit, He is a quickening Spirit (Romans 8 : 11). As sin entered and death by sin, so here we see the reverse: the Spirit enters and gives life. Jesus said: "It is the Spirit that quickeneth" (John 6 : 63). Peter reminds us that it was the Holy Spirit that quickened the body of Jesus (1 Peter 3 : 18). Paul uses the same word in Colossians 2 : 13 and Ephesians 2 : 5 to show that the believer is quickened

(made alive) with Christ. In Romans 8 : 11 the verse has to do with the mortal body: "If this same Spirit dwell in you He shall likewise restore to life your body." A careful reading of the whole passage, especially in the Amp. N.T., will reveal His great interest in and ministry to the body.

Note that the mind of the flesh (which is sense and reason without the Holy Spirit) is death; that comprises all the miseries arising from sin. But the mind of the Spirit is life. What an incentive to desire the indwelling Spirit and to yield unto Him, that He might quicken and give the blessed peace that only He can give, making our bodies

#### TEMPLES OF THE HOLY GHOST (1 Corinthians 6 : 19)

Examining the ministry of the Spirit right down the Church age we can rest assured He will do for us even as He has done. When the Church has cooled off He has rekindled the fire again, breathed His life into remnant after remnant, till the Church has pulsed with Divine life. What is more, He will do it again. The Church of Jesus Christ is not about to depart from this world weak, anæmic, like a dissipated body, but will rise all splendid in majesty, glory and power. If your vision is less than this, whoever you are, you need to repent and ask for a vision of the Church in the last days. You may be the weak member He is waiting to quicken.

Is *your* body a temple of the Holy Spirit in direct contrast to those whose bodies are governed by their appetites or the dark sins of this world, yea, and even spirits? God desires a holy shrine for His indwelling. When He has that, His glory will soon fill the outer court (the body). The sun is far distant from this globe, but the sunlight is brought to it by the atmosphere and distributed as light and sunshine. The moon, however, we understand has no atmosphere, knows no sunshine, and if it were inhabited its inhabitants would gaze up to a ball of fire whose warmth they could never feel. So the Holy Spirit distributes to the believer the life and light of the ascended Lord, while those who know nothing of His ministry to the body live in the cold moonlight, sharing not in the warmth of His love.

Paul records "Ye are the temple of the Holy Spirit." We must seek to know this in its entirety. How can I enjoy the full benefit of the Spirit's ministry to the body? If you are unsaved your answer is found in Peter's sermon on the day of Pentecost (Acts 2 : 38): "Repent, and be baptised . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you." If you are saved, you must make the promise of the baptism of the Holy

(Continued on page 284)

# **A STUDY IN BIBLICAL BIOGRAPHY AND AUTOBIOGRAPHY**

By LEON C. QUEST, MINISTER OF ELIM CHURCH, ERDINGTON

HOW CAN I master the Bible? This was the question I put to my Methodist class leader in 1917 when I became a Christian. What a tall question! The venerable old gentleman gave me a kindly look, and with an understanding twinkle in his eyes replied: "Boy, you will get to know the Bible well if you become acquainted with the people of the Bible, for the Bible is about God and people." Yes, I was a bit disappointed with this answer at the time, hoping for a better and quicker way to master the Bible. Soon afterwards I discovered that the Bible was my master, that I was subject and subordinate to it, and that his advice was good. I found to my great pleasure and instruction that one of the most interesting methods of studying the Bible is to study the people of the Bible. They bring me nearer to God, and God nearer me, helping me to understand His ways and will, as I ponder over His ways and will with them.

"It is no secret what God can do.

What He's done for others, He can do for you."

As an introduction to this series of Bible studies, may I point out two very important things by way of headlines.

## **I. THE PEOPLE AND THE BIBLE**

The Bible is a Book written not by one person but by many, of different stations, abilities, education, at different times; a Book written by people and God. The Holy Spirit of God and the spirit of the writers combined gave us a collection of books. Surely holy men of God who composed the Bible "spoke as they were moved ["borne along" is the correct rendering] by the Holy Spirit" (2 Peter 1: 21). Both the writers and their language were inspired. Their lives and characteristics are knitted in their writings under the Spirit's supervision.

The Bible is a revelation of God, but through people. It was to people and through people that God revealed Himself. The revelation of God began when Adam came on the scene of creation and life. The Bible is distinguished by its truth, its spirit of love, by the holiness and glory of God. Through human beings God made known these things, by laws, history, narratives of private lives, prophecy, letters of controversy, and we are brought into the immediate presence of God and His infinite holiness.

before whom the most exalted characters appear as miserable sinners. Through people God is presented clothed with every attribute that exalts Him in their conception and ours. I take my place with Isaiah, the young prophet, after the death of King Uzziah (Isaiah 6) and there behold the vision of the Holy Trinity. In the light of his experience I also become fearfully conscious of my own imperfections, as did Isaiah. The same may be experienced as I sit with Job, the venerable and upright saint, and listen to God addressing him.

The writers give an exalted view of God. The great motive and end of all human action is to declare the glory of God. Quietly and prayerfully take your place with the people of the Bible wait and watch—for whether it be with Moses at the burning bush or with John on the Isle of Patmos, they all teach us about God.

## **II. THE BIBLE AND PEOPLE**

My second headline may seem like the first and you might suggest that I have only turned the words around. It is more than that. First, the purpose of this headline is to draw your attention to the revelation of God through people and, secondly, to draw attention to the revelation of people and their condition before God. The Bible from cover to cover has much to say about people, because people and the Bible are interdependent. No people, no Bible! People and biography are imperative to revelation and history. God through people reveals the great evil of sin in so many forms, the power of sin and the progress of sin. All these particular examples are made clear without palliation: the sins of individuals, of nations and empires. Writers reveal their own sins and the sins of others. They hold the mirror of truth to their own hearts and ours, so that everyone may see reflected his own motive and character, whether good or evil. We shall have more to say about this later, but let us develop the subject under the following headlines. Three inspiring things happen as we study biography: (1) we get a bird's eye view of the Bible; (2) we learn to tabulate the Scriptures; (3) we are taught about God and ourselves. This last point is most important in the study of Biblical biography.

*(To be continued)*

# “Rags-to-riches” progress of church at Yeovil



FROM a tent to a spacious church, just rebuilt at a cost of about £4,000. That is the rags-to-riches story which tomorrow becomes a reality for members of Southville Elim Foursquare Gospel Church, at Yeovil . . . the fastest-growing Pentecostal church in the district.

And mingling with the hundreds of younger people who will walk past the brand new kitchen into the renovated main body of the church will be the old-timers who can recall when things were not quite so good.

It all started back in the mid-1920s when a tent campaign was held where the Salvation Army Temple now stands. As a result about forty were baptised by total immersion, and they continued to meet, undenominationally, in each other's homes and in various local halls, praying all the time that one day they would have a permanent meeting place.

It was at one of these prayer meetings that a member said she had found some land for a church. The plot was an allotment; and stepping through a fence she had claimed the land for God. With a site found there was only one problem: to buy it! The members had no money, so they prayed on. Then a nurse, who was worshipping with them, talked it over with her husband and he bought the land.

About thirty people received the right hand of friendship as members from Mr. W. N. Brambleby, a local man who was in charge of the services when the group moved into premises on the newly purchased site.

In 1929 the church offered itself to the Elim movement on the condition that Mr. Brambleby was retained as minister, and their offer was accepted. From then on the church has grown and grown.

It has no unusual beliefs. It believes simply in preaching the Bible; and it believes that this should be done cheerfully. This is particularly noticeable

in the singing, and there are fourteen church musicians who, in addition to the organ and piano, play saxophones, violins, drums, ukelele, bass, trumpet and guitars at services. Tomorrow the strains of a new electronic organ will welcome members who arrive to hear Rev. H. Greenway, as he speaks at the reopening services.

For the members the last nine months have been hectic, but well worth while. Thousands of hours of voluntary labour have gone into the project as Pastor Laurence Lambert and his helpers tackled the renovation job. They dismantled dividing walls, filled in the baptistry and built a new one, pulled down the old platform and put up a new pulpit. In addition they built two new classrooms, relaid hundreds of wooden blocks in parquet flooring, rewired the entire church and installed new modern lighting and heating. Then they set about decorating the place and providing new furnishings.

The new front, built by local builder Mr. F. Jonaliet, who is a church member, includes a new minor hall, seating eighty, a new entrance hall, kitchen and cloakrooms.

So far members have donated about £1,500 towards the cost of the scheme, and all are confident that tomorrow's service, which also features the Bournemouth Youth for Christ Choir, will provide further evidence of what the church has believed and preached for forty years . . .

That God is marching on!

*Western Gazette.*

*PS. Pastor Lambert comments: "The caption 'Rags-to-riches' was entirely the idea of the reporter. I did not know of it until I saw the paper!"*

---

## PAUSE AND PONDER

*The full reward will come to those who travel the second, undemanded mile.*

# CHURCH NEWS FLASH

## Mansfield

Mrs. Irene Snell-Winward, authoress and nurse, addressed Mansfield Elim Church sisterhood rally recently. Mrs. Snell-Winward, a county midwife, was introduced by the chairman, Mrs. E. Adams. Mrs. W. Davis read the Scripture, and Mrs. D. Allcock led choruses. A solo was given by Mrs. Yeomans. Mrs. C. Hallam was in charge of catering arrangements, and tea was provided for visitors. Miss P. Adams accompanied on the piano a party of young people from Jacksdale who sang in the evening. Mrs. D. Hodgson read the Scripture. Mrs. Snell-Winward was presented with a bouquet by Miss Adams.

## Reading

Pastor Horne's fourth anniversary services were recently held, when the guest speaker for the weekend was Pastor S. Penney, of Winton. The services commenced with a fellowship tea, provided by members and kindly prepared by the sisterhood; a feature being two artistically decorated birthday cakes made by members.

Appreciation of Pastor and Mrs. Horne's services was expressed, to mark not only four years of local ministry, but twenty years' service in Elim. A bouquet of flowers was presented to Mrs. Horne by Miss Jeanette Paynter, a Sunday school scholar, on behalf of the church and school.

Pastor Penney's ministry proved a real blessing at all services, including the Sunday school.

### The RALLY that's a MUST for YOU!

Elim Central Church, Clapham

### South London Presbytery Youth Rally

(North London churches combining)

Guest speaker: David J. Ayling

May 11th at 7 p.m.

## YOUTH PAGE (continued)

are students in the Elim Bible College in London, preparing themselves to enter into full-time service for God. While these young people realise they cannot all go to far-off lands, they are fully aware of their responsibility to those who do go, both in giving and praying.

Youth is credited with having a love for adventure, and this is true of the Elim Crusaders in New Zealand: they are "Adventurers for God." And though the fight is sometimes long and hard you will always find us "up-and-doing in down-under."

## ANOTHER ELIM PIONEER

## CAMPAIGN

conducted by

REVEREND

**RON JONES**

CRUSADE TEAM

THE GRAND MARQUEE, WREXHAM  
(THE CROFT)

OPENING NIGHT

SUNDAY, MAY 5th, at 8 p.m.

Continuing nightly at 7.30 p.m.

Sundays at 8 p.m.

- WE MUST HAVE YOUR PRAYERS
- WE WOULD VALUE YOUR PRESENCE

PLEASE RUN A COACH-LOAD IF  
POSSIBLE

## THE HOLY SPIRIT AND THE BODY (continued)

Spirit your great quest, and do not let anyone put you off (not even a godly minister).

We can bear testimony to the Holy Spirit quickening the body, having had a disease-racked body for about thirty years, but things are different now! Again and again we have experienced the Spirit's quickening power. Maybe you have received the Holy Spirit and yet have not proved Him as the quickener of your body. Yield yourself to Him, remembering you are alive unto God. Do a bit of reckoning and bring yourself into a lively state spiritually, then ask for the quickening of your mortal body. We must learn to co-operate: we are in touch with the greatest force in the universe! If He could brood over this old creation and bring order out of chaos, followed by the creation around us, how much more can He do for these puny bodies.

We are called to present our bodies a living sacrifice (Romans 12:1); "the avenue for the expression of character," says Oswald Chambers. Most believers accept that the Holy Spirit heals and renews the inner shrine of its imperfections, passions and appetites, this being brought under His sway, but the manifestation of the speaking in tongues on the day of Pentecost showed the domination of the whole man. The Bible does not belittle the body, but rather shows its great importance. The question "Know ye not that your bodies are the temple of the Holy Spirit" was directed to this end. He is directly interested in the body, and we must realise this and do all in our power to co-operate with Him that we might glorify God in our bodies, which are Christ's.



# Elim Crusaders in New Zealand

By H. R. OGIER

NATIONAL YOUTH DIRECTOR, NEW ZEALAND

TO THE ELIM Crusaders in the British Isles we send heartiest greetings from all the Elim Crusaders in this fair land of New Zealand. There are memorials in this land of the "Long White Cloud," which have been erected to the memory of such pioneers as Abel Tasman and Captain Cook, men borne along by the spirit of adventure, possessing an intense desire to achieve something in their particular sphere of activity.

New Zealand is a land which presents many prospects of adventure for young people; from its mountainous heights comes the call to the mountaineer, drawing him irresistibly to seek the conquest of greater heights (Sir Edmund Hillary is a New Zealander); from the sea and rivers and lakes the fish and game tauntingly lure the anglers and sportsmen to test their skill, while the snowy slopes appeal to those who are most skilful on skis, and the frozen lakes (in winter) reveal the art and beauty of the ice sports. Could a young person ask for more than this? However, the prospects of adventure for young people are not only found in the wonders of nature, which are plentiful in this country, but there is also a spiritual challenge presented to our young people, a challenge which sends Elim Crusaders off into the greatest adventure that it is possible to engage in, that of seeking to win the lost to the Lord Jesus Christ.

Crusaders in New Zealand are kept active in their various branch programmes, having special youth weekends, and taking an active part in open-air services, including personal evangelism. In a country where such a large proportion of the young people are burning up their energy in so many sporting activities, it is wonderful and inspiring to see our own young people burning up their energy in the cause they love so dearly, because they are so much a part of that cause, having come into personal contact with the Lord Jesus who is the centre and goal of the cause. We recognise that we are a minority, nevertheless we also believe that a minority with purposeful endeavour will triumph over a majority without a

purpose in life; a minority bending its powers to reach an objective will outstrip the lingering, purposeless majority who are without an objective towards which they should strive. This is the kind of minority you will find the Elim Crusaders in New Zealand to be, a minority with God, therefore "if God be for us, who can be against us?" and we "are more than conquerors through Him that loved us."

It has been said that "nothing ventured means nothing gained," and I am in full agreement with this statement, remembering also words spoken by the National Youth Director in the British Isles, Rev. Alex Tee, in my hearing a few years ago: "It is better to try and fail than fail to try." This has been a feature of our beloved movement, always trying, and our young people figure a great deal in these endeavours which are made in the field of evangelism. Crusaders in New Zealand love evangelism, not just because it is so very wonderful, but because it gives them opportunity to lend a hand in the work of God, and we have discovered that the more we try the less we fail. Hallelujah!

Then no Elim youth movement would be complete without its youth camps, and the Crusaders in New Zealand enjoy the fellowship and thrill of their youth camps. So far these have been held in two centres in New Zealand, Waikanae, which is approximately forty miles north of Wellington in the North Island, and in Blenheim in the South Island. The thing that has struck me most about these youth camps has been the hunger in the hearts of the young people for more of God. When they return they tell us the part of camp they enjoyed most was the time spent in worship and Bible study. Soon we hope to extend our youth camps to other centres in New Zealand.

New Zealand Crusaders have a very keen interest in missionary work, having sent some from their ranks to the distant lands of India and Japan, others having gone to America, and some even at this present time

*(Continued on previous page)*





# THE FAMILY ALTAR

Scripture Union Portions. Notes by R. Jobling  
(Minister of Elim Church, Weoley Castle)

**Monday, May 6th.** 1 Kings 13 : 11-22.

"The word of the Lord came unto the prophet that brought him back."

It is difficult to understand the motive of the old prophet in seeking to turn aside from the revealed will of God the man of God who had pronounced God's judgment upon an idolatrous altar. Perhaps out of respect for the age and greater experience of the older prophet the man of God turned aside. The Spirit of God came upon the old prophet and revealed his deceit as well as rebuking the other's disobedience. What God reveals to us individually is to be obeyed no matter what may be the contradictions of others and no matter what may be their prestige through age or experience.

**Tuesday, May 7th.** 1 Kings 13 : 23-34.

"A lion slew him."

The word of God warns us that "your adversary, as a roaring lion, goeth about, seeking whom he may devour." The man of God came to an untimely end because he accepted the word of a man in preference to the word of God. The devil is ever on the look out for such unwary souls. What others have experienced is not bound to be our experience. What God says to us may not agree with the reasoning or opinions of others. The counsel of the aged is only profitable when it is consistent with the word of God.

**Wednesday, May 8th.** 1 Kings 16 : 23-34.

"As if it had been a light thing."

We can sense in these words the indignation of the Holy Ghost, who inspired the sacred record, as we read this comment on Ahab. It is not a light thing to walk the pathway of evil, though many regard it so. It is not a light thing to sin. The enormity of sin can only be properly assessed at Calvary and at the cross of the Lord Jesus Christ. If sin was so grievous to God that it needed the death of His Son to make atonement, then how great indeed is sin! It is not a light thing.

**Thursday, May 9th.** 1 Kings 17 : 1-16.

"The barrel of meal shall not waste, neither shall the cruse of oil fail."

The widow who cared for Elijah in the famine was poor in the extreme. Had she had her own resources and not had Elijah to stay with her she would have perished. God said to Elijah: "I have commanded a widow woman there to sustain thee," but God sustained the widow with her son and her guest. Though poor, she had sufficient faith to believe the word of God and act upon it to the salvation of herself and her house. This is what the Bible calls "the obedience of faith"—to believe the word of God in defiance of doubts and fears.

**Friday, May 10th.** 1 Kings 17 : 17-24.

"And he carried him up . . . and cried unto the Lord!"

There is something magnificent and majestic in Elijah's action. Until he had carried the matter to the throne of grace he would not accept even the decree of death. True prayer is not the rolling from the tongue of pretty words and phrases. Shut in with God Elijah assailed the throne of

God with groanings and cryings until he had an answer. He got himself as close to the need as he possibly could. We need more of the kind of prayer that lays hold of God and cries "I will not let Thee go except Thou bless me."

**Saturday, May 11th.** 1 Kings 18 : 1-20.

"Obadiah took an hundred prophets and hid them by fifty in a cave."

Down the centuries evil men have sought to silence the voice of God and the voices of His servants. God has His own ways of ensuring that someone is left to carry on the good work—yet one wonders what might have happened if the hundred prophets had come out of their cave and joined forces with Elijah in prayer and prophecy. God preserved them in a cave, but he preserved Elijah in the full view of four hundred and fifty witch doctors and it was he who slew them—without the assistance of the cave-bound prophets!

**Sunday, May 12th.** 1 Kings 18:21-46.

"And he repaired the altar of the Lord that was broken down."

This was the vital preliminary to blessing and victory. It has been so down the ages. First, the repairing of the altar; second, the descent of the fire; then the deluge of rain! Are we seeking God for revival without repairing our altars? Are we expecting the deluge of latter rain without the purging fire that inevitably precedes this? Let us examine our altar and see if it needs some attention before we ask God to pour out his blessing. We will not obtain God's blessing nor yet His fire by the antics of the Baal worshippers.

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Dr. Torrey, in his book "How to pray," tells us what is the meaning of praying in the name of Jesus. This is how he puts it: "If, for example, I should go to the First National Bank of Chicago and present a cheque which I had signed for fifty dollars, the paying teller would say to me: 'Why, Mr. Torrey, we cannot cash that. You have no money in this bank.' But if I should go to the First National Bank with a cheque for 5,000 dollars made payable to me, and signed by one of the largest depositors in that bank, they would not ask whether I had money in that bank or in any other bank, but would honour the cheque at once. So it is when I go to the bank of heaven, when I go to God in prayer. I have nothing deposited there, I have absolutely no credit there, and if I go in my own name I will get absolutely nothing; but Jesus Christ has unlimited credit in heaven, and He has granted me the privilege of going to the bank with His name on my cheques, and when I thus go my prayers will be honoured to any extent."

If we have not yet grasped this wonderful truth of prayer may God open our eyes to see it. There is absolutely no need for any child of God to be poor. The bank of heaven is open not from ten o'clock in the morning until three o'clock in the afternoon, but it is open day and night. It is so easy to use the name of Jesus and cash these promise cheques He has given us in His Word. I heard the story of a poor illiterate man who started a small business that was a great success. The man eventually had over £3,000 in his house, afraid to go to the bank and deposit it there as he could not read or write. We have only to go to God in definite prayer, using the name of Jesus, and we cash our prayer cheques.

### Prayer is requested for

Revival throughout Britain.

Elim missionaries.

Work among youth in Elim churches.

### Thought for the week

Prevailing prayer must be in the name of Jesus.

# COMING EVENTS

**BIRMINGHAM**, Great Barr. May 13-16, Calshot Road Schools. Revival and Healing Campaign. Preachers: R. J. Morrison, K. J. Marriott, R. D. Bradley and N. J. Nelson. Supported by Darlaston Youth for Christ choir. 7.30 p.m.

**BOGNOR**, May 4, 5, Elim Church, Waterloo Square. Visit of W. G. Hathaway. Saturday 7.30 p.m. Sunday 11.30 a.m. and 6.30 p.m.

**BOURNEMOUTH**, Springbourne. Continuing until May 9. Elim Church, Curzon Road. Studies on the second advent. Speaker: W. G. Hathaway. Thursdays (excluding March 28 and April 11) 7.30 p.m.

**BRADFORD**, May 4, Third Annual Musical Festival, presented by the North-west District Presbytery. Guest choir: the London Crusader Choir, conducted by the President, D. B. Gray. Massed presbytery choirs. Many other vocal and instrumental items. 3 and 6.30 p.m. Full teas or cups of tea at moderate charges. The London Crusader Choir will visit Leeds prison and Halifax and Bradford churches on Sunday.

**BURTON-ON-TRENT**, May 11, Baptist Church, New Street (kindly loaned). Presbytery Rally. Visit of Wesley Gilpin and Elim Bible College students. 3.30 and 6.30 p.m. (cups of tea between services). North Midlands and Birmingham Presbytery support welcomed.

**CLAPHAM**, May 11, Elim Central Church, Clapham Crescent. South London Presbytery Youth Rally. Guest speaker: David J. Ayling. Supporting items from Watford, Holland Park, Thornton Heath and Clapham. Business meeting 3 p.m. Rally 7 p.m.

**ERDINGTON**, May 11, 12, Elim Church, South Road. Church gift weekend. Visit of the Sparkbrook Choir. Preacher at rally on Saturday: J. Osman (District Superintendent). 7.30 p.m.

**GLASGOW**, May 10-12, Elim Church, Cathcart Road. Special visit of Mrs. Sunny Blundell-Connell. Friday 7.30 p.m. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

**IPSWICH**, May 18-20, Elim Church, Vernon Street. Thanksgiving weekend for clearing of church debt. Speaker: Alex Tee. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 7.30 p.m.

**JERSEY**. A very warm welcome is extended to all holiday-makers and visitors to Jersey to visit the Elim Church, Glenham Hall, New St. James's Place, St. Helier. Sundays 11 a.m. and 7 p.m. Tuesday, Wednesday and Saturday 7.30 p.m. Minister: J. S. Matts.

**LONDON**, May 4, Metropolitan Tabernacle, Elephant and Castle. Final rally of series "Crusader Conquest" entitled "Crusader Conquest in the Church." Special visit of E. F. Cole and team from Birmingham. 7 p.m.

**NEWCASTLE-ON-TYNE**, May 11, 12, Elim Church, Heaton Road. Weekend visit of Elim Bible College students. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

**NEWHAVEN**, May 11, Sussex Presbytery meetings. Speaker: J. Woodhead. Business meeting in Elim Church, Bridge Street, 3 p.m. Rally in Methodist Church, Chapel Street (kindly loaned). 7 p.m.

**PONTARDULAIS**, May 11-13, Beulah Hall, Alltiago Fields. Annual Sisterhood Rally. Speaker: Miss M. Pole (Bath). Special singing items. Saturday 7 p.m. Sunday 6 p.m. Monday 7 p.m.

**PORTSMOUTH**, May 12, Elim Church, Arundel Street. Special visit of W. George. 11 a.m. and 6.30 p.m.

**ROCHESTER**, May 18-21, Elim Church, Star Hill. Spring Convention. Speakers: F. H. Coleman, R. Hickson and G. H. Boffley. Convener: J. Hyde. Items by parties from Islington, Luton and Chatham. Saturday, faith tea 5 p.m., rally 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday and Tuesday 7.30 p.m.

**SALISBURY**, May 19, Elim Church, Milford Street. Sunday School Anniversary Services. Speaker: J. J. Way. 2.45 and 6.30 p.m.

**WESTCLIFF-ON-SEA**, May 14-26, Elim Church, Electric Avenue (corner of Fairfax Drive). Special Bible Crusade, with Felix Lloyd Smith and Mrs. Smith. Sundays 6.30 p.m. Weeknights (except Fridays) 7.30 p.m.

**WORTHING**, May 22, Elim Church, Grosvenor Road. Sisterhood Anniversary. Speaker: Mrs. G. Gorton. Soloist: Mrs. Godwin. Supported by church choir. 3 and 7 p.m. (tea interval between meetings).

**YEOVIL**, May 11, 12, Elim Church, Southville. Visit of D. B. Gray (President) and London Crusader Choir. Saturday 7 p.m. Sunday 11 a.m., 3 and 6 p.m. May 18. Visit of Romsey Ambassador Choir. 7 p.m. May 19, 20. Visit of American Crusader Trio.

## PRESIDENT'S APPOINTMENTS

\*May 4, 5, Bradford; \*5, Leeds prison and Halifax; \*11, 12, Yeovil; 13, Clapham; 15, Gloucester; 16, Swindon; 17, Wells; \*18, 19, Bristol; 20, Bath.

\*Accompanied by the London Crusader Choir.

## ITINERARIES

Miss S. Beardwell will visit the following churches: May 4, Ebbw Vale; 5, Abercynon; 6, Aberdare; 7, Llanelly; 8, Mountain Ash (rally); 9, Swansea; 10, Aberystwyth; 12, Neath.

M. O. Thomas will visit the following churches: May 1, 2, 5 (10.45 a.m.), Vazon; 4, 5 (6.30 p.m.), Delancey (with exhibition); 7, 8, Jersey.

NOW PROCEEDING

## THE DUNDEE CRUSADE

Nightly (except Saturdays) at 7.30 in the

Y.M.C.A. Also Sundays at 8 p.m.

THE CAIRD HALL (2,700 seats)

conducted by

REV. ALEXANDER TEE AND PARTY

# CLASSIFIED ADVERTISEMENTS

## HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

A CHRISTIAN HOTEL, right beside sea; less than five minutes from Elim church; central; level walk; excellent food; first-class amenities; Christian fellowship assured; reduced terms Easter and autumn. Brochure: William Scroggie, Fairhaven, Newquay, Cornwall. Phone 2979. C.553

BOURNEMOUTH, "Ebenezer." Happy fellowship; good food; every comfort; sea ten minutes. H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne, Bournemouth. Phone 45122. C.486

BOURNEMOUTH, Happy Christian hotel; good food; liberal table; personal supervision; spring interiors; h. and c. all rooms; near sea, shops and churches. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.504

### CORNISH YOUTH CAMP PORTHPEAN, CASTLE GOTHA, ST. AUSTELL

August 10th to 24th  
£3/7/6 (17 and under), £4/5/- (over 17)

Write to Camp Director:  
Rev. Frederick A. Hodges,  
2 Denmark Street, Gateshead-on-Tyne, Durham.

CLEETHORPES. Overlooking park; near Elim church, shops, sea and buses; children and pensioners welcome; happy fellowship; Elim members. Write Mrs. Hickson, 27 Park View. C.546

CLIFTONVILLE. Comfortable furnished two-roomed flat; everything supplied. Kavanagh, 34 Cliftonville Avenue, Cliftonville, Kent. C.581

### BRYN EIRIAS HOLIDAY HOME Abergele Road, Colwyn Bay (3524) Open until November for happy holidays For brochure write to Charles Bowler (secretary).

COLWYN BAY. Homely accommodation; Christian fellowship; near sea and shops. Write: Mrs. Garratt, Lyndhurst, Erskine Road, Colwyn Bay, enclosing s.a.e. Phone 2790. C.512

COME TO NORTH WALES for your holiday this year. Write for brochure: Pastor and Mrs. Maurice Gough, "Fairlawn," 25 Station Road, Old Colwyn, North Wales. S.a.e. Phone Colwyn Bay 55129. C.502

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 2526. C.476

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure for Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

## CROYLANDS

EXMOUTH (ISCA ROAD), SOUTH DEVON  
A DELIGHTFUL HOUSE IN ITS OWN GROUNDS WITH  
A WARM WELCOME, FOR AN INFORMAL CAREFREE  
HOLIDAY NEAR EXMOUTH, LOVELY SANDS.  
EXCELLENT REDUCTIONS FOR MAY and EARLY JUNE.  
OPEN FOR HONEYMOONS.  
CARAVANS ALSO AVAILABLE AT SANDY BAY

ILFRACOMBE, 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.194

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.

## LATE NEWS

Dundee crusade, 450 attend opening night of crusade in Y.M.C.A. Thirty decisions for Christ recorded. Please pray on.

ALEXANDER TEE.

LOWESTOFT. "Bethany" Christian Guest House. Opening Easter; good food and happy fellowship; two minutes from Elim church. Mr. and Mrs. Griffin, 46 Alexandra Road. C.517

MARGATE. Homely accommodation; three minutes from sea; bed and breakfast £4/4/-; bed, breakfast and evening dinner £6. Mrs. Hurren, Braemar Guest House, 18 Clarendon Road, Cliftonville. Phone Thanet 22584. C.554

NEWCASTLE, Northern Ireland. Board residence; comfortable; recommended: sea front; Elim fellowship. Apply: Mrs. Teer, 151 Central Prom, Newcastle, Co. Down. Phone 3151. C.573

SCARBOROUGH. Christian home; highly recommended; three minutes sea; open all year; good fellowship. Booking now for Whitsuntide. S.a.e. for brochure. Harrison, Lynton Lodge, Westbourne Road. C.487

TORQUAY, Devon. Have a holiday in the West Country. Fellowship; bed and breakfast; h. and c. all bedrooms; central. S.a.e. for particulars to Mr. and Mrs. Pride, 49 Woodville Road. C.494

## SITUATIONS VACANT

WANTED, mid-May: two chambermaid waitresses, also two for other work, male or female. Maranatha Christian Hotel, Torrs Park, Ilfracombe. C.564

## WANTED

LIGHTWEIGHT, portable generator, one or two kilowatts, fifty cycles, required for use in evangelistic work in Tanganyika. Details to Mervyn Thomas, 37 Alfred Street, Cardiff. C.576

## MISCELLANEOUS

MOTOR INSURANCE. 15 per cent reduction ministers. Rebates: abstainers, Christian workers. Fifty per cent no-claims bonus. Church fire insurance 1/- 1100. Church insurance specialists. Rogers, 389 London Road, Hadleigh, Essex. Phone Southend 557065. C.563

## BIRTH

BARKER. On April 3rd. to Pastor and Mrs. G. Barker, at Jessops Hospital, Sheffield, a son, Stephen.

## ENGAGEMENT

POWNER—EVANS. Mr. and Mrs. Evans are pleased to announce the engagement on April 10th of their only daughter Carol to Mr. John Powner, of Manchester. Both Bristol Crusaders. C.578

## MARRIAGES

BARKER—UNDERHILL. On March 30th, at Elim Church, Worcester, Ernest Barker to Violet Maude Underhill. Officiating minister: W. J. Maybin.

LITTLECOTT—BODEN. On March 30th, at Elim Church, Salford, Dennis Frederick Littlecott (R.A.F.) of Portsmouth, to Florence Boden (Salford Crusader). Officiating minister: Arnold Brooks.

ROBERTS HOOPER. On March 23rd, at Elim Church, Worcester, David Roberts (Dowlais) to Vivienne Hooper. Officiating minister: W. J. Maybin.

## WITH CHRIST

BALL. On April 10th, John Ball, aged 35, beloved trustee, Crusader secretary and Sunday school teacher of Wigan Elim Church. Officiating minister at funeral: H. W. Fardell.

CROOR. On April 1st, Fred Crook, aged 53, well-known Elim gospel singer and member of Wigan Elim Church. Officiating minister at funeral: H. W. Fardell.

HAINSWORTH. On April 12th, Raymond Hainsworth, aged 54, faithful member of Elim Church, Bradford, "Until the day dawn." Officiating ministers at funeral: A. D. Hathaway and D. Rees-Thomas.

MORGAN. On April 13th, Lily May Morgan, aged 88, beloved member of Elim Church, Southend-on-Sea. Officiating minister at funeral: J. A. Wright.

WARD. On April 3rd, Peter (aged 17), Bette Elizabeth (aged 15) and Roger (aged 9), of Reading, through a motoring accident. Officiating minister at funeral: A. S. F. Horne.

## ELIM CHURCH, SOUTHVILLE, YEovil

Saturday and Sunday, May 11th and 12th

VISIT OF REV. D. B. GRAY AND

LONDON CRUSADER CHOIR

See "Coming Events" column for details